

THE  
BAPTIST REPORTER,

AND

MISSIONARY INTELLIGENCER.

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## PREFACE.

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To some it may appear common-place, and even hackneyed, to commence our usual Annual Address with expressions of thankfulness that Providence has kindly spared us to complete another year's labours; but always, when we sit down to write one, it is the uppermost feeling in our mind, and it is only natural and seemly that it should have free utterance.

Indeed, if this would be proper in the case of an Editor who had but for a short time engaged in the work, how much more in our case after the labours of twenty-eight years, during which time we have been pulling at this oar single-handed, and bound by an iron necessity that every number should appear in due course? Ought not we to express our most devout gratitude to the Father of mercies who has spared us, given us the needed health, and permitted us for so long time to render to his cause our humble services?

We have so frequently in former years, and especially in our last annual address, referred to the principles on which this humble publication is conducted, that it would appear to be as unnecessary as it might be tedious, to refer to them at length this year. Suffice it now, that we remind our old friends, and tell our new ones, that our pages are open without charge of any kind to the communications of all evangelical baptists, whose proceedings for the advancement of the kingdom of our Lord and Saviour recorded without partiality. So far, we have reasons for believing, we have succeeded in giving entire satisfaction to the whole body of baptists; and it will continue to be our anxiety and our care to do what we can to bring all our brethren to a better understanding with each other, in order to the establishment among them of a union, which leaving, as it ought to do, each church independent and uncontrolled, would present the much-desired spectacle of mutual love and harmony among a body of Christians who seem to be set for the defence of Divine institutions. Why should not the Baptists be as united in one body as Independents? But this we leave, if our readers wish, for discussion in our pages; and, in once more taking our leave, we have only to add our humble but earnest hope that we shall continue, as heretofore, to receive the confidence and support of our numerous subscribers and friends.

May grace, mercy, and peace from God our Father, and Jesus Christ our Lord, be with you all. Amen.

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THE  
BAPTIST REPORTER.

JANUARY, 1854.

A VOICE FROM INDIA ON BAPTISM.

WHAT is Baptism? There are, to speak in common language, three forms of baptism; namely, Sprinkling, Affusion or pouring, and Immersion; and we have now to inquire, which of these is the right or scriptural form. Affusion is now but little practised; the great majority of christians, either sprinkle or immerse; it is to these two modes, therefore, that our attention should be directed. If we ask; Which was the original mode? which was the mode practised by the apostles and primitive christians? we think, that almost all competent judges will own, that the primitive mode was immersion; for many learned men, who are even zealous for sprinkling, are prompt to acknowledge that immersion was the original mode. How then came sprinkling to be so prevalent? Sprinkling was introduced in the third century; and it came in, as a natural consequence, of a very erroneous doctrine, which then began to prevail. Men, at that time, began to believe that those who died unbaptized could not be saved. When then, a man, who had not been baptized, lay on his death-bed, what was to be done? He could not, in that state, be immersed; and yet, if he died unbaptized, he would be lost. In this emergency, sprinkling was thought of; and a few drops of water were thrown into the face of the dying man. Yet this was not thought proper baptism; and a man so baptized, was not, we believe, considered eligible for a bishop or

pastor of a church, because his baptism was deficient. Sprinkling, however, prevailed but little, and it was in disrepute even down to the time of the Reformation. We learn from Robinson's *History of Baptism*, that our Queen, Elizabeth, and her brother, King Edward, were both immersed; and that their immersion was trine immersion; that is, each child was immersed three times; one of them in the month of September, and the other in that of October. Thus there was no fear, in those days, of immersing even royal children in weather that was not very warm.

But some may be inclined to decide in favour of sprinkling, "Because," say they, "The bishops and clergy of the established Church, and all the nobility, are in favour of sprinkling; and should we pretend to be wiser than they?" It is very true that these men favour sprinkling; but are we to be led by numbers, when we well know, that, in religious matters, great numbers are often in the wrong? An argument drawn from numbers only, does not affect a Baptist; he cares not a straw for being in the minority; his sole object is to be in the right. He has learned, from the Saviour, that it is better to be in the right way with the few, than in the wrong way with the many. There is one important truth to be considered; namely, that "every man must give an account of himself to God."

It should also be considered, that



though sprinkling is now extensively practised, yet that immersion prevails very extensively too; more extensively, we think, than many advocates of sprinkling suppose. Sprinkling, it has been observed, prevails wherever popery has prevailed; but in other places, we find immersion. Thus, in the vast empire of Russia, sprinkling is unknown; every one there, how cold soever the weather may be, is immersed, and very often the place of immersion is a river. In the Greek Church there is nothing but immersion; among the Armenians the case is the same; and so we believe it is in all the eastern churches where popery has not been known. In many versions of the scriptures, the verb baptize, is rendered by a word that means to dip. Thus Luther, in his German version, has used, for baptize, a word that means to dip; and in the Dutch version, the word to baptize is *doop*, in English, dip. Yet, Dutch ministers, while they say to the child, "*Ick doope u*,"—I dip you—never dip the child at all; they only sprinkle the poor infant. In the church at Batavia, I have, several times, seen the minister dip his fingers in a basin of water, and say to the child, "*Ick doope u in den name des Vaders, ende des Soons, ende des Heyligen Geests*,"—I dip you in the name of the Father, and of the Son, and of the Holy Ghost—while he only sprinkled a few drops of water in the child's face. Thus he baptized his fingers, and rhanitized the child.

But I must not forget to speak of a large and respectable body of christians, well known to us all, who have given their verdict in favour of immersion. This is a body of christians of which some of you think highly, and to which some of you belong; I mean the Church of England. "The Church of England!" say some, with surprise, "is not the Church of England a firm advocate for sprinkling?" From her practice she would appear a steady advocate for sprinkling; but I must again say, that her verdict is given in

favour of immersion. If you doubt my assertion, turn to your prayer-books, and there you will read these striking words: "The priest shall dip it [i. e. the child,] in the water discreetly and warily." Thus you may see that those who practise immersion, or give their verdict in favour of it, are a very numerous body of professing christians.

We may here mention a few arguments that may be adduced in favour of immersion. Baptize is not an English word, it is a Greek term; and, if you consult a Greek Lexicon, you will find that the meaning is, dip or immerse. Ask any Greek the meaning of the word baptize, and he will tell you that it means to immerse. It would be easy to quote many passages, from Greek authors, in which this word is used in the sense of dip, or immerse, or of placing a thing under water; but no passage can be found where it has the sense of sprinkling. It is well known, both to sprinklers and immersionists, that Josephus, the celebrated Jewish historian, uses the word *baptize* to express the sinking of a ship. He tells us that he was once in a ship that was baptized, i. e. sunk, in the night, and that he and others were obliged to swim all night, and that they were taken up by a ship in the morning. Is not this proof enough that the word baptize means to immerse?

But, christians, consult your Bibles; and allow me to ask you, In what places was baptism administered? You will find three places expressly mentioned; namely, Jordan, Ænon, and "a certain water." Jordan, you know, is a river; and, therefore, a proper place for immersion. In this river our Lord was immersed; and all christians ought to follow his example, and be immersed in water as he was.

O all ye Saints who do the Saviour love,  
Your love to him by your obedience prove;  
Tread in the path your blessed Saviour trod;  
Immersion is the rite ordained of God.

Of Ænon, it is said, (John iii. 23.)  
"that there was much water there."

This statement conveys to us the idea that John chose that place for immersion because there was a great quantity of water there. But our opponents, the advocates of sprinkling, not liking the idea that John chose this place on account of the quantity of water, have contrived a very ingenious method of removing this vast quantity of water, and placing in its stead a very small quantity. "Much water," they say, "is an incorrect translation," and the passage ought to be rendered, "There were many waters there." And they conclude that these many waters were many little purling springs, and that John chose this situation for the convenience which these little purling springs would afford for watering the cattle of those who came to be baptized. This gloss may satisfy some who wish to find an apology for not being immersed; but I have no wish to be a party to thus wresting the scriptures from their proper sense. But what if the Greek phrase, "many waters," is sometimes used to express a great quantity of water? That it is so used we believe our opponents, many of whom are Greek scholars, cannot deny. And if the plural form, "many waters," is used in Greek to indicate a great quantity of water, we contend, that the rendering of the passage in our version, "There was much water there," is perfectly correct. In many passages, both in the Old Testament and in the New, we have the expression, "many waters;" and I believe it will be found, on consulting these passages, that the meaning always is a large quantity of water. The following three passages are rendered literally, according to the Greek, as may be seen by referring to the Greek Testament and the Septuagint. Hence, had the passage under consideration been rendered "many waters," it would have had precisely the same meaning as "much water." See Psalm xciii. 3, 4. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on

high is mightier than the noise of many waters; yea, than the mighty waves of the sea." Cannot every person acquainted with the phraseology of scripture, clearly see that the floods in the third verse, are the many waters of the fourth verse? Who can be so void of understanding as not to perceive that the many waters here mean much water. In Rev. xiv. 2, it is said; "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder." Would the little rills, supposed to have been at Ænon, make a noise like thunder, as these many waters did? In Psalm xviii. 16, David speaks thus: "He sent from above, he took me, he drew me out of many waters." David here speaks of some great troubles out of which the Lord had delivered him. The Lord, he says, "drew me out of many waters." Does he compare this great deliverance to his being drawn out of a rill of water four inches deep? I will trouble you with only one more quotation. In Jeremiah li. 13, we have this remarkable address to Babylon: "O thou that dwellest upon many waters, abundant in treasures, thine end is come." Here the many waters, beyond all doubt, mean the Euphrates, for it was upon this great river that Babylon stood.

Pædobaptists may think that their way of explaining the phrase, "many waters," is very ingenious; but, we think, it is a sinful wresting of the scriptures.

The other place in which baptism is said to have been administered is, "a certain water," mentioned in the eighth chapter of Acts. In this water Philip baptized the Ethiopian nobleman. The phrase, "A certain water," and that water in a desert, renders it highly probable that it was a pool of water; a blessing sometimes found in a desert, and which gladdens the heart of the traveller. Could it have been less than a pool, seeing Philip and the nobleman both descended into it?

We come now to another point; we now ask, who ought to be baptized?

We answer, believers; for such is our Lord's command. He commanded his disciples to baptize those that believe. And this command the disciples literally obeyed, for they baptized none but those who professed to believe. Thus it is said of the Samaritans, Acts viii. 12, that "when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." There were no children baptized, you observe; though we may well suppose that some of these men and women had children; but if they were fathers and mothers, it is clear that their infants were not baptized with them. In Acts xviii. 8, we read that "Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and that many of the Corinthians hearing, believed, and were baptized." Here you see a whole house believed; no wonder, then, that whole houses were baptized; and we are sure that there was not one infant among them, for they all believed.

But if, as the scriptures teach, believers only ought to be baptized, why are infants also baptized? Infant baptism is nothing but a human ordinance, founded, not on scripture, but on tradition; and now, as in our Lord's days, the command of God is made of no effect by the traditions of men. No one can show us any precept in the scriptures for infant baptism; nor can any one show us in scripture a single instance of its practice. But why, then, you ask, was infant baptism introduced? The reason appears to have been this. Many thought baptism a saving ordinance. But this is an error; baptism does not save; it does not regenerate; but those who thought it had that power wished, of course, to have their children baptized, that they might be saved. The case is the same now; those who think that baptism saves or regenerates, as the Prayer Book teaches, are desirous of having their children baptized; and

if an unbaptized child is likely to die, what fear in the minds of the parents! and what running for the minister! that he may sprinkle a few drops of water in its face before it draws its last breath! We pity the parents in their distress, and very much wish that they were better informed.

But when was infant baptism introduced? Not in the apostles' days, nor until they had long slept with their fathers. Infant baptism made its first appearance in the beginning of the third century. There is no account of it in the first and second centuries. And where did it first appear? Not among the best informed and most spiritually-minded of christians; but among the half-christianized Africans. But infant baptism, once introduced, very soon spread, as error usually does; but it has never become universal. Nor did this error become, for a long time, even general. There are some facts in church history which may surprise those who think that infant baptism has always been almost universal. Allow me to introduce a few statements from Westlake's little book on baptism.

Augustine, a name well known in church history, was a very wicked young man. He lived at Milan, he had a very pious mother, whose name was Monica; she prayed much for the conversion of her son. At last the Lord heard her prayers, and her son became a pious man. He was baptized about the year 397, when he was about thirty years of age. Here observe the date of his baptism; about the year 397; and the age at which he was baptized, when he was about thirty; hence, you can observe, that infant baptism was not universal at the end of the fourth century. His mother, too, you observe, though a very pious woman, who prayed much for the conversion of her son, did not have him baptized. How much did she act like a baptist! Yes! just like a baptist; the baptists pray for the conversion of their children, but never have them baptized till they profess to be

believers in Jesus. Yes! sister Monica, it is evident that you were a baptist; and were you here, we would most gladly receive you among us.

Ambrose was born of christian parents, was instructed in christianity, but was not baptized till he was chosen bishop of Milan. It was in the fourth century that he was chosen bishop and baptized; so, it seems, from the circumstances above stated, that his parents too were baptists. This Ambrose, it is said, baptized Augustine, the person we have just mentioned; and the baptistery in which he was baptized, at Milan, is said to be yet in existence in one of the churches there.

Jerome, a very noted man among the christians, was born of christian parents, but not baptized till he was about thirty years of age. He also was a man of the fourth century.

The case of Nectarius is similar to that of Ambrose, in that he was chosen a bishop before he was baptized; yes! this Nectarius was chosen bishop of Constantinople before he was baptized.

Another case, and that a remarkable one, is that of Gregory Nazianzen, who was born in the year 318, of christian parents, whose father was a bishop, yet he was not baptized till he was nearly thirty years of age. Only think of this; a bishop, in the fourth century, did not have his son baptized. How different was his conduct from that of modern bishops! How different from a certain bishop of Calcutta, who not only had his infant baptized, but also gave a ball on the occasion!

Chrysostom was born of christian parents, in the year 347; but he was not baptized till he was nearly twenty-one years of age. Who would have thought that the famous Chrysostom, the golden-mouthed, as his name signifies, and the preacher in the church of St. Sophia, in Constantinople, was a baptist? Yet it seems he was so; and yet we are told by some, that the baptists are a new sect, never heard of till the Reformation.

Basil, whose father, grandfather,

and great-grandfather, were christians, was not baptized till the twenty-eighth year of his age.

Who but baptists would thus have delayed the baptism of their children? Yes, we must believe that those who did this were baptists; and we must also believe that there were many baptists in those days, and but few pædobaptists. But from the fourth century and downwards, infant baptism, like other corruptions, has very much prevailed.

But some will say, If infant baptism is not commanded, yet it does no harm, and it may do some good. "It does no harm," you say; but if it is not commanded, it is a work of supererogation; and if we think ill of works of supererogation among the Romanists, why should we not think ill of them among Protestants? You consider the baptism of your infants a religious service; but God says: "Who has required this at your hand?" You say that infant baptism does no harm; but it is a human tradition, and where it prevails it sets aside the immersion of believers, which God has commanded; thus, like the traditions among the Pharisees, it nullifies the command of God; and is there no harm in this?

But many of the advocates of infant baptism plead that it is a saving ordinance; they say that it makes them children of God and inheritors of the kingdom of Heaven. We feel it our duty to say that this doctrine is quite false and anti-scriptural; men are not born again by baptism, but by the word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter i. 23. If men are born again by the word of God, they must hear that word, and believe it, or it cannot produce in them that change which is called regeneration or the new birth. But infants, in baptism, neither hear the word of God nor believe it, therefore they are not born again in baptism. And is there no harm in thus deceiving men, in telling them that

they were born again in baptism, when they were not so born again? Is it not teaching them a falsehood—a falsehood that may ruin their souls? For if men think they are christians, when they are not, may not the result be their eternal destruction? How many now in the world of misery have to lament that they were thus deceived? And how many will for ever curse those who thus deceived them? Never, my friends, never teach your children that pernicious, that soul-destroying doctrine, that they were made the children of God by baptism.

If infant baptism is false, what then should the true believer do who has been baptized only in his infancy? He should be baptized on a profession of his faith, and that without delay. Baptism is important, not because it saves, for it does not save; but it is important, and very important, because it is a command of Jesus Christ. Surely his commands are of sufficient importance to claim the obedience of all that love him!

This is the light in which our friend here views the ordinance; and viewing it as a command of Jesus Christ; he desires to be baptized. Baptism is not to be deferred or neglected because some whom we love are averse to our being baptized. No one must say, "My parents forbid me; my brothers and sisters are unwilling; my wife is unwilling." Jesus Christ says: "He that loveth father or mother more than me, is not worthy of me." If we own Christ before men, he will own us at the last day. "He that believeth, and is baptized, shall be saved."

[We found the above excellent address in the columns of the *Oriental Baptist* for November, 1852. The occasion of its delivery was the baptism of a candidate, on Sep. 5, 1852, who gave his reasons for being baptized before entering the water. What adds to its interest, in our estimation, is, that the initials "W. R." stand at the foot; and, therefore, we presume that it was delivered by the late venerable William Robinson, who, at his death, aged 70, on Sep. 2, 1833, just one year afterwards, was, we believe, the oldest Protestant Missionary in Bengal.]

## Spiritual Cabinet.

THE MINISTRY OF RECONCILIATION.--"Hath committed to us the word of reconciliation." But why to us? Would not some other order of intelligence be fitter for the work? Could not angels do it much better? They have more physical power to overcome opposition in their discharge of the enterprise. They have a spiritual nature, which would exempt them from persecution. They have greater speed, by which to fly to the remotest corners of the earth, without the cumbersome machinery to which we are compelled to resort. And above all, they are spotlessly holy, and could perform their duty without a stain or a blemish. And yet, in the face of these apparent advantages, the word of reconciliation is committed to us. It is worthy of special consideration that we never once read in the sacred page of angels

preaching the gospel to sinners. They are represented as ministering to the heirs of salvation—as encamping round about those that fear the Lord—as even conveying them, after the present life, to the paradise above. They evidently contemplate, with thrilling interest, the success of the gospel—singing their loud and heavenly anthems to God at the birth of the Messiah—strengthening the blessed Redeemer, when bending under the weight of his agony in the garden of Gethsemane—rolling away the great stone from the mouth of the sepulchre—and being the heralds of divine vengeance at the last great day, yet we never once hear of their being sent as ambassadors to proclaim reconciliation to fallen man. It would seem, too, as if the Divine Being wished for this fact to be particularly noticed.

Look, for example, at the conversion of Cornelius. No doubt God could have worked a saving faith in his heart by the direct and immediate influence of his own spirit, or through the instrumentality of an angel. And he did send an angel to Cornelius, not however to preach the gospel to him, but to direct him to send for Peter, that he might hear the gospel from the lips of a fellow mortal. And he sent also to Peter a communication from heaven, to prepare him for the message; thus adding miracle to miracle, in order that the "word of reconciliation" might be received by an unconverted man, through the medium of human effort.

Now the design of christianity is, by an appeal to the moral sympathies, to bring man back again to God. And the point to be noted, is, that *angels cannot sympathise with sinners*. They cannot enter into their feelings. Conceive for a moment that you see a weary, distressed, heavy laden sinner, standing before one of these happy beings. Hear him stating all his trials, laying open all his cares and conflicts, and then see him exhibiting to view that mass of imperfections and sins which hang so heavily on his soul. Can you not behold the angelic messenger recoil, amazed and appalled that any reasonable creature, with such a load of iniquity, can indulge the least hope of mercy.

You see that anxious enquirer retire with an aching heart. He has received no sympathy from the angel. But while walking solitary along, ever and anon ejaculating, "What must I do to be saved—How shall I escape the wrath to come," he is met by another personage, not a purely spiritual being as before, but a *man*—Bunyan's "Evangelist," who *himself* has been just plucked as a "brand from the burning," and who from heartfelt experience can exclaim, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." How different this reception from the last!

He has associated with a being of his *own nature*, one who understands his experience, who can sympathise with every pang that rends his spirit, and who knows practically more of human redemption than the highest archangel in heaven. What soothing and encouraging language is heard from his lips! What sentiments, which angels dare not, cannot utter! What eloquence, which angels cannot touch! The enquirer is consoled and cheered. Encouragement and hope take the place of dejection and sorrow, and though he still has a burden on his back, with alacrity he hastens to the cross, crying, "Life! Life! Eternal Life!" "I RECEIVED MERCY." Yes, THAT was the grand secret of Paul's tenderness over others. Probably on this principle it is that Peter in the *Epistles*, and Peter in the *Gospels*, are such totally different men. The boisterous impetuosity, the sturdy roughness, was softened down "after he went out and wept bitterly."

On precisely the same principle is it, that the blessed volume of inspiration is so unspeakably more valuable to us than it would have been had it been penned by angels. It was because the prophets were *men*, because the evangelists were *men*, because the apostles were *men*, that with such intense feeling and photographic correctness, they could speak of the operations of sin on the heart, and of that blood which "cleanseth us from all sin." And on this ground is it, that the Redeemer himself is so incalculably precious as our intercessor. He can plead for us,—he can feel for us,—he can sympathise with every sorrow that afflicts his servants. Why? "For verily he took not on him the *nature of angels*, but the seed of Abraham. Wherefore it behoved him to be made in all things like unto his brethren." Why? That he might be a *merciful* and faithful high priest. For in that *he himself was tempted*; he is himself able also to succour them that are tempted.

*Jones's Sermon on Reconciliation.*

# Poetry.

## THE CHRISTIAN'S FAREWELL TO EARTH.

A PARODY ON, "ADIEU MY NATIVE LAND."

"ADIEU, my native land, adieu!"  
 Thy joys no more delight my mind;  
 Eternity is in my view;  
 I leave thy luring sweets behind.  
 "Delusive hopes can charm no more,"  
 Nor would I as an exile roam;  
 My faith would stretch her wings and soar,  
 And bear me to "my peaceful home."  
 "Adieu, my native land, adieu!"  
 Farewell, dear relatives, farewell!  
 Though nature binds your hearts to me,  
 I'd leave you all, and ever dwell,  
 Where night shall never, never be.  
 "Though frequent falls the dazzling tear,"  
 I scorn to shrink from "heaven's decree;"

Oh death! thy sting I need not fear,  
 My Saviour triumphed over thee.  
 "Adieu, my native land, adieu!"  
 In vain shall earth obstruct my way,  
 With all its flattering hopes or toys;  
 Nor can its frowns e'er cause dismay;  
 Faith now beholds perpetual joys.  
 "Rise! billows, rise!" and bear away!  
 "Nor night, nor storms, nor death I fear!"  
 I long for an eternal day,  
 And peace which time denies me here.  
 "Adieu, my native land, adieu!"  
*Carnarvonshire.* JOHN EVANS.

## PSALM XXIII.

BENEATH a spreading tree, whose ample shade  
 Screen'd off the noontide ray, young David sat.  
 His father's lovely flocks his constant charge,  
 Lay on the grassy slopes before his eye.  
 He from the highlands parched by summer heats,  
 Had led them gently to this happy spot;  
 Where verdant meads drank Jordan's cooling streams,  
 And grateful girt the banks with pasturage.  
 The thoughts which that calm scene had now awoken  
 Had slept while he in martial deeds had band;  
 But when calm peace restored his favourite harp,  
 At her glad voice they woke, and thus inspired  
 His heavenly muse with matchless psalmody.  
 God is my shepherd, I shall never want;  
 By waters still and calm he leadeth me.  
 In pastures fresh and green I lay me down;  
 Worn out with wandering, he restores my soul:

And in the paths of righteousness doth guide.  
 I will not fear the vale of shadowy death,  
 For there his rod and staff shall comfort me:  
 My Shepherd's voice shall banish thoughts of ill,  
 For even in the desert he supplied  
 A loaded table and a brimming cup,  
 Before the presence of mine enemies.  
 Goodness and mercy all my days shall come,  
 And follow me with blessings manifold.  
 Oh may my soul for ever find a home  
 Within his house, his honoured dwelling place.

Reader, for thee I breathe an ardent prayer;  
 Trust in the Lord, and thou shalt surely find  
 Rich pastures in the wilderness, and hills  
 Of crystal waters shall refresh thy soul.  
 W——.

C. S.

## "ABIDE IN ME, AND I IN YOU."

THE SOUL'S ANSWER.

THAT mystic word of Thine, O Sovereign Lord!  
 Is all too pure, too high, too deep for me;  
 Weary of striving, and with longing faint,  
 I breathe it back again in prayer to Thee.  
 Abide in me, I pray, and I in Thee,  
 From this good hour, O leave me never more?  
 Then shall the discord cease, the wound be heal'd,  
 The life-long bleeding of the soul be o'er.  
 Abide in me—o'ershadow by Thy love  
 Each half-form'd purpose to refrain from sin;  
 Quench ere it rise each selfish, low desire,  
 And keep my soul as Thine, calm and divine.  
 As some rare perfume in a vase of clay  
 Pervades it with a fragrance not its own,

So, when Thou dwellest in a mortal soul,  
 All heaven's own sweetness seems around it thrown.  
 The soul alone, like a neglected harp,  
 Grows out of tune, and needs that Hand divine;  
 Dwell Thou within it, tune and touch the chords,  
 'Till every note and string shall answer Thine.  
*Abide in me*: there have been moments pure  
 When I have seen Thy face and felt Thy power;  
 Then evil lost its grasp, and passion hush'd,  
 Own'd the divine enchantment of the hour.  
 These were but seasons beautiful and rare;  
 Abide in me, and they shall ever be;  
 I pray Thee now fulfil my earnest prayer,  
 Come and *abide* in me, and I in Thee.

Harriet Beecher Stowe.

## Reviews.

*Morning Dew Drops.* By Mrs. Clara Lucas Balfour. With an introduction by Mrs. Harriet Beecher Stowe. London: Cash, Partridge, Oakey, & Co.

This is a beautiful book in its outward aspect, with a title significant of its contents. May the excellent doctrine of the gifted writer distil as the dew upon the tender herb! Mrs. Balfour is entitled to the highest esteem of the community for this attractive attempt to conduct the young into the safe paths of sobriety and virtue. We give the brief introduction by Mrs. Stowe:—

“It is pleasant to the traveller in England, to remark the benevolent and self-denying efforts that are everywhere making for the education and elevation of all classes of society.

To such an extent have these labours been carried, and such an evident spirit of perseverance and progress is awakened, that there seems but little doubt, that every class of society in this country, will at least be reached by them.

There seems now but one obstacle to the complete emancipation of classes of society, hitherto sunk in wretchedness—and that obstacle is INTemperance.

Could all the money spent for what is worse than useless, by husbands and fathers, in England, be appropriated to the purposes of family comfort and elevation, the efforts of the charitable would, in many cases, be no longer necessary.

It is computed that the loss to England resulting from the use of intoxicating drinks, including the actual cost of the liquor consumed—the cost of pauperism, crime, etc., amounts to the sum of *one hundred million pounds* per annum. This sum of money is more than sufficient to build all the model lodging houses, support all the schools, buy all the books, and carry through all the sanitary measures that are necessary to make the poor of England no longer poor—but to place them on an equal footing with the labouring classes of any country in the world. In how many forms of beauty, and comfort, and taste, of religion and intellectual improvement, might this sum be made to appear!

Will not those, then, who are disinterestedly labouring for the good of the masses in England, turn their attention to this subject, and see if *here* be not the very root of the evils with which they are contending: and will they not take special pains to train up the rising generation as a band of juvenile abstainers?”

*Notes, Critical, Explanatory, and Practical, on the Old Testament.* By Albert Barnes. Vols. 1 and 2. *The Book of the Prophet Daniel.* Blackie and Son, London.

We avail ourselves, in introducing these expected volumes to our readers, of an opinion by a reviewer in the *Baptist Magazine* for December, who says:—“In some respects we consider this the best of all Mr. Barnes’s Notes. While we rejoice in the success of his labours as an expositor, and the help he has rendered to ministers, sabbath school teachers, and multitudes of private christians, we have found in his volumes on the New Testament much that was common-place and prosy, as well as much that was fallacious respecting infant baptism and kindred errors. There is less room for animadversion in the volumes before us, which are the fruit of much research and thought. The introduction is one of the most valuable productions of the sort we have seen for a long time. Critical, judicious, clear, conclusive, it meets the need of the student, and yet may in all its chief points be comprehended by the most illiterate persons who can read the word of God. It sketches the history of Daniel; considers the genuineness and authenticity of the book; sets forth its nature, design, and general character; exposes the worthlessness of all apocryphal additions; devotes a section to the ancient versions; and gives a full syllabus of such exegetical helps to the right understanding of the book as it may be necessary to consult.”

*The Globe prepared for Man: a Guide to Geology.* London: W. J. Adams.

An elementary treatise on the interesting science of geology, illustrated by numerous engravings, and a coloured frontispiece of a volcano in a state of eruption. The author wisely observes:—

“The discoveries made in natural history by the study of geology, excited, a few years ago, much alarm in the public mind, lest they should lead to statements at variance with the revealed account of the Creation.

But as the theories of imaginative minds have been made to yield to solid information, collected by the observation of excellent and learned men, this alarm has subsided. And



the more the science has been pursued, upon the principle of a close investigation of facts, the more completely has it been found to harmonize with the Bible statements of the character and works of God; whilst at the same time, geologists are free to own that it explains the cause of features in the outward works of creation, unnoticed by the word of Revelation, which dwells chiefly upon the moral and spiritual condition of man as he stands in connection with his Maker."

*Christian Titles: a Series of Practical Meditations.* By Stephen H. Tyng, D.D., Rector of St. George's Church, New York. London: Religious Tract Society.

THE holy scriptures contain a rich treasury of spiritual blessings for the saints of the Most High. The very names by which they are there designated by the Spirit, are indicative of their high calling and exalted privileges. Dr. Tyng, in about fifty brief Meditations on as many

Titles given to christians, has furnished matter for pious thought and ardent praise to the humble believer.

*Successful Men of Modern Times* is another of the Religious Tract Society's monthly series, calculated by the examples it affords to encourage young men to assiduity and perseverance in honourable pursuits.

1. *Bible Class Magazine*, 1853.
2. *The Child's Own Magazine*, 1853.
3. *Notes on Scripture Lessons*, 1853.
4. *The Sunday School Class Register, and Diary*, 1854.
5. *Tracts. New Year's Address to Parents; and New Year's Voice to Teachers.*

WE have pleasure in again introducing these well-known publications of the Sunday School Union to the notice of teachers, and all others who may be engaged in the instruction of the young.

## Correspondence.

THE "RECENT ECCENTRIC ATTACK ON THE BAPTISTS."

To the Editor of the Baptist Reporter.

DEAR SIR,—My attention has been directed to an article in your number for September last, entitled, "A recent eccentric attack on the baptists," and to the able reply of Mr. J. H. Wood, in October and November. If you conceive that the readers of the *Reporter* will tolerate another paper on the same subject, I should be glad to offer a few thoughts as they naturally occur to my own mind.

Every real lover of divine truth must be willing to see that truth investigated. We wish men to "search the scriptures." We do not desire to stand in the position of Romish priests, and to demand assent to our own principles because they are ours. We wish the believer in Christ to recognize his privilege of being personally led by the Spirit of truth to the right understanding of the Word of God. We do not, therefore, complain that baptism has been brought forward by the Editor of the *Melbourne Times*: but we do regret that the author of the article in

question should have written in a spirit which we cannot but consider as detrimental to the interests of christianity, and as evil in its influence on personal piety. In proof, let us quote his own words:—

"It has at length become very evident, that if the baptists possessed the power which the Roman Catholics once had, they would rival the arch-persecutor; not, indeed, by burning heretics alive, but by drowning them alive."

Now, on this point, at least, the writer may make himself quite easy. So far from wishing to baptize *him*, much less to drown him, it would be our duty to require very clear proof of a radical change of heart in him, before we could administer to him the ordinance of baptism. Whether he knows it or not, the baptistry is not, like the "font" or the "altar" of the Anglican Church, open to all comers. We would count hearts rather than heads.

Again, what are we to understand by the words—"The baptists, never too wide awake, have read their Bibles backward, and upside down." And this is language intended to apply to Booth and Carson! Then, too, we are told,

"There is not a man among them whose opinion would be taken on any question of learning, out of their own little sect." Who could have imagined that, in these days, any writer could have penned and printed, even in a Derbyshire village, such a reckless assertion as this. To mention but a few—had William Carey, Andrew Fuller, Robert Hall, and John Foster, no fame "out of their own little sect?" But the writer says, "There is not." To mention only one living baptist, we ask, has the Hon. B. W. Noel lost all his academic lore, and become stultified, because he has been baptized?

Did I suppose the writer in the *Melbourne Times* capable of understanding the Greek Testament, I should certainly deem him guilty of gross intentional misrepresentation. What could be more outrageously unfair than to quote texts speaking of baptism "with water," if he really knew that the original term is "in water?" My own opinion, however, and which I have formed from the internal evidence abundantly afforded by his production, is, that his fault is that of presumptuously meddling with things beyond his mind's reach. "*Quod erat demonstratum*" does not look like a printer's mistake.

But we are told also of "harlequin leaps," "columbine tricks," and "buffoonery exhibitions." Let me just indulge in one remark, by way of comment, on this very chaste and elegant language. I have witnessed very many "rites and ceremonies." I have heard "mass." I have seen "christenings," in and out of the establishment. I have been present at "confirmations" and "ordinations;" but never did I witness one external rite which produced in my mind the solemn feeling and the deep emotion which I have felt when present at the burial of a believer in baptism: and this was the case quite as much before my own baptism as it has been since. Are there not many who will unite in this testimony? Blessed be God! we, who "have been baptized into Christ," know that we were not, in our baptism, enacting a "buffoonery exhibition," but intelligently and happily obeying the command of our only Lord and Master in matters religious.

Allow me, in conclusion, to suggest to our beloved brethren who are now found among "Pædobaptists," and are really desirous of knowing their Lord's will, a

few questions for their prayerful consideration.

1. Is there any doubt whatever, that believer's baptism was practised in the Apostolic Church? We have three thousand instances on the day of Pentecost, and many subsequent cases. This is absolutely clear and indisputable. Can the same be said of "infant baptism?" If not, can we avoid this conclusion—Believers Baptism is *PROVED*: Infant Baptism is *gessed at*.

2. Ought a *burial* ever to take place before *death*? By burial we acknowledge a man as dead, and take a formal (usually a public) leave of him. This nation had not solemnly bidden farewell to the Duke of Wellington till the day of his public sepulture. Is not this illustration of christian baptism, wherein we *bury*, in Christ's name, those, and those only, who give us reason to believe that they have *died* with Christ?

3. Can *baptizo* in any case be *proved* to imply *sprinkle*? I have been a teacher of Greek for twenty years. I have anxiously sought for every instance in which this word is used by a Greek author. I long wished to confirm my anti-baptist sentiments: but I could not, and cannot, find one case where I dare thus translate the word. But I find abundance of instances wherein the word necessarily implies *total immersion*. Is not *Immersion PROVED*—Sprinkling *gessed at*?

4. Can anything done *for us, to us, or by us*, when we were in our natural state, be accepted by an enlightened conscience, in place of that voluntary personal obedience which is due from us as *new creatures*—"children of God by faith in Christ Jesus"—partakers now of the Saviour's grace, and heirs with him of his glory? BIBLICUS.

P. S. Does the writer in the *Melbourne Times* know, that some years since, a gentleman offered, through an advertisement in the *Patriot*, a reward of £100 to any one who could bring forward a New Testament precept for, or an example of, infant baptism? Why does he not try for the prize in these *dear times*? Though the advertisement has been so long neglected, I know enough of its worthy author to feel quite assured that he will come forward with the money to any one who may produce the required evidence.

## Christian Activity.

### THE POLISH REFUGEES.

Mr. Vanderkiste, in his "Notes and Narratives of a Six Years' Mission" in the metropolis, as a City Missionary, gives the following touching narrative respecting an unfortunate young Polish officer.

The Hungarian, Polish, and Italian refugees have a loft upon my district, which is converted into a barrack. Berths, three deep, are fitted up against the wall, and here they live, eat, and sleep. The poor men have very little upon which to exist, and that little is supplied by the chartists, and some have a little from the Polish Association. A Colonel in the Roman army lives at a beershop in T— Street. Their manner of living is very simple; some cheap meat carried with much rice in the middle of the day, and perhaps a cup of coffee and a little bread in the evening; but they get very little, and have to ease hunger by smoking. A pipe is many a poor man's dinner. Learn, ye sons of ease and opulence, and learn therefore to pity. The chartists hold "*balls*" here for the benefit of the refugees, which are a source of great temptation and evil, and I have reproved them respecting such practices, to which they reply that it is done for the benefit of the refugees, who would starve if they did not thus assist them. "All men have not faith." 2 Thess. iii. 2.

The balls are justified, also, on the plea that the people must have amusements: and the Sunday evening political discussions are justified, also, by the assertion that "Jesus Christ was a democrat." They have, of course, been directed by me to attend the house of God on the sabbath. The number of these refugees lessens; some emigrate to America, some obtain employment at their various trades. All have been soldiers in Italy and Hungary, and some were in France during the revolution of 1848, but were driven from that country after the election of Louis Napoleon as President, and fled to England. I have met with one death amongst them, that of a Pole, Lieut. —. This accomplished and interesting young officer was a Roman Catholic, and had served in the Polish revolution. After being exiled,

he obtained a living in several continental countries as a civil engineer and teacher of mathematics and languages. He took part in the Italian revolution of 1848, in Tuscany, and afterwards went to France, where he was in good employment, he informed me, until the President expelled all refugees from France, when he, of course, had to flee, and came to England. The cold, the hardships of a soldier's life, and the wounds he had received, appear to have fostered the pulmonary disease from which he died. I found Lieut. — in a miserable back garret in T— Street, destitute of either furniture or a bed. A broken chair or two, and a wooden table, comprised the comforts of this humble habitation; and this destitution of furniture, with the dirty walls, the whitewash of which was yellow and decayed, and the place almost in ruins, formed a strange contrast with the politeness and elegant manners of the occupants, who were the lieutenant and a comrade, who remained with the officer in his extremity. The manners of armies, depraved though in many instances they be, are frequently the herosms of philanthropy, deserving a better trade than manslaying:—

"The knight in the pride of chivalry,  
Clad in armour of silver or steel,—  
Such vision of glory must pass away  
Beneath the mild and healing ray,  
Which Christ will cause the nations to feel.  
And the world shall learn glory to be,  
Not in a reeking sword,

Bathed in the blood of the enemy,  
And blazoned for ever in heraldry,  
But in spreading the truth abroad.  
And the warrior of Christ shall be honoured and sung,  
And the herald shall tell what the Cross has won."

He had been removed from the barrack, as, in his diseased condition, the agglomeration of breaths in the night almost suffocated him; he was ordered nourishment by the parish doctor who attended him, which he could not obtain; and the female who rents the rag shop and *parlour* below, declared to me she believed he was being starved to death. His English being very imperfect, I conversed in French, and he appeared very anxious for spiritual instruction. He had read the Bible, and appeared to possess a very retentive memory, and could repeat portions of scripture when prompted by me; this knowledge he had acquired since being driven from Poland

by the arms of the Russ. In his own country he was a landed proprietor, but when once exiled, no letter from or to Russia-Poland could pass the frontier. One he sent was opened and returned; so, after a long lapse of years, he was unable even to communicate with his friends; there was no friendly frontier near, to which a letter could be clandestinely conveyed.

I have reason to believe this child of misfortune was in a hopeful condition of mind; the instruction he received appeared to produce much impression upon him. No priest came to visit him, nor did he wish for one; he called me *mon père*, and listened reverently to the enunciation of divine truth. Fragments of Romish superstition, however, hung about him to the last—remnants of

“The Papal web.”

He did not believe that a priest could forgive sins absolutely; I am of opinion he was too enlightened; but he believed I could absolve him, on repentance and faith in Christ on his part. Upon the great subject—man’s redemption—I of course had much conversation with him, and catechised him continually, and he firmly avowed his conviction that he was a sinner by nature and a sinner by practice, that no works of his own could save him, and respecting the person and work of our one Saviour, he could give a very correct account; but the fragments of Romish error hung around him to the last, although I have good reason to hope they were *shattered* fragments, and that saving faith had penetrated between them to his soul; but it was “smoking flax,” a feeble flame.

As he approached death, he became very anxious that I should hear his confession. In reply to this request, I said, “Do you feel you are a sinner?” He emphatically declared, “I do.” “Are you,” said I, “truly sorry for all your sins?” He replied fervently that he was. “Do you,” said I, “renounce and forsake them all?” He declared very solemnly, “I do.” He lay on his humble pallet of straw, which charity had procured him, and the pallor of death, which I have seen too many hundred times to mistake, was on his face, and on his eye and clammy forehead—a period in human life when men are perhaps least apt to simulate. “Now,” said I, “you have confessed; what remains is, for you to pray to our Saviour Christ, for forgive-

ness, who only can forgive you.” He said, “Yes,” and we prayed. But the shattered remnants of Papal superstition hung around him to the last. He afterwards wished me to give him a crucifix to kiss, to put him in remembrance of Jesus. I told him it would not answer any good purpose so to do, and said, “Adore Christ in your heart,” and I then repeated a little impromptu adoration of our Redeemer. He placed his hands together, and appeared deeply engaged in divine meditation whilst I spoke.

Perhaps this young man had a fond mother, for he was evidently well and gentle bred, who would have given half the world to have been there, to have closed the eyes of her child; or a sister, perhaps who might just then have been thinking and weeping over the remembrance of her long exiled brother—thinking, perhaps, of the days, when on their own lands in childhood, they played together on the greensward:—

“The grateful breeze was breathing round,  
And golden flowers bedeck’d the ground;  
Health, peace, and calm content, were there,—  
Those halcyon days!”

But there were none of earth to stand by him in the hour of death but a comrade and a missionary. Just before he died, he made an effort to reach my hand, which, on offering to him, he took between his own, and with extreme difficulty raised to his lips and kissed it, and then placed it upon his heart, and endeavoured to express his thankfulness for my visits; but “the silver cord was loosed,” the “dust returned to the dust as it was, and the spirit returned to God who gave it.” He passed into eternity.—

“Eternity, that vast unknown,  
Who can that deep abyss explore,  
Which swallows up the ages gone,  
And rolls its billows evermore?  
Oh! may we find that boundless sea,  
A bright, a bless’d Eternity!”

#### EVANGELISTIC LABOURS IN WARWICKSHIRE.

THE *Warwick Advertiser* newspaper for Oct. 29, 1853, contains a paragraph which we give below. We need not say how much pleasure and hope the perusal of this paragraph afforded us. Pleasure that these things were done in this particular county, and hope that such things will be done in other counties—nay, in all the counties of England and Wales—during the next season. We might ask, Why should they not? but we cannot

anticipate any feasible reply. Were any, however, to ask, why should they? we at once answer, because in every county such labours are necessary—very necessary. It would be a work of supererogation to attempt to prove this. And then, as regards the agents, why surely in every county three ministers like brethren Maizey, Webb, and Nash, might be found to consult, and arrange, and set about the work. Are any timorous? So are we sometimes when warm in bed on a winter's morning we lie thinking of our cold bath. But we go and do it, and have the benefit. So we advise such to do, and not

“Linger shivering on the brink.”

Once engaged heartily, they will not willingly give up the noble and much-needed enterprize.

“*Special Religious Services.*—We understand that the London Committee of the Baptist Home Missionary Society, through their Secretary, requested the Revs. W. Maizey, of Studley, and J. W. Webb, of Dunchurch, to make a missionary tour through this county; and that they have, during the past month, visited many of the towns and villages, preaching the gospel and distributing religious tracts. Large congregations have flocked to hear them in the open-air, and in the chapels of the various

denominations in Stratford, Henley, Kenilworth, and the surrounding villages. Last Sunday their exertions were devoted to this town. Bills had been circulated announcing the services of the day, which commenced with a prayer meeting in the baptist chapel, at seven o'clock in the morning. At nine o'clock an open-air service was held at the market house, where Mr. Webb delivered a discourse to about 200 people. At the close of the service 200 tracts were distributed, chiefly among the men and non-commissioned officers of the militia. Mr. Nash returned to conduct the service in his chapel; and the other gentlemen proceeded to the factory yard and other places, distributing tracts. At half-past two, another service commenced in the chapel, where Mr. Maizey preached to a crowded congregation, and announced another open-air service at the market house at five o'clock. A few minutes after six, service began again in the chapel, when Mr. Nash gave an address, in the course of which he defended the proceedings of the day on the ground of their being adapted to meet the religious requirements of the age. Before the congregation dispersed, two other addresses were delivered by Mr. Maizey and Mr. Webb, who left the town next day to prosecute their mission in other localities.”

## Narratives and Anecdotes.

WICKLIFFE is the greatest English reformer; he was, in truth, the first reformer of Christendom, and to him, under God, Britain is indebted for the honour of being the foremost in the attack upon the theocratic system of Gregory VII. The work of the Waldenses, excellent as it was, cannot be compared to his. If Luther and Calvin are the fathers of the Reformation, Wickliffe is its grandfather. . . . As a divine, he was at once scriptural and spiritual, soundly orthodox, and possessed of an inward and lively faith. With a boldness that impelled him to rush into the midst of danger, he combined a logical and consistent mind, which constantly led him forward in knowledge, and caused him to maintain with perseverance the truths he had once proclaimed.

First of all as a Christian, he had devoted his strength to the cause of the church; but he was at the same time a citizen, and the realm, his nation, and his king, had also a great share in his unwearied activity. He was a man complete! . . . While Luther was surrounded by an ever-increasing number of scholars and princes, who confessed the same faith as himself, Wickliffe shone almost alone in the firmament of the church. The boldness with which he substituted a living spirituality for a superstitious formalism, caused those to shrink back in affright who had gone with him against priests, friars, and popes. Ere long the Roman pontiff ordered him to be thrown into prison, and the monks threatened his life; but God protected him, and he remained calm amidst the machinations

of his adversaries. "Anti-Christ," said he, "can only kill the body." Having one foot in the grave already, he foretold that from the bosom of monkery would some day proceed the regeneration of the church."—*D Aubigne's English Reformation.*

"RIVERS OF WATERS."—About four o'clock this afternoon, there was a cry in the encampment—not that the Hagar were coming—not that another troop of robbers and wild people were advancing to attack us—but the cry was,—"*El wady jae!*" "The wady is coming!" Going out to look, I saw a broad, white sheet of foam advancing from the south between the trees of the valley. In ten minutes after a river of water came pouring along, and spread all around us, converting the place of our encampment into an isle of the valley. The current in its deepest part was very powerful, capable of carrying away sheep and cattle, and of uprooting trees. This is one of the most interesting phenomena I have witnessed during my present tour in Africa. The scene, indeed, was perfectly African. Rain had been observed falling in the south; black clouds and darkness covered that zone of the heavens; and an hour afterwards came pouring down this river of waters into the dry, parched-up valley. This incident of Wady Zintaghoda explains the scriptural phrase "rivers of waters;" for here, indeed, was a river of waters appearing in an instant, and almost without notice.—*Richardson's Travels in Central Africa.*

CURIOUS FACTS OF NATURAL HISTORY.—In Mexico, the lakes are dry in summer, and the crocodiles lie torpid in the mud. Travellers pass over them without knowing they are there: Persons who desire to find them provide themselves with a harpoon, which they plunge into the mud. When they have found a crocodile, they dig under its tail and bind feet, which they rope together, and so onwards to the head. The animal is thus taken alive without any great danger. Salamanders are found in ponds, marshes, and damp places. Little lizards are caught in traps in France. A small hook attached to a horsehair string is baited with a moth, and suspended before the hole of the lizard. The lizard thus catches the moth, and the naturalist the lizard. Care is necessary to avoid breaking the tail, which is very fragile.

The Germans take them in hair-nets, baited with coleoptera. The large kinds, of warm climates, are shot with buck shot. Serpents are dangerous even after they are dead and dried for years. A scratch from the fang of a dead rattle-snake or *corbra di capello* may be fatal. The teeth of the viper are moveable, like the claws of a cat, and the venom flows along them into the wound. The remedy recommended by M. Boitard, is a dose of *alcali volutil*, or volatile salts, in a glass of water. Snakes feign to be dead when they cannot escape. When the French naturalists chase serpents they provide themselves with a leather bag, in which they place some tobacco-snuff, which kills the reptiles, pinchers with a long handle, and a net attached to a handle and surrounded with small iron spikes. The vipers perish soon after being transferred from the net into the bag among the snuff: toads, frogs, and lizards are all thrown into the leather bag together. Prior to preparing the serpents, their stomachs are emptied by distending their mouths. It is in May and June that reptiles are found in the brilliant colours of their new skins.

NUMERICAL COINCIDENCES.—The marriage of Louis XIII. of France, with the Princess Anne of Austria, met with many obstacles, but was ultimately brought about, in consequence of the following weighty considerations. The name of Louis, or, according to the ancient orthography, Loys de Bourbon, contained thirteen letters; he was in the thirteenth year of his age; and he was the thirteenth King of France of the name of Louis. The Princess Anne d'Autriche had also thirteen letters in her name; she too was in her thirteenth year, and there were thirteen princesses of the same name in the house of Spain. Louis and Anne were born on the same day, of the same month, of the same year. Nothing could be more obvious than that they were born for each other. Similar to the above was the play on the number of fourteen, as connected with the life of Henry IV. He was born in the fourteenth century, fourteen years and fourteen decades after Jesus Christ; he came into the world on the fourteenth of December, and left it on the fourteenth of May: he lived four times fourteen years, four times fourteen days, and fourteen weeks; and there were fourteen letters in his name—Henri de Bourbon.

## Baptisms.

### FOREIGN.

**INDIA, Serampore.**—Mr. Denham writes, Sep. 2—"In the midst of our trials, God has not left us without a blessing. Several, we may say for India many, have been baptized this year. At Barrackpore, a work of inquiry and revival has been going on among the descendants of the Portuguese and Hindoos, connected with the various regiments stationed there. Since I wrote, a son of brother Lawrence of Monghir has been baptized by brother Leslie; he was educated by me, and left last year for employment in Calcutta. A son of brother Williamson, of Birbhoon, who is with us now, will most probably have professed his love to the Saviour before this letter reaches you. May our children arise in the place of their fathers! May God, even our own God, bless them, and make them more useful and successful than we have been!"

**Chittagong.**—Mr. Johannes says:—"You will join with me in thanking God that we are yet preserved to preach unto the heathen the unsearchable riches of Christ, and that we continue to experience success in our work. Last sabbath, the 27th of March, I had the happiness of immersing four persons. Two of them the offspring of our two first native converts from Chundjâw, in Chittagong, and two East Indians. Both their fathers were educated in the mission school at this place. I have now four more candidates and inquirers."

**BAHAMAS**—Mr. Littlewood says, Aug. 23, "I am glad to be able to state that the smiles of prosperity now rest upon our church; the sabbath school is also in a promising condition. Last sabbath we had the pleasure of baptizing twelve, and of receiving four others into the church, making an addition of above thirty since January. The baptismal scene was peculiarly solemn and impressive; many of the candidates were either scholars in the adult class, or teachers in the sabbath school. Mothers and fathers witnessed their children devoting themselves to the Lord. A sacred awe pervaded the vast congregation as our friends publicly attested their love for Christ. We have several more candidates to whom we hope to administer the sacred rite in a few mouths. May the Lord enable all of them to hold fast their profession."

**WESTERN AFRICA.**—Mr. Saker writes: "We have just now added twelve converts by baptism to our number; on sabbath day last seven were baptized in our river here, and the sabbath previous at Clarence, I immersed five in our mountain stream. These have long waited for the day, and others of whom we are well satisfied, wait only a little longer. There are three at Bimbria who will probably be received the first sabbath I can spend there. My last visit to Clarence seems to have been unusually productive in awakening the minds of sinners, especially the young. Many who heretofore have given us only sorrow, are now humbled and earnestly inquiring after truth. At this place we have much hope the word of the Lord will prevail. We are now becoming a body, a visible church. At our last ordinance we numbered not less than thirty believers. This number we could increase to fifty in a few days, but for an excess of caution. A church of thirty, scattered in a heathen town, maintaining among themselves meetings for prayer, and living in united attendance on the means of grace, cannot but be influential. It makes the gospel to be felt even where the preachers of the cross cannot have access. Many, many things are conspiring to give impressions of the importance of the gospel, and distant districts seem only waiting for some to show them the right way. A deep feeling, a wide spread inquiry prevails, and is spreading still wider. Ethiopia will stretch her hands to God at no distant day, and we can but pray, hasten it, Lord, in thy good time."

**TRINIDAD.**—Mr. Law says:—"At this place, Savauna le Grande, I baptized seven persons on a creditable profession of faith in Christ Jesus; and was truly delighted with a class of bible-readers in connexion with this church. At Sherringville, there is a great awakening among the people in relation to divine things. The members of the church meet almost daily for prayer and supplication. Many sinners are being convinced of sin, and some have found peace through the blood of Christ. At this place I baptized five converts. There was, at all our meetings, a manifestation of the gracious presence of our God and Saviour."

## DOMESTIC.

**LONDON, Deonahire Square.**—On Thursday evening, Dec. 1, Mr. Hinton baptized five young females, the children of pious parents; most of whom are members of the church in this place. Each one of those dear young friends is the eldest in the family, excepting one who is next to the eldest, and who is already a member of the church. This very interesting service, Mr. Hinton told us, suggested to him the text he had chosen, in Psalm xlv. 16, which he worded thus: "Instead of the fathers are the children." On this he made the following leading observations. 1. That religion does not run in the blood. 2. That the children of godly parents have many advantages for the cultivation of early piety. 3. That the conversions of such children are matters for much thankfulness, and sources of much comfort and joy to the parents and to the members of the church. Very many children and young people were among the spectators, whom the pastor most touchingly addressed. At the water-side it was a sight truly interesting, solemn, and hopeful. May God grant his people here many such blessed instances of the fulfilment of his promise upon their children in answer to their prayers. T. R.

**Moorfields, Welsh Baptists.**—Our pastor, Mr. Williams, after an argumentative discourse on the mode of baptism, administered the ordinance to two candidates, Nov. 27. One of these had been a member for several years with the Independents; the other was an aged female, who had been deeply distressed in consequence of having spent so much of her time in the service of a hard master, but was now truly thankful of an opportunity of coming forward publicly to avow her attachment to the Saviour. We rejoice that God is thus blessing the labours of our pastor, and hope soon to see others in greater numbers following in their footsteps.

**Spencer Place, Goswell Road.**—Six believers were buried with Christ in baptism on Tuesday evening, Nov. 8. Mr. Jennings immersed the candidates. We expect others will soon follow.

**Eagle Street.**—On Lord's-day morning, Dec. 4, the ordinance of believers baptism was administered to three young persons, after a sermon by our pastor, Mr. Francis Wills, from, "Then they that gladly received his word were baptized." One

of the candidates is a scholar in the sabbath school. In the evening these, with two others, were received into the church at the Lord's table. W. R.

**Lambeth, Regent Street.**—On the evening of Dec. 1, three believers were baptized into the names of the Father, Son, and Holy Ghost. May they persevere even unto the end!

**IPSWICH, Turret Green.**—Our pastor, Mr. Lord, had the pleasure of baptizing, and admitting into church communion, two willing disciples of our Lord and Saviour, on the first sabbath in December. One of these belongs to a very important, though sadly neglected, class of the community—a household servant. It may with truth be called an important class, because so much of our happiness or discomfort in the family depends on the character and conduct of our domestics; and seeing this is the case, and knowing that many employers are lamentably indifferent to the spiritual necessities of those who are in their service, the writer would earnestly recommend to general adoption, a plan which has been for some time in successful operation in connection with our own place of worship—viz.: a bible class for the especial benefit of young women, whose opportunities for improvement are generally so limited. For in promoting their benefit we assuredly shall be promoting our own happiness and social comfort. The other candidate was the subject of much interest and gratitude. Our friend had the benefit of an early religious training, but on leaving the parental roof he mixed with the giddy votaries of pleasure, and drank deep of the inebriating cup; which he found, in his bitter experience at the last, biteth like a serpent and stingeth like an adder. After an absence of some years he returned to his native town; and though for a long season he had neglected the means of grace, he was induced to enter our chapel. He listened to the proclamation of pardon for the guilty; his attention was fixed; his downward course was arrested; his heart was happily changed; and now, like one of old, he is going on his way rejoicing. He has moreover resolved, in dependence on Divine strength, to abandon for ever the use of that which proved such an enemy to his peace, and hopes henceforth to dedicate all the renewed powers of his mind to the promotion of the cause of Christ, and the best interests of his



fellow-men. I may also add, that a young man, connected with an Independent place of worship in a neighbouring town, was baptized at the same time, who returned to unite with his former friends.

G. R. G.

**CORSHAM.**—On sabbath morning, Dec. 18, the ordinance of baptism was administered at Ebenezer chapel, by the pastor, Mr. J. Jones, late of Usk. The service was rendered deeply interesting from the fact that two of the candidates were daughters of the late Mr. Spackman, who was senior deacon of the church from the time of its formation until he fell a victim to the flames which destroyed his premises. From the serious and subdued countenances of the spectators, many of whom could not restrain their tears, as well as from the feelings excited in our own bosom, we are convinced that the scene was peculiarly solemn and impressive, and that many fervent prayers were directed to the throne of grace for future divine protection and guidance to those who had thus publicly devoted themselves to God. May he, who is the father of all mercies, still further bless the efforts of his servant amongst us, by granting many such times of refreshing from his presence and the glory of his power.

W. N.

**INSKIP.**—We baptized two young persons, Nov. 27, after a discourse from, "The baptism of John, whence was it?" We had large congregations all the day; and the behaviour of the people at the water side was remarkably good. The baptized were welcomed to the Lord's table on Dec. 4. May the Lord bless them and make them a blessing! We trust that a good work is going on in other hearts, and that we shall have further additions to report. May I mention a pleasing circumstance? A member of an Independent church near Manchester, who was present at the baptism on Aug. 7, recorded in page 273 of the *Reporter* for 1853, was convinced at the water-side of his duty to be immersed as a believer in Jesus. Accordingly he has since been baptized, and with him another member of the same church, by Mr. Harvey of Bury, whose church they have joined.

**PRINCES RISBORO'.**—On the evening of Lord's-day, Nov. 13, in the presence of a very crowded congregation, four young persons put on Christ by baptism. More will, we hope, soon follow in their steps.

**EBBW VALE, Monmouthshire, English.**—On sabbath afternoon, Nov. 6th, Mr. J. H. Hill, of Pontypool College, immersed two persons on a profession of repentance towards God, and faith in the Lord Jesus Christ. The concourse of people assembled to witness this scriptural mode of publicly putting on Christ was immense, and consisted of persons of different denominations, who listened with respectful attention to the able defence of our principles, given by the preacher, previous to the administration of the ordinance. Mr. Hill supplied us during the last summer's vacation, and his devotion to his temporary charge, and the success which followed, having baptized thirteen persons, led us to seek a more permanent connection. Accordingly, we tendered to Mr. Hill a unanimous invitation to become our pastor, and now we look forward to Christmas next, when his college term will be ended, as the period when we shall be united, and, with our rapidly increasing population, enjoy the benefit of his ministrations.

J. L.

**ABERGAVENNY.**—After a very solemn and impressive discourse by the venerable pastor of the church, Mr. M. Thomas—who has since entered the joy of his Lord—from, "Consider what I say; take advice, and speak your minds," Mr. Price of Abersychan, baptized seven followers of the Saviour, Nov. 13. Six of these were females. The male candidate was a Wesleyan who had lately been engaged in preaching, and had occupied Mr. Thomas's pulpit on the previous sabbath. These were all added at the Lord's table on that day; when it was remarked how much the aged pastor appeared to enjoy the sacred services; though none imagined they would be the last ordinances he would partake in on earth. He only preached on one more sabbath. He has now gone to join the Great Assembly.

**LEOMINSTER.**—After an able defence of the scriptural ordinance of believer's baptism, by Mr. Blackmore, three young disciples of Jesus were baptized by Mr. Lewis. They were all daughters of members. May they be faithful unto death, and then receive a crown of life! G. B.

**DAWLEY BANK.**—Four followers of the Lamb of God put on a profession of his name by baptism, Dec. 18, in the presence of many witnesses. Two were teachers, and one a scholar. Mr. Howe, of Shrewsbury, preached on the occasion, and we hope good will result. J. J.

**LAND BEACH AND COTTENHAM, Cambs.**—On Lord's-day morning, Dec. 4, Mr. Wooster preached an impressive sermon on being "buried with him in baptism," and afterwards immersed ten believers, five males, and five females, into the names of the blessed Three. It was a hallowed and happy season. In the afternoon of the day, seven of the candidates were received into communion with the church at Beach. The other three were from the Old Meeting, Cottenham, and were received the same day in the usual form; Mr. Flanders giving to each the right hand of fellowship in the presence of the whole congregation. Both churches hope soon to have more candidates.

**SHEFFIELD, Eyre Street.**—On the evening of Lord's-day, Dec. 4, after an address from, "What mean ye by this service?" our pastor baptized two young converts, one the son of pious parents, whose father died a few months ago, strong in faith, giving glory to God. The other, the daughter of a preacher among the Primitive Methodists, who died a few months ago. They had both been scholars, and are now teachers. We have other candidates, a good number of interesting inquirers, and several in the congregation who, we hope, will shortly declare themselves on the Lord's side. G. W.

**GOLCAR, near Huddersfeld.**—Our report of baptisms during the last year, by our pastor, Mr. Edward Franklin, is as follows:—On Feb. 3, three males; June 19, one male and one female; Sep. 11, one male and three females; Dec. 9, two females; for which additions we feel thankful, hoping that these will be only as drops before a copious shower. May the Head of the church pour out upon us the spirit of grace and supplication! S. T.

**DORCHESTER, Oxfordshire.**—On Sep. 25, Mr. John Oldham baptized four believers on a profession of their faith in the Lord Jesus Christ. Two men were from an adjoining village. The two females were from Dorchester. We expect some inquirers in our congregation will soon "do likewise."

**KENNINGHALL, Norfolk.**—On Lord's-day, Dec. 11, after an impressive discourse, Mr. J. Upton administered the ordinance of believers baptism to two candidates. May their consciences be ratified above! J. H.

**LEICESTER, Carley Street.**—On Wednesday evening, Nov. 30, Mr. Winks baptized two females. One of these had formerly been connected with the sabbath school at Back Street baptist chapel, Trowbridge—the other was a widow, long bowed down by bereavements and spiritual fears. At length the Sun of Righteousness shed his healing beams on her soul, and now, with her companion in the baptismal waters, she goes on her way rejoicing.

**BACUP.**—On Lord's-day afternoon, Nov. 27, after an impressive discourse by our pastor, Mr. Mitchel, two believers in Jesus Christ were immersed. The congregation was large, and many seemed to be much impressed by the solemn service. Since our pastor came amongst us, which was in March, 1852, forty-eight have been added to the church by baptism, and several others by letter: many more are inquiring the way to Zion.

D. L.

**REDRUTH.**—We are at present in a prosperous state. God, we trust, is blessing the faithful labours of our pastor. On Lord's-day morning, Dec. 4, Mr. Evans preached, and then baptized eight believers. It was a solemn season. Many wept. The candidates were received at the Lord's table in the evening. We have many more serious inquirers and several candidates. May the Lord continue to bless us! E. M.

**CAMBRIDGE, Zion.**—Five young females, believers in Him who rose from the dead, were buried with him in baptism, on Lord's-day evening, Nov. 27, by our pastor, Mr. Burton.

See how the willing converts trace  
The path their Great Redeemer trod;  
And follow through his liquid grave  
The meek and lowly Son of God!

**HASLINGDEN.**—Our pastor, Mr. Bury, after delivering an appropriate address, baptized two young men, Nov. 6. It was an interesting occasion, and the administration of the ordinance appeared to make a very good impression upon the congregation; many of whom were moved to tears. E. C.

**BETHLEHEM, near Abergavenny.**—Two believers were immersed, in connexion with the Welsh church, at this place, by Mr. D. Davies, Nov. 20.

**BRYNMAWR, English.**—Mr. Watts baptized one disciple of the Saviour on a profession of her faith in Him, Nov. 27. G. W.

**NAZARETH, near Abergavenny.**—In the afternoon of Nov. 20, five believers followed their Lord in the ordinance of baptism, at the English chapel in this place. The sermon was by Mr. T. Roberts, of Calvary, and the ordinance was administered by Mr. E. Lewis, the minister of the place. E. R.

**CATSHILL, near Bromsgrove.**—After a sermon by Mr. Davis—our aged and venerable pastor, Mr. Nokes, baptized four females in the name of the Sacred Three, Nov. 6. Two had been scholars in our sabbath school, and two were from the Primitive Methodists. They were all added. J. A.

**CRADLEY, Worcestershire.**—On the evening of Lord's-day, Dec. 11, we had a public baptism, when three disciples avowed their attachment to the Lord Jesus, by being buried with him in the likeness of his death, and raised up with him in the likeness of his resurrection. Our pastor preached to a large assembly. J. C.

**ALLOA, North Britain.**—Our pastor, Mr. Scott, baptized two believers, Nov. 27, and one on Dec. 4. These were converts from the world, and we hope they will remain faithful in their allegiance to Christ. A. G.

## Baptism Facts and Anecdotes.

### BAPTISMAL REGENERATION—SATAN'S SECOND GREAT LIE.

WHEN God first made man, he formed him upright, in his own image, and placed him in the garden of Eden, providing him with everything that was needful for him—everything that was pleasant to the sight and good for food, and commanded him, saying, “Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” Such was the command of God, and such his threat. Adam believed the word, and being upright in himself, had no desire either to transgress the Divine command, or to risk the penalty. But satan envied him his position, and would fain mar the fair work of God. And how did he accomplish his purpose? By a lie! He said unto the woman, “Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat.” Thus satan, by one lie, marred the work of creation; and now, by another lie, he would fain mar the work of redemption, and bind men in the chains of darkness for ever!

Jesus, the eternal Son of God, beholding our lost condition, came down from heaven on the wings of love, to restore

us to that image and favour of God which we had lost. He died that we might live. But what said he to man? “Ye must be born again” (John iii. 7). “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Matt. xviii. 3). Such was the language of the Saviour. But what saith satan? Does he say, “Ye must not be born again?” O no! He is too subtle to attempt to deceive mankind a second time by an open and barefaced lie. He no longer appears among us in the form of a serpent; he now assumes the character of an angel of light. He quotes the very words of Scripture,—he says, “Ye must be born again. Ye are all by nature born in sin, and children of wrath, therefore, Ye must be born again.” Thus, by speaking the truth, he gains our confidence—we come to him for instruction—we become alarmed at his words—we are ready to cry out, “What must we do to be saved?” Then the subtle deceiver turns round and says, “O, be not alarmed; it is true your state by nature is most sad, but you have nothing to fear. Ye are all in a state of grace—ye are all christians—ye have already undergone that great change—ye have all been regenerated at your baptism, though ye are wholly unconscious of it yourselves—ye were then made members of Christ, children of God, and heirs of the kingdom of heaven:—therefore listen no longer to those enthusiasts who would disturb your peace, by telling you that you need any further change! I, your wisest, your best friend,

tell you it is false." Thus satan, by this second lie, binds men in the chains of darkness, quiets their consciences, and leads them captive at his will, crying, "Peace, peace;" and their eyes are often not opened until it is too late to see their error. O that God, in his infinite mercy, may open the eyes of all the unconverted who may read this, to see the truth of what I have herein written; that so they may be led to Jesus, as little children, for the pardon of their sins and the conversion of their souls; for without that great, that vital change—a change as manifest as that the sun shines at noon-day—whatever all the false prophets on earth, or all the devils in hell may say to the contrary—"ye shall never enter into the kingdom of heaven," for the mouth of the Lord hath spoken it! J. C.

#### SCRIPTURE FOR SPONSORS.

IN a country village some miles from London, a clergyman was in the habit of meeting some members of his congregation at the school-room on a week evening, for reading the scriptures and prayer, and for answering any questions that might be put to him. The idea was good, and many of the meetings were useful. The clergyman was occasionally absent, and then "Burkit" officiated, and was very well approved. On one such evening, the subject of baptism was introduced, and discussed by some of the members; one of their number having recently had his mind much exercised respecting the matter. He had read books, but chiefly the New Testament, and could find no solid ground either for infant sprinkling or for sponsors. This he told his fellow members, which excited some little alarm amongst them. They told the clergyman at the next meeting, when he tried to set the matter right; but the arguments were weak, as they must ever be when unsupported by the bible. Having tried at infant sprinkling, he came to sponsorship, and adduced, as scripture proof for the practice,—which shews ingenuity and novelty—the case of the man afflicted with palsy, and let down through the tiling of the house where Jesus was, who, when he saw *their faith*, he said unto him, "Man, thy sins are forgiven thee." Contending that the man was blest for the faith of the men who bore him there; and that this may serve to show how infants at their baptism

may be blest for the faith of their sponsors. The circumstances, however, are dissimilar, and there is no principle in the one case that can apply to the other; the faith of the sick man was no doubt included in *their faith*, but if it were not, baptism requires personal faith—"He that believeth, and is baptized, shall be saved." He must believe for himself, and not others for him, which is impossible. The service of scriptural baptism is one of personal faith and voluntary love, and only such service is acceptable to Christ, because none other than this agrees with his divine commission, and the whole teaching of the New Testament.

Blunham.

W. A.

#### WHAT IS BAPTISM?

BAPTISM is not a sign and seal of the covenant of grace as is taught and set forth in the ceremonies of the Church of England, and by other bodies of christians; neither, as taught by some, a means of grace whereby the spirit of God, or his grace, are communicated to the heart. There is not one passage of scripture, referring to it, in which it is so set forth. I believe its nature and object to be a sign of the Death and Resurrection of our Lord, and a token of our obedience to him—an ordinance appointed by the Lord, in the observance of which, a believer in his gospel publicly declares to his fellow-men that he is dead to sin, being "buried with Christ by baptism," and alive to righteousness by faith, being also raised with him, that he may walk in newness of life.

I leave it to every reflective mind to decide whether such an object is better accomplished by an infant or an adult—by sprinkling or immersion.

The foregoing, with some remarks on the Lord's supper, was inserted by the writer on the fly-sheet of a book, setting forth opposite doctrine with respect to both ordinances, and which was put into his hands by a lady, a pious member of the Established Church. This lady has since totally changed her views, and the writer has reason to believe that it was from reading what was written on the fly-sheet of the book, of which she was the writer. She was led to examine the subject, which, by the blessing of God, resulted in this important change in her views. May it have a like effect with others. M. S.

## ASHBROOK. 7's.

John Wilkinson.

## Religious Tracts.

### RELIGIOUS TRACTS.

WE have always made our friends acquainted with our proceedings in making donations of tracts to any whose means do not allow them to make purchases. These, as most of our readers are aware, consist of handbills and page-tracts, adapted for general distribution; and others are on the baptismal question. The tracts on general subjects are similar to those usually published, though many are original, and are not to be had elsewhere. Those on baptism are peculiar, and some of them are published by us only. Our grants have been made many years, and the total, as seen below, is now considerable. The sources from which we derive the means of sending them, arise from the profits of this publication and our Baptist Sabbath School Hymn Book; but chiefly from the former. As the sales of the *Reporter* increase or diminish, we send more or less in proportion. As stated in December, we are anxious to continue the grants, and increase, rather than diminish, them. But as this will depend on our sales for the coming year, we hope it will be an inducement to all our friends to endeavour to extend them. By the extracts of letters given below, it will be seen that many are anxious to receive grants. Indeed, would our means allow, we could easily find favourable openings for the distribution of a far greater number; and the desirableness of doing so, in these days, when the baptismal question occupies so much of the attention of the religious world, is so obvious that we need not say a word in proof.

### APPLICATIONS.

PEMBROKESHIRE.—Reading your *Reporter* I find you are disposed to help those who labour in the country, especially among the poor. I have been situated in a remote place for some time past, and have found very great inconvenience; for I am a member of a baptist church, but there is not one nearer than four or five miles. A few of us have begun to establish a baptist cause in our village by having preaching in a cottage, which is well attended. But many are opposed to us as baptists: so if you would be kind enough to give us a few handbills or

tracts, they will be very thankfully received. As we expect to have a baptism, I hope you will send them soon.

ISLE OF WIGHT.—We have a small baptist cause here; we are at peace, and have a chapel well filled on sabbath evenings. But we are greatly in need of tracts, which would be received and read by many who will not go to a place of worship. A grant from you will very much aid us in our labours of love, and I trust be the means of promoting the cause of our dear Redeemer. May you meet with a rich reward from Him who is not ashamed to call us brethren.

BUCKINGHAMSHIRE.—We want tracts on baptism here, and are encouraged, by your kindness in making grants, to apply. We should like them to be more calculated to inform than irritate—to convince than confound. Baptism ought not to be *burked*, and should be observed with intelligence. We want some too to stir up delinquents and postponers. Please remember that the field here is very large.

SPECIAL NOTICE TO APPLICANTS.—When applying for grants of Tracts, address, Mr. J. F. Winks, Leicester, post paid. The name and residence of the writer should always be given in full and in a plain hand.

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

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

### SUMMARY OF DONATIONS.

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

	Handbills.	Tracts.
To Dec., 1852	621,800	25,575
To Dec., 1853	17,300	1,000
Total, .....	539,300	26,575

Besides these, many thousands of "Invitations to Worship" have been sent to various applicants, and several thousands of copies of the "*Reporter*;" 248 copies of the "*Reporter*" were sent during 1853.

# Intelligence.

## BAPTIST.

### FOREIGN.

AUSTRALIA. — From the *Moreton Bay Courier* of July 9, 1853, we take this paragraph.

"United Congregational Church, Ipswich.—A correspondent communicates some particulars respecting this association which may interest a portion of our readers. The Rev. Thomas Deacon, late Baptist Minister, of Bourne, Lincolnshire, having been kindly granted the use of the Court House for the purpose, commenced preaching there in March, 1851. In May, 1852, he removed to a cottage hired for a sabbath-school, but the place soon becoming too small, it was enlarged. A short time ago he had the pleasure of seeing a church formed from among his hearers, on principles which admitted to its fellowship members of the Baptist and Independent communions, without compromising their distinctive tenets. Over this congregation he now presides as the stated pastor. On Tuesday evening, the 21st of June, they commemorated the first anniversary of the opening of their present place of worship, by a tea party, at which about one hundred and twenty persons sat down, including children, and several friends of other denominations. After tea, a public meeting was held, when the addresses of the speakers were alternated by singing. The arrangements of the evening appear to have given general satisfaction. The repast was provided by friends, so that the whole proceeds arising from the sale of tickets might form the nucleus of a Building Fund, for a larger and more permanent edifice, to meet the requirements of an increasing congregation."

NATAL, *South Africa*.—The *Natal Mercury*, of Oct 13, 1853, contains the following paragraph, a copy of which we have received from Mr. S. S. Hatch, Highgate. We understand that Mr. Adams was educated for the ministry in a paedobaptist college.

"The new Baptist Chapel in this place was opened on Sunday last, when sermons were preached to crowded congregations; in the morning, by the Rev. C. Spenser, Wesleyan, and in the evening, by the Rev. T. C. Adams, the minister of the congregation, who stated the grounds of his change of views with reference to the ordinances of baptism. Liberal collections were made in aid of the incidental expenses of this building, which is now converted into a very neat and comfortable little chapel. Mr. Spenser's text was Eph. vi. 24, and his discourse was

remarkable for its christian and catholic spirit. In the evening, we are happy to hear, many persons attended who had never previously been seen in a place of worship at Durban; and Mr. Adams' reasons for adopting baptists' views, we are informed, led to serious consideration on the part of individuals hitherto unconcerned on the subject of religion."

### DOMESTIC.

LONDON, *Eagle Street*.—On Wednesday, Nov. 30, the Rev. Francois Wills, late of Cavendish Chapel, Ramsgate, was publicly recognised as pastor of this church. The afternoon service was chiefly devotional. Messrs. Owen Clarke, W. Groser, and E. Probert, conducting; and Mr. G. Wyard delivering an address on christian union. At five o'clock above 200 friends partook of tea in the school rooms in Fisher Street; after which a service was held in the chapel. Dr. Steane read the scriptures and prayed. The Hon. and Rev. B. W. Noel, M. A., delivered a faithful and affectionate address to the pastor, on the importance and solemn responsibility of the ministerial office; Rev. C. A. M. Shepherd, M. A., implored the Divine blessing on the pastor and the church. Rev. W. Brook addressed the church upon the necessity and scriptural authority of a cordial co-operation of the church with the pastor: after which the pastor closed the interesting services with prayer. The following ministerial brethren were present, and took part in the devotional exercises: T. M. Soule, H. Betts, J. Brook, W. G. Lewis, J. Bigwood, and C. Woollacott. The whole of the services were of a peculiarly edifying character, and no doubt will long be remembered by the vast assembly who were present, the chapel being crowded to overflowing by an apparently devout and attentive audience.

LONDON, *Spencer Place, Goswell Road*.—We had a public service on Tuesday evening, Nov. 22, to recognise Mr. D. Jennings, as the associate of Mr. Peacock, in the pastorate of the church. About two hundred and fifty sat down to tea, generously provided by John Powell, Esq., free of charge. Addresses were afterwards delivered by brethren Webb of Ipswich, and Cox of Woolwich; brethren Clark, Thomas, Rothery, and Sparke, assisting in the devotional exercises. Mr. Peacock, the senior pastor, concluded the interesting services by invoking the Divine blessing on what had been done.

CHOWBENT.—Mr. T. Skemp, late of Bilston, has accepted an invitation to the pastorate of the baptist church in this populous town.

**WESTMINSTER, Romney Street.**—On Wednesday, the 30th of November, services were held for the public recognition of Mr. T. S. Baker as pastor of the church worshipping in this place. Messrs. Aldis, Stovel, Dr. Angus, Ball, Blake, Cater, Cole, Gibson, Keen, Perrott, Redford, Sparko, Wyard, and other ministers, were assembled on the occasion. Mr. Sparko read and prayed—Mr. Keen, of Lambeth, gave an introductory address—Mr. Aldis, of Maze Pond, stated the nature of a gospel church, and asked questions—Mr. Baker gave an account of his experience, and a confession of his faith—Mr. Talbot, of Mile-end, offered prayer—Mr. Stovel, of Prasoott Street, gave a most impressive charge from 2 Tim. ii. 1.—The time not allowing, Dr. Angus, who was to have addressed the church and congregation, kindly postponed his address to the evening of Lord's-day, the 8th of January—Mr. Wyard, of Soho Chapel, concluded with prayer. A tone of solemnity and deep interest appeared to pervade the numerous assembly. "O Lord, we beseech thee, send now prosperity." T. P.

**WALWORTH, Arthur Street.**—The foundation stone for a new baptist chapel was laid here on Monday, Dec. 5, by Apsley Pellatt, Esq., M.P. The new building is for the use of the "Particular, or Calvinistic," baptist church, now meeting in Horsley Street, under the pastoral care of Mr. George. Many ministers and friends were present. Mr. Pellatt was very liberal, for though an Independent, he was willing to have a baptistry at the chapel which he attended, so that those who wished might be baptized in it. This remark excited loud applause. Dr. Steane followed with an exposition of baptist principles. Mr. S. Green read a history of the church, which now numbers 400 members. About £1,500 have been collected. The place is to seat 700 hearers. Mr. Tiddy, late of Brussels, preached in the evening.

**BANBRIDGE, Ireland.**—The new baptist chapel in this town was opened, Dec. 4th. The attendance was good, and the collections liberal. Several of the most influential gentlemen in the vicinity officiated as plateholders, or sent liberal donations. The Marquis of Downshire kindly remitted a receipt for a year's rent of the ground as his contribution. We rejoice to hear that the new place was much needed for the increasing congregation, and that the sabbath school is in a prosperous state.

**LOUGBORO', Wood Gate.**—The centenary of the introduction of the gospel into this town by the General Baptists, was observed on Lord's-day, Dec. 11. Mr. Goadby, the pastor of the church, gave a historical sketch of the rise and progress of the cause in the morning, and Mr. Mursell, of Leicester, preached in the evening.

**HEMEL HEMPSTEAD.**—On Monday, Dec. 12, we had a public tea meeting of above two hundred, in the Assembly Room, to celebrate the settlement of Mr. N. Hawke, formerly of Guilbouro', as pastor of the baptist church here. After which Mr. Wildie supplicated the divine blessing upon pastor and people. Appropriate addresses were then delivered by Messrs. Payne of Chesham, Pratten of Box Moor, Stanion of Berkhamstead, Wildie of Box Lane, and Mr. Hawke. The position of the pastor presents a wide sphere of usefulness, and we hope that the blessing of God will attend the active efforts of his servant. F. M.

**PRIZE ESSAY.**—To Henry Duncley, M.A., baptist minister, Salford, has been awarded the first prize offered by the Anti-Corn-Law-League of £250, for the best essay on the beneficial effects of the repeal of the corn laws. There were thirty-one competitors. This is the second time Mr. D., though a young man, has secured the first position as a competing essayist. He took the first prize of £100, offered by the Religious Tract Society, "on the Working Classes" question, for which there were 150 competitors.

**ROTTERHAM.**—We have lately been engaged with improvements, in cleansing and painting the chapel, erecting a minister's vestry, and putting up an organ. The place was re-opened, Dec. 11, with two sermons by our pastor, Mr. A. Dyson; and on the 12th, the Rev. A. Raleigh, of Masbro' College, favoured us with a sermon. We have now accomplished all these objects without involving the church in any further debt. The organ is a very suitable one for the place, and will, we hope, improve the singing. W. D.

**MANORBEAR, Pembrokeshire.**—Mr. B. J. Evans, late of Horton College, Bradford, was set apart to the service of this church as its pastor, Nov. 15. Messrs. T. D. Jones of Pembroke, H. Morgan of Pembroke Dock, B. Thomas of Narberth, and T. Burditt, classical tutor at Haverfordwest College, took part in conducting the services, which were well attended and very interesting. J. J.

**LEIGHTON BUZZARD.**—On Monday, the 5th Dec., a tea meeting, with a religious service following, was held to welcome Mr. S. Cowdy as pastor of the first baptist church in this town. Resolutions were also adopted expressive of grateful recollection of the faithful services of Mr. E. Adey, as pastor of the church for twenty-five years.

**TORRINGTON.**—Special services have been held at the baptist chapel, and lectures delivered by Mr. Thompson, on "The Bible and the Working Classes," and "Jesus Christ and the Working Classes," with reference, chiefly, to the enlightenment of the working portion of the population.





MARIA RICKETS AND HER COTTAGE.

## MISSIONARY.

## BAPTIST MISSIONARY SOCIETY.

*The Oldest Missionary in Bengal.*—We briefly noticed in our closing number for last year, and on the last page, the removal of the venerable William Robinson, baptist Missionary at Dacca, East Indies, from the scene of his long and arduous labours to the rest of heaven. Mr. Bion, who married a daughter of Mr. Robinson, in a letter dated Sep. 10, thus describes the closing scene:—

“Probably you may have heard before this letter reaches you of the heavy loss our family and mission here have sustained. Our dear father and brother Robinson has entered into his rest, and finished his course. The oldest missionary in Bengal has forever ended his toil and labours and rejoices now in eternal happiness. Long has been his pilgrimage here on earth, only four months short of seventy years, and long he struggled in this vale of tears, and not less than forty-seven years he spent in the mission field in Bengal. We have lost a kind and affectionate father, a champion of our denomination, a much experienced and valiant soldier of our Lord, and a beloved brother in the work here. He expired on the 2nd of September, at half-past nine o'clock, P.M., literally falling asleep in Jesus. I was with him night and day, and had much blessing at his death-bed. Though his last days were very trying for body and mind, he yet never uttered a doubt as to his safety. Most energetically he several times said, when asked, ‘My hope is alone in Jesus.’ I cannot tell all the particulars of his last days, but it is still impressed on our minds with what a sweet and emphatic tone he repeated the hymn, ‘While on the verge of life I stand,’ His end was peace, and peace with a peculiar brightness shone on his face after he expired. The evening of the following day we followed his remains to the cold and silent tomb; nearly all the European residents, and many natives, accompanied us. I spoke a few words at the grave of my dear father, but with difficulty, and ended with prayer. He has left a widow and five children unprovided for, who are still here. The deceased said a few days before his death to me, ‘My dear brother, write to Mr. Thomas, I am dying, but that he shall take care of my wife and poor children; I have often spent of my own substance for the work of the Lord, I hope the brethren will not leave my poor wife and children in distress.’ Mrs. Robinson, with her four children, will proceed after a month to Serampore, and have them educated there. Miss Robinson, my wife’s sister, will, according to her and her father’s wish in his latter days, stay with us,

and I will try to gather a few children, whom she can teach. My urgent request now is, as you may well expect, for another fellow-labourer at Dacca. The work here cannot be carried on by one, unless he allows himself to be soon ruined in health; and at all events the work suffers under only one.”

*More Missionaries Engaged.*—We have great pleasure in stating that Mr. Martin, late of Bristol College, has been accepted for mission service in India, and Mr. John Robinson, now in secular employment at Agra, but who has long desired to devote himself to the work of the Lord, and for which, in the judgment of the brethren who know him, he is eminently fitted, has been engaged to go to Dacca to occupy the post so long filled by his father, but now vacant by his lamented death. We are not without hope next month of having to report that two other brethren have been appointed to go forth to India. With the state of funds prosperous, these brethren accepted, and others following, will, we are sure, encourage the friends of the Society to increased efforts in promoting its interests.

*Arrival of Missionaries.*—We are happy to announce that Mr. and Mrs. Carter arrived at Point de Galle, September 22nd, after a prosperous voyage. Mrs. Carter, however, suffered a good deal for the first three weeks. The Wesleyan missionaries kindly invited them to spend a few days there before proceeding to Colombo; and Mr. Carter preached their anniversary sermons. How pleasant this fraternal spirit among brethren of different parts of the Christian church, but who are engaged in the same great work in heathen lands.

*Missionaries Returning.*—Mr. Makepeace and family are now on their way home; and we regret to add that, through ill health, Mr. Phillips, of Muttra, is obliged to vacate his post. These occurrences render all the more necessary an intenser spirit of prayer and enlarged liberality, that such exigencies may be speedily provided for.

*UNITED STATES, Free-will Baptist Mission.*—Mr. Henry Covil, of Pinckney, Michigan, has been appointed a missionary to Orissa. He is to spend the winter in travelling and visiting the churches with brother Bachelor, and it is expected that he will sail for India next spring or summer. This appointment is designed to relieve brother Phillips of most of his Oriya labours, so that he may do more for the Santals. Some five hundred dollars a-year are expected from the American and Foreign Bible Society, to enable him to give the Bible to that people in their own language. The Committee have invited brother Phillips to come home and rest awhile; but it is not yet known whether he

will return before entering upon the work of translating the Bible, or translate a season and then visit this country. Not long since, he baptized three converts, two at Santipur, and one at Patna.

*American Missionary Association.*—We think that this Association, while it is accomplishing quite an extensive work directly for missions, is really doing, indirectly it may be, a great work for the cause of liberty; and that it should have more notice taken of it than it has heretofore had. For some years several warm friends of the missionary cause, who were also anti-slavery men, wished for a treasury not polluted with the bloody offerings of slavery through which to diffuse their contributions for the heathen; but for some time no such opening appeared among the larger denominations. Hence quite a number with other church connections made their donations through the Free-will Baptist Missionary Society. But this desire for a free missionary society increasing, and the dissatisfaction with the Old Boards on the slavery question augmenting, the "American Missionary Association" was organized a few years since, which body held its seventh annual meeting some two months ago at Worcester. Though only seven years in operation, the American Missionary Association has in its foreign field—six missions, as the Mendi, Siam, Sandwich Islands, Jamaica, &c., and one in contemplation among the Copts in Egypt—sixteen stations and out-stations—eighteen ordained missionaries, of whom three are physicians—seventeen male assistants, and thirty-seven female assistants—seventy-two laborers, and thirteen churches. They have also a home field or department, and missionaries among our Indians, and in Kentucky and Canada, making the whole number of missionary laborers under the care of the Association, 169; being an increase, says the Report, of twenty-nine over the number reported last year. And the increase in the contributions for the current year is 33 per cent. more than the preceding year, being some more than fifty thousand dollars. The various stations are reported to be enjoying more or less of prosperity, and the whole state of things is most interesting and encouraging; and the committee add that never were the friends of the Association increasing so fast as within the past year. Its list of officers, among which are such anti-slavery men as Hon. Wm. Jackson, Lewis and Arthur Tappan, Thurston, Lee, &c., and the speakers, but more still its high and noble resolutions, and its policy so far, are a strong guarantee that the American Missionary Association will yet do a noble work for the anti-slavery cause in America, as well as for the gospel in heathen lands far away. We shall keep our eye on

the movements of this Missionary Association, to mark its success, and shall expect to see it gaining in friends and funds very fast, at least unless the old Boards alter their course on the great matter of American Slavery.—*Morning Star*.

Some account of Mary Ricketts in our next.

#### BAPTIST—SUPPLEMENTARY.

**THAXTED.**—Mr. J. C. Fishbourne has received and accepted an invitation to the pastorate of the baptist church in this place.

**ENFIELD HIGHWAY.**—A new baptist church has been formed at this place, with Mr. John Beavan, lately a member of the baptist church Woolwich, as its pastor.

**LEICESTER, Belvoir Street.**—The Annual Services, on Nov. 20, produced above £120.

#### RELIGIOUS.

**DISCOVERY OF THE PALACE OF SHUSHAN.**—The commissioners engaged under the mediation of England and Russia in marking the boundary-line between Persia and Turkey, have recently come upon the remains of the ancient palace of Shushan, mentioned in the books of Esther and Daniel, together with the tomb of Daniel the prophet. The locality answers to the resolved tradition of its position; and the internal evidence, arising from its correspondence with the description of the place recorded in sacred history, amounts almost to demonstration. The reader can turn to Esther, chap. i. 6, where he will read of a "pavement of red, and blue, and white, and black marble" in that palace. *That pavement still exists*, and corresponds to the description given in the sacred history. And in the marble columns, the dilapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman. Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the lions' den. The commissioners have with them a most able corps of engineers and scientific men, and other interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet-tables of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of nations in our day.—*American Paper*.

"PROTESTANTISM IN ITALY."—Several letters have recently appeared in the *Times* under this head. A writer, December 22, states several facts, on his own personal knowledge, of a pleasing character. The Bible, before the granting of the Constitution, was prohibited, as it is now in Tuscany and Rome. After that event he was at Nice when the first bibles arrived; but no one dare distribute them. At length a chymist did, and he was violently denounced by the Clergy. But this only advertized them, and parties came from Genoa to purchase. He knew a Genoa banker who when visiting Nice always took back several copies. By reading a Diodati's Testament he and many more had become protestants. The priests were furious. "But" said the banker "we cannot suffer this much longer; we must burst out." A French Evangelical church was opened at Nice in October. Protestantism has made rapid strides. In Turin alone he believes there are 7000 Protestants. The people everywhere seem relieved from a heavy burden; and they, as well as the public prints, now express their opinions freely on religious questions.

THE WALDENSES.—This ancient and long persecuted christian community is now dwelling in peace and prosperity, and rapidly extending, under the active counsels and generous liberality of General Beckwith. A church has recently been erected and opened at Turin, with sermons in Italian and French. Many Romanists attended, and good order prevailed. In Genoa they are said to be very numerous, occupying a large place of worship. A visitor states the congregation to be 350, with 80 communicants. Only few women attended, the congregation being composed chiefly of men and children. The singing of the children was delightful. General Beckwith was coming to superintend the erection of a new church to cost 80,000 francs. The community now publishes two newspapers in which their peculiar principles are advocated. And we, the baptists of England and Wales, with all our numbers, wealth, and influence, have not one!

RELIGIOUS SECTS IN RUSSIA.—The population of European Russia is about sixty millions, only three-fourths of whom are members of the established Groek Church. 3,500,000 Roman Catholics reside within the broad domains of the Czar. The Protestants of the Augsburg confession of faith amount to about 2,000,000, while no less than 2,500,000 belong to the Mahometan creed. There are 600,000 Jews, and about half as many followers of the Grand Lama of Thibet. 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of fetichism, worshipping every uncouth specimen of brute, as a representative of the divinity of heaven.

#### OPENING OF CAMBERWELL-GREEN CHAPEL.

—This elegant edifice—which, though it boasts of two turrets, does not aspire to the designation of "a church"—was publicly opened, on Wednesday, Dec. 2. At twelve o'clock, the opening service was held, and the Rev. Dr. Harris delivered an impressive discourse to a very crowded audience. The Rev. J. Burnet, the pastor, the Rev. T. Binney, and other ministers, took part in the opening services. The dinner usual on such occasions was omitted, and, instead thereof, a public meeting was held in the chapel in the evening, a temporary platform having been erected. The newly-finished edifice presented an animated spectacle, as it appeared lit up with gas and crowded in every part by an interested audience. The platform was occupied by most of the leading ministers of the Independent and Baptist denominations of the neighbourhood, and by many gentlemen of influence and note.

PRIESTS OUTWITTING THEMSELVES.—The most stringent measures have been adopted by Romish priests in France to limit the circulation of the Bible and good books, by the hawkers; and to effect this, government has been urged to forbid the circulation of any books not bearing on them its own stamp; but the government cannot stigmatize the Bible as a bad book and refuse to affix to it their stamp, which is a certificate of its value; hence Protestant Bibles are selling and circulating freely in some of the most benighted districts of the country, even in priest-ridden Brittany.

EXTRA EFFORTS FOR CHINA.—We rejoice to observe that the London Missionary Society are using the most strenuous efforts to accomplish the proposal they made for sending out Ten additional Missionaries to China. A great meeting has been held in Exeter Hall—The Earl of Shaftesbury in the chair; and public sermons, with collections for this special object, are proposed for the fourth sabbath in January.

#### SLAVE-MEMBERS OF CHRISTIAN CHURCHES!

—It has been shown from authentic documents that in the Southern States there are 150,000 coloured members of the Methodist Episcopal Church South; over 100,000 of the Baptist Church; of the Presbyterian Church, 10,000; and of other denominations near 30,000; making a grand total of 290,000 slaves who are church members.

INDIANAPOLIS.—This metropolis of Indiana has twenty-five churches for a population of twelve thousand, or church room enough to accommodate all who are able to attend church. A rare case. It is "the city of Sabbath-schools," much to its praise; and these schools have contributed largely to form the high moral and religious character of the city.

**A BIBLE HOUSE IN TURKEY.**—A large Protestant bookstore has been established in Constantinople, where there are to be had copies of the Scriptures in twelve different languages. During the past year, more than ten thousand copies of the word of God were sent out from it, besides other religious books and tracts in the various languages of that part of the world.

**SURREY CHAPEL, LONDON.**—Mr. Sherrin, the talented and amiable successor of Rowland Hill, has been compelled to resign his position through bronchitis, after seventeen years service. Mr. Newman Hall, of Hull, has been mentioned as his probable successor.

**D'AUBIGNE PROHIBITED.**—By the authority of the "Index Expurgatorius" at Rome, D'Aubigne's History of the Reformation has been placed on the list of prohibited books.

**A CENTENARIAN PREACHING.**—We have seen it stated in the public prints that the "Rev. G. Fletcher, aged 106, lately preached at Bunhill Row."

#### GENERAL.

**UNITED STATES.**—The President's message, of which copies have recently arrived, again mentions slavery as a settled question. How blind some men must be! Settled indeed! These men had as well talk of stopping the rapids of Niagara. The figures are now changed, the thirteen states have become thirty-one, and others are forming. The surplus of revenue over expenditure is now thirty-two million dollars per annum. Their whole debt of fifty-six millions will now soon be all paid. Ten millions of acres of land are every year brought into the market. The population doubles every twenty-five years. There are now 22,680 Post-offices.

**A CHURCH RATE DISPUTED.**—Mr. Thomas Nicholson, of Lydney, Gloucestershire, having disputed the validity of a rate before the magistrates, it remains to be seen if the Churchwardens will carry the question to an Ecclesiastical Court. Mr. N. generously offered twenty pounds towards the needful repairs of the church if voluntary subscriptions were opened.

**CHURCH RATES.**—A deputation from the Committee of the Three Denominations lately waited on the Premier—the Earl of Aberdeen—to represent the desirableness of abolishing these imposts altogether. His Lordship is said to have stated, that Government intended to introduce a measure of some kind early in the coming session.

**THE POOR'S RATES** of England and Wales for 1851, were £3,189,135 15s. 1½d.; for 1852, they were £3,113,926 6s. 6d.; ending at lady-day for each year.

**MONSTER ORGAN.**—The directors of the Crystal Palace Company contemplate the erection of an organ such as will astound the world. A committee of the highest authorities in music are of opinion that the fittest person to build the organ is Mr. W. Hill, of Tottenham-court-road, London, the builder of the York and Birmingham organs, and of many others. The rough drawings show that it will occupy an area of about 5,400 feet, so that, supposing it to be placed at the end of the transept, and to extend from one gallery to the other in width, its depth will be about fifty feet, and its altitude may be about 140 feet from the ground. The internal structure of such an instrument is divided into storeys, like a house, for the convenient support of the sound-boards and pipes. In the present case, the feeders of the bellows must be moved by a small steam engine, and this, together with the feeders, will be disposed in an under-ground apartment beneath the organ. The cost of this stupendous instrument is stated at £25,000; its construction extending over a space of three years at least. A question might be raised as to the effect of such an instrument upon the human ear, and whether that organ is capable of receiving and appreciating tones of such gravity as will be produced by a sixty-four feet pipe, extending down so far as three octaves below the open fourth string of the violoncello, and expressed in musical intonation thus, C.C.C.C.C.

**MORE GOLD IN AUSTRALIA!**—It is now reported that some lucky adventurers have met with a regular quarry of gold near Geelong, at a depth of 100 feet. As much as 18,000 oz. were brought up in three days. One solid lump weighed 190 lbs. The excitement caused by these discoveries was almost frantic.

**PRISONERS IN ENGLAND.**—On Sep. 25, 1852, there were 21,626 confined. Of these, 16,077 are returned as of the Church of England; 1,887 as Presbyterians and Dissenters; 2,965 as Roman Catholics; 45 as Jews; and 662 not described.

**THE QUICKEST PASSAGE TO AUSTRALIA** has been performed in sixty days, by the Victoria steamer; which left Gravesend June 19, and reached Port Adelaide Aug. 18, only calling at St. Vincent. The return was performed in less than ten weeks.

**A ROMISH PRIEST** was lately called before the petty sessions at Llanely for an assault. He is said to have threatened to transfigure the complainant into a rat! "And if ye did, I would ate up all the 'prates in your cupboard," was the reply.

**A FATAL BALLOON ASCENT** has occurred at Nismes in France—the aeronaut, M. Deschamps, was found dead when the balloon descended.

**IRISH EMIGRATION.**—Not less than £2,072,000 was remitted from Irish emigrants in America to their friends and relatives at home in 1848, '49, '50, and '51. It is estimated that if the remittances have continued at the same rate, upwards of four millions must have been remitted in the last six years.

**PROTECTION OF BRITISH SUBJECTS.**—The annoyances to which many of our countrymen have been exposed when travelling on the continent from petty tyrants, has led to the calling of a public meeting at Freemason's Hall, to demand the protection of the Queen's Government.

**THE DUKE OF WELLINGTON**, accompanied by the Duchess, is at this time travelling in the Peninsula, to see the scenes of his renowned father's great exploits.

**CAPTAIN GUNNISON**, the distinguished American civil engineer, is said to have been murdered by a party of Indians whilst surveying the regions bordering on California.

**UNIVERSITY REFORM.**—It is now affirmed that Government is prepared to introduce a measure for this long talked of, and much-needed, reformation, early next session.

**A RAILWAY VIADUCT**, on the Newport, Abergavenny, and Hereford line of railway, just opened, is said to be the largest in the world.

**AN AUSTRALIAN EXPEDITION** up the Murray river has opened a new region of great fertility and promise.

**THE DUBLIN EXHIBITION** building was formally opened on Thursday, as a winter garden, by the Lord-Lieutenant and the Countess St. Germans.

## REVIEW OF THE PAST MONTH.

**AT HOME.**—Things continue as they were with little variation; excepting that Lord Palmerston, the Home Secretary, has again withdrawn himself from the Cabinet; but from what cause is not precisely known. Some say that as an old Tory he cannot approve of the new Reform Bill about to be introduced by Lord John Russell. Others affirm that he is not satisfied with the Government for not taking more active measures in favour of Turkey against Russia. But we must wait until Parliament shall meet, and then, no doubt we shall hear, not only enough, but too much about this matter.

**ABROAD.**—During the past month rumours of conflicts between the Russians and the Turks have reached us in rapid succession. It does not appear that any further collision has taken place between the armies ranged on either bank of the Danube; but in Asia the conflicts have been numerous and very destructive of human life. The most serious affair was the destruction of a small Turkish squadron by a very superior Russian fleet at Sinope, on the Asiatic coast. This catastrophe has excited much indignation throughout Europe, and it is now reported that the English and French squadrons are about to attack the Russian fleet at Sebastopol. Notwithstanding these "antoward events," attempts are yet making by Austria, Prussia, France, and England, to mediate between the adverse powers. Turkey, it is said, is to be first asked on what terms she will agree to negotiate with Russia. But we have little hope that either power will now be willing to come to terms; so exasperating and inflexible is war when it once bursts forth.

## Marrriages.

Nov. 1, at the baptist chapel, Barton-in-the-Beans, Leicestershire, by Mr. Bott, Mr. G. Marshall, of Appleby, to Miss Martha Osborn, of Shackorstone.

Nov. 15, by licence, at the baptist chapel, Fleet, near Holbeach, by Mr. Chamberlain, Mr. J. Coupland, to Caroline Sophia, third daughter of H. Wrouth, Esq.—Also, Mr. W. Lamb, to Miss Coupland.

Nov. 21, at White's Row baptist chapel, Portsea, by Mr. Room, Mr. W. Newman, to Mrs. E. Ashford.

Nov. 26, at John Street chapel, London, by Mr. D. W. Noel, Mr. Josiah Laysyette Bacon, to Miss Ellen Mary Upham.

Nov. 27, at the baptist chapel, Hugglescote, Leicestershire, by Mr. H. C. Smith, Mr. J. Smith, to Miss F. Price, both of Coalville.

Nov. 29, at the baptist chapel, Clifton, near Bristol, by Mr. D. Thomas, Mr. Stewart Williamson, baptist minister, Exeter, to Miss Emma Norris, of Tenby.

Dec. 1, at the baptist chapel, Market Harborough, by Mr. J. J. Goadby, Mr. J. Jarman, to Miss M. Goode, of Lubbenham.

Dec. 7, at Turret Green baptist chapel, Ipswich, by Mr. Lord, A. S. Ridley, Esq., Newgate Street, London, to Fanny Mary, youngest daughter of Stephen Piper, Esq., Ipswich.

Dec. 8, at John Street chapel, London, by Mr. H. Crasswaller, B.A., of Stepney baptist College, assisted by Mr. G. W. Fishbourne, of Stratford, Mr. J. C. Fishbourne, of Thaxted, to Miss Emma Crasswaller, of Cavendish Square.

Dec. 14, at the Tabernacle, Appleby, by Mr. Simons, Mr. J. W. Fairer, son of Mr. K. Y. Fairer, deacon of the baptist church, Asby, to Miss E. Wilson, of Hollygill.

Dec. 22, at Archdeacon Lane baptist chapel, Leicester, by Mr. Stevenson, Mr. F. Webb, to Miss M. A. Ashby.

## Deaths.

Oct. 23, Mr. Abol Paull, of Calstock, Cornwall, aged 73. He had been a member and a deacon of the baptist church here, nearly from the time of its formation. He entertained high and adoring views of the person and work of Christ, and his life ended with this utterance of his faith, "Who shall separate us from the love of Christ?"

Nov. 18, at Colchester, Mrs. Davis, wife of Mr. T. W. Davis, Independent minister. Mrs. D. was a distinguished advocate and supporter of sabbath schools, and obtained the prize for an essay on their best management. She was also the authoress of a Sabbath School Hymn Book. Teachers and scholars, in great numbers, attended at her funeral, and watered her grave with their tears.

Nov. 20, Mr. William Norton, of Cauldwell, near Burton-on-Trent. Our departed friend feared God from his youth, and was for many years engaged as a baptist preacher in the villages. He returned on that evening, after preaching, to his own house, and at midnight his spirit departed!

Nov. 20, Mr. James Barnard, of Spaldwick, Hunts, aged 62, nearly forty years a valuable deacon of the baptist church.

Nov. 22, Mr. John Underbill, late baptist minister, Liverpool, aged 83. His son says: "My deceased father requested that intimation of the above event should be sent to you. He was an advocate of the *Reporter* from its commencement, and an occasional contributor. Your volume for 1836 contains notice of "an early death" of one of his sons, sent by him. My father was born on the 1st of August, 1770, in a village near Birmingham. Early in life he was joined to a baptist church in Birmingham; and at about the age of twenty-five, was, with others, sent out by the church to raise the standard of the cross in the neighbouring towns and villages. Many of the churches in the midland counties had their origin in these efforts. After about twelve years of laborious toil, he was called to the care of one of the newly-formed churches, in West-Bromwich; and, in 1816, removed from thence to Liverpool, where he was pastor of a church until a few years previous to his death. His views were those of the strict and Particular Baptists, and these views he steadfastly maintained through life, and died in confidence of that salvation and righteousness which is not of man but of God. His death was somewhat sudden and unexpected, and his sufferings for about a week previously very great; and the nature of his disease was such as prevented him from saying much, but his testimony was sufficient to show on whom his hope rested, and that he waited

with calmness the change he had long been looking for. Some of his last words were, 'I long to be gone,' and then, without a struggle, he departed to his Father's house above, and is now 'absent from the body and present with the Lord.'"

Nov. 25, at Koyنشam, near Bristol, aged 72, Mr. Thomas Ayres, for thirty-nine years pastor of the baptist church in that place.

Nov. 25, Mr. G. Upjohn, a devoted member of the baptist church, Lyme; who peacefully fell asleep in Jesus.

Nov. 28, at Abergavenny, aged 75, after a few days illness, Mr. Micah Thomas, baptist minister, and many years tutor of the baptist college in that town.

[We hope to receive some further intelligence respecting the departure of this eminent minister of Christ.]

Nov. 29, at Bedford, of rapid consumption, aged 33, Mrs. Martha Coombs. When expiring she exclaimed, "The conflict is over, the battle is fought, the victory won!"

Nov. 29, aged 44, at Bristol, after a brief illness, Mrs. Eliza Hall Warren, eldest daughter of the late Rev. Robert Hall, A. M.

Dec. 2, at Cheshunt, aged 28, Sarah, wife of Mr. S. K. Bland, baptist minister, in hope of eternal life.

Dec. 7, at Thrapstone, aged 18, Miss E. A. Robinson, one of the youngest members of the baptist church there. Trained by her parents to fear God, she sought and found the Saviour in early life. Her parents lament the removal of their only daughter, but she "sleeps in Jesus."

Dec. 11, at Leicester, Elizabeth, wife of Mr. Richard Cook, in her eightieth year. Long the subject of infirmity she bore her protracted affliction with remarkable resignation, ever rejoicing in her Lord and Saviour. Her last attempt to express her faith and hope was in the words of the Psalmist; "My heart and my flesh fail me, but God is!"—when her voice failed. Mrs. C. had been a member among the baptists forty-four years; and for several years was united with the church under the pastoral care of Robert Hall; of which church Mr. Cook was a deacon fourteen years.

Dec. 17, Dr. Wardlaw, Independent minister, Glasgow, in the 74th year of his age. Next to Dr. Chalmers, he was for many years regarded as the most eminent evangelical minister of the gospel in Scotland.

Dec. 13, at Harlow, Mrs. Lucy Chaw, aged 45, sister of Mr. S. Brawn, baptist minister, Loughton. In her last moments she spoke of her safety in Jesus, and calmly resigned her spirit into his hands.

Dec. 25, Mr. W. Fogg, baptist minister, Retford, Notts.

THE  
BAPTIST REPORTER.

FEBRUARY, 1854.

CENSUS STATISTICS OF RELIGIOUS WORSHIP.

ONE of the most valuable documents that ever issued from the press in reference to the religious statistics of this country, has made its appearance during the past month, and we hasten to introduce it to our readers. The title of the pamphlet before us, published by Eyre and Spottiswoode, printers to the Queen, a copy of which has been officially and politely forwarded to us, will furnish our readers with a correct idea of its scope and design.

“By Authority of the Registrar-General. Census of Great Britain, 1851. Religious Worship. Abridgment of the Official Report of Horace Mann, Esq., to the Registrar-General of Births, Deaths, and Marriages; showing the number of places for religious worship, and of sittings and attendants, &c. &c. England and Wales.”

A copious Table of Contents is then given, having reference to the

“Church of England—Presbyterians—Independents—Baptists—Society of Friends—Unitarians—Moravians—Wesleyan Methodists: Original Connexion, New Connexion, Primitive Methodists, Bible Christians, Wesleyan Methodist Association, Wesleyan Reformers—Calvinistic Methodists: Countess of Hunt-

ingdon's Connexion—Welsh Calvinistic Methodists—Sandemanians—New Church—Brethren—Roman Catholics—Catholic and Apostolic Church—Latter Day Saints, or Mormons—Isolated Congregations—Foreign Churches.”

Then come particulars respecting “Spiritual Provision and Destitution,” with “Summary Tables and Tabular Results.”

The Preface states that “Religious parties of every denomination, in the estimates they have endeavoured to form of their relative strength in this country, have hitherto felt the great disadvantage resulting from the absence of official returns on the subject of public worship. It has been attempted, by means of the information preserved by particular communities, in some measure to supply this deficiency, but the statistical information obtained by any one denomination has never been deemed authentic by any other; and, after all the efforts made by particular bodies, it has been found that the results have been of little practical value, not only because their accuracy was suspected, but also on account of their meagre and limited character. For the *first* time in the history of this country a Census of Religious Worship has been obtained



by the Government. We are now able to ascertain the entire number of places of worship, the particular sect to which they respectively belong, the number of sittings provided by each sect, and the actual attendance on a given day."

"In consequence of the deep interest known to be taken in these returns, and the general wish to possess them as early as possible, arrangements were made for placing within reach of the public generally all the more important parts of the Report, at a price which should secure the object of its wide diffusion with the least possible delay."

"A successful commencement having been now made in the important service of learning for ourselves, and showing to other countries, the religious statistics of England and Wales, we may anticipate at each succeeding decennial period that the returns on 'Religious Worship' will form a valuable part of the Census, and serve as a powerful aid to the highest interests of the nation."

The Registrar-General, George Graham, Esq., in a note to Lord Palmerston, the Home Secretary, dated, "Census Office, Dec. 10, 1853, says,

"When the Census of Great Britain was taken, in 1851, I received instructions from her Majesty's Government to endeavour to procure information as to the existing accommodation for Public Religious Worship.

Every exertion has been made to obtain accurate Returns upon which reliance may be placed; and the duty of arranging these Returns in a tabular form, accompanied by explanatory remarks, has been confided by me chiefly to Mr. Horace Mann. He has devoted much time and labour to the subject; and I trust that your Lordship will be of opinion that the task delegated to him has been well executed."

And truly it has, as all parties seem ready to allow. Indeed the ability, faithfulness, and impartiality displayed

have excited general approval and admiration.

The chapter on the "Progress of Religious Opinions in England" will be read with great interest. We wish we had space to insert it entire.

The first intimation of the publication of this valuable pamphlet was by the following short paragraph, which appeared, we believe, in the *Times*—

RELIGIOUS WORSHIP.—There was yesterday published a Parliamentary volume containing a report and tables concerning religious worship, as exhibited by the census of Great Britain, 1851. The volume has reference to England and Wales. It appears that there are in England and Wales thirty-six different religious communities or sects—twenty-seven native and indigenous, and nine foreign. The latter include all the bodies which have assumed any formal organization. There are, it is stated in the report, in addition, many isolated congregations of religious worshippers adopting various appellations, but it does not appear that any one of them is sufficiently numerous and consolidated to be called a "sect." Taking the population of England and Wales at 17,927,600, there was present at the most numerous attended services on Sunday, March 30, 1851, the number of 2,971,268 members of the Church of England, 3,110,782 Protestant dissenters, 249,880 Roman Catholics, and 24,702 of other bodies. Of all denominations the number returned as present on the Sunday mentioned is 6,350,222.

Feeling not a little concerned to know what an official state paper would say of our own denomination, we turned to the chapter on "Unendowed Churches," and, after "Presbyterians" and "Independents," we found "Baptists." And as we presume that our readers will also be anxious to see what is said of them, we now give the section entire.

DISTINCTIVE TENETS.—The distinguishing tenets of the baptists relate to two points, upon which they differ from nearly every other christian denomination; viz. (1), the proper *subjects*, and (2), the proper *mode*, of baptism. Holding that the rite itself was instituted for perpetual celebration, baptists consider, (1), that it was meant to be imparted only on profession of belief by the recipient,

and that this profession cannot properly be made by proxy, as the custom is by sponsors in the Established Church, but must be the genuine and rational avowal of the baptized person himself. To illustrate and fortify this main position, they refer to many passages of Scripture which describe the ceremony as performed on persons of undoubtedly mature intelligence and age, and assert the absence from the sacred writings of all statement or inevitable implication that by any *other* persons was the ceremony ever shared. *Adults* being therefore held to be the only proper *subjects* of the ordinance it is also held that (2), the only proper *mode* is, not, as generally practised, by a sprinkling or affusion of the water on the person, but, by a total immersion of the party in the water. The arguments by which this proposition is supposed to be successfully maintained, are gathered from a critical examination of the meaning of the word Baptizo—from the circumstances said to have accompanied the rite whenever its administration is described in Scripture—and from general accordance of the advocated mode with the practice of the ancient church.

#### DIFFERENT SECTS OF BAPTISTS.

—These views are entertained in common by all baptists. Upon other points, however, differences prevail, and separate baptist bodies have in consequence been formed. In England the following comprise the whole of the various sections which unitedly compose the baptist denomination:

- General (Unitarian) Baptists.
- General (New Connexion) Baptists.
- Particular Baptists.
- Seventh Day Baptists.
- Scotch Baptists.

The "Seventh Day Baptists" differ from the other General Baptist churches simply on the ground that the seventh, not the first, day of the week should be the one still celebrated as the sabbath. They established congregations very soon after the first introduction of baptists into England, but at present they have only two

places of worship in England and Wales.

The "Scotch Baptists" derive their origin from the Rev. Mr. M'Lean, who, in 1765, established the first Baptist Church in Scotland. Their doctrinal sentiments are Calvinistic, and they differ from the English Particular Baptists chiefly by a more rigid imitation of what they suppose to be the apostolic usages, such as love feasts, weekly communion, plurality of pastors or elders, washing each other's feet, &c. In England and Wales there are but fifteen congregations of this body.

**HISTORY.**—The baptists as an organized community in England, date their origin from 1608, when the first Baptist church was formed in London; but their tenets have been held, to greater or to less extent, from very early times. The baptists claim Tertullian (A.D. 150-220), and Gregory of Nazianzen (A.D. 328-389), as supporters of their views, and contend, on their authority, that the immersion of adults was the practice in the apostolic age. Their sentiments have ever since, it is affirmed, been more or less received by nearly all the various bodies of seceders which from time to time have parted from the Church of Rome; as the Albigenes and Waldonses, and the other innovating continental sects which existed prior to the Reformation. From the agitation which accompanied that great event, the opinions of the baptists gained considerable notice, and the holders of them underwent considerable persecution.

In 1832 the Calvinistic Baptist churches are reported at 926, which number, by the addition (say of 200) for the *General Baptists* and the *New Connexion*, would be raised to 1,126. In 1839 the Calvinistic Baptist congregations were computed at 1,276, and allowing 250 for the other baptist churches, the total number would be 1,526. These several estimates relate exclusively to *England*. *Wales*,

for the periods for which accounts are extant, shows that in 1772 there were 59 congregations (of all kinds of baptists); that in 1808 there were 165 congregations (also of all kinds); while in 1839 there were 244 congregations of *Calvinistic* Baptists. At the recent census the numbers were:—

#### BAPTIST CONGREGATIONS.

	England	Wales,	Total.
General Baptist (Unitarian)	90	3	93
General Bap. (New Connexion)	179	3	182
Particular Bap. (Calvinistic)	1574	373	1947
Seventh Day Baptists	2	..	2
Scotch Baptists	12	3	15
Baptists Undefined	492	56	550

The following are the principal societies and institutions supported by the baptists; others to which they in part contribute are included in the List of General Societies on page cxvii of the Report.

NAME OF SOCIETY OR INSTITUTION.	Date of Founda- tion.	Income for the Year 1861.
	A.D.	£
Baptist Union .....	1813	103
*Particular Baptist Fund .....	1717	2,495
Bath Society for aged Ministers .....	1816	472
*Baptist Tract Society .....	1841	160
Bible Translation Society .....	1840	1,777
*Baptist Building Fund .....	1824	795
<b>BRITISH MISSIONS.</b>		
Baptist Home Missionary Society .....	1797	3,895
Baptist Irish Society .....	1814	2,298
<b>FOREIGN MISSIONS.</b>		
*Baptist Missionary Society .....	1792	19,065
†General Bap. Missionary Society .....	1816	2,017
<b>THEOLOGICAL COLLEGES.</b>		
*Bristol .....	1770	1,120
*Stepney .....	1810	1,812
*Bradford .....	1804	1,004
*Pontypool .....	1807	618
*Haverfordwest .....	1839	285
†Leicester .....	1843	501

Societies to which the asterisk (\*) is prefixed belong to the Particular or Calvinistic Baptists; those marked thus (†) belong to the New Connexion of General or Arminian Baptists; where no distinctive marks occurs, the society is supported by both of these bodies jointly.

#### ROBERT HALL ON WAR.

JUST at this juncture, when a great barbarian aggressor is disturbing the peace of eastern Europe, staining its plains and waters with the life-blood of human beings, and when other nations, our own among the rest, may be, ere this, probably involved in the conflict, we feel it our duty to reproduce before our readers the views of one, whom they have ever held in esteem for his piety, wisdom, and eloquence, on the subject of that great curse of our race—WAR. We do so to restrain, if possible, that mad passion for deeds of vengeance, which we fear will be excited in our land by the outrageous and hypocritical aggressions of the Emperor of Russia.

“Real war is a very different thing from that painted image of it which you see on parade, or at a review. It is the most awful scourge that Providence employs for the chastisement of man. It is the garment of vengeance with which the Divinity arrays himself, when he comes forth to punish the inhabitants of the earth.

It is impossible for a humane mind to contemplate the rapid extinction of innumerable lives without concern. To perish in a moment, to be hurried instantaneously, without preparation and without warning, into the presence of the Supreme Judge, has something in it inexpressibly awful and affecting. In war, death reigns without a rival, and without control. War is the work, the element, or rather the sport and triumph of death, who glories, not only in the extent of his conquest, but in the richness of his spoil. In the other methods of attack, in the other forms which death assumes, the feeble and the aged, who at the best can live but a short time, are usually the victims; here it is the vigorous and the strong. It is remarked by an ancient historian, that in peace children bury their parents, in war parents bury their children; nor is the difference small. Children lament their parents, sincerely indeed, but with that moderate sorrow which it is natural for those to feel who are

conscious of retaining many tender ties, many animating prospects. Parents mourn for their children with the bitterness of despair; the aged parent, the widowed mother, loses, when she is deprived of her children, every thing but the capacity of suffering; her heart, withered and desolate, admits no other object, cherishes no other hope. *It is Rachel weeping for her children, and refusing to be comforted, because they are not.*

But, to confine our attention to the number of the slain would give us a very inadequate idea of the ravages of the sword. The lot of those who perish instantaneously may be considered, apart from religious prospects, as comparatively happy, since they are exempt from those lingering diseases and slow torments to which others are liable. We cannot see an individual expire, though a stranger or an enemy, without being sensibly moved and prompted by compassion to lend him every assistance in our power. Every trace of resentment vanishes in a moment; every other emotion gives way to pity and terror. In these last extremities we remember nothing but the respect and tenderness due to our common nature. What a scene then must a field of battle present, where thousands are left without assistance and without pity, with their wounds exposed to the piercing air, while the blood, freezing as it flows, binds them to the earth, amid the trampling of horses, and the insults of an enraged foe! If they are spared by the humanity of the enemy, and carried from the field, it is but a prolongation of torment. Conveyed in uneasy vehicles, often to a remote distance, through roads almost impassable, they are lodged in ill-prepared receptacles for the wounded and the sick, where the variety of distress baffles all the efforts of humanity and skill, and renders it impossible to give to each the attention he demands. Far from their native home, no tender assiduities of friendship, no well-known voice, no wife, or

mother, or sister, is near to soothe their sorrows, relieve their thirst, or close their eyes in death. Unhappy man! and must you be swept into the grave unnoticed and unnumbered, and no friendly tear be shed for your sufferings, or mingled with your dust!

We must remember, however, that as a very small proportion of a military life is spent in actual combat, so it is a very small part of its miseries which must be ascribed to this source. More are consumed by the rust of inactivity than by the edge of the sword. Confined to a scanty or unwholesome diet, exposed in sickly climates, harassed with tiresome marches and perpetual alarms, their life is a continual scene of hardships and dangers. They grow familiar with hunger, cold and watchfulness. Crowded into hospitals and prisons, contagion spreads among their ranks, till the ravages of disease exceed those made by the enemy.

We have hitherto adverted to the sufferings only of those who are engaged in the profession of arms, without taking into our account the situation of the countries which are the scene of hostilities. How dreadful to hold every thing at the mercy of an enemy, and to receive life itself as a boon dependent on the sword! How boundless the fears which such a situation must inspire, where the issues of life and death are determined by no known laws, principles, or customs, and no conjecture can be formed of our destiny, except so far as it is dimly deciphered in characters of blood, in the dictates of revenge, and the caprices of power. Conceive but for a moment the consternation which the approach of an invading army would impress on the peaceful villages in this neighbourhood. When you have placed yourselves for an instant in that situation, you will learn to sympathize with those unhappy countries which have sustained the ravages of arms. But how is it possible to give you an idea of these horrors? There you behold rich harvests, the

bounty of heaven and the reward of industry, consumed in a moment, or trampled under foot, while famine and pestilence follow the steps of desolation. There the cottages of peasants given up to the flames; mothers expiring through fear, not for themselves, but for their infants; the inhabitants flying with their helpless babes in all directions, miserable fugitives on their native soil! In another part you witness opulent cities taken by storm; the streets, where no sounds were heard but those of peaceful industry, filled on a sudden with slaughter and blood, resounding with the cries of the pursuing and the pursued; the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, and every age, sex, and rank, mingled in promiscuous massacre and ruin.

In contemplating the influence of war on public morals, it would be unpardonable not to remark the effects it never fails to produce in those parts of the world which are its immediate seat. The injury which the morals of a people sustain from an invading army is prodigious. The agitation and suspense universally prevalent are incompatible with every thing which requires calm thought, or serious reflection. In such a situation is it any wonder the duties of piety fall into neglect, the sanctuary of God is forsaken, and the gates of Zion mourn and are desolate? Familiarized to the sight of rapine and slaughter, the people must acquire a hard and unfeeling character. The precarious tenure by which every thing is held during the absence of laws must impair confidence; the sudden revolutions of fortune must be infinitely favourable to fraud and injustice. He who reflects on these consequences will not think it too much to affirm, that the injury the virtue of a people sustains from invasion, is greater than that which affects their property or their lives. He will perceive that by such a calamity the seeds of order, virtue, and piety, which it is the first

care of education to implant and mature, are swept away as by a hurricane.

If statesmen, if christian statesmen at least, had a proper feeling on this subject, and would open their hearts to the reflections which such scenes must inspire, instead of rushing eagerly to arms, would they not hesitate long, would they not try every expedient, every lenient art consistent with national honour, before they ventured on this desperate remedy, or rather, before they plunged into this gulf of horror?

The contests of nations are both the offspring and the parent of injustice. The word of God ascribes the existence of war to the disorderly passions of men. *Whence come wars and fightings among you?* saith the apostle James; *come they not from your lusts that war in your members?* It is certain two nations cannot engage in hostilities but one party must be guilty of injustice; and if the magnitude of crimes is to be estimated by a regard to their consequences it is difficult to conceive an action of equal guilt with the wanton violation of peace. It sinks every other crime into insignificance. If the existence of war always implies injustice in one, at least, of the parties concerned, it is also the fruitful parent of crimes. *It reverses, with respect to its objects, all the rules of morality.* It is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated. Whatever renders human nature amiable or respectable, whatever engages love or confidence, is sacrificed at its shrine. In instructing us to consider a portion of our fellow-creatures as the proper objects of enmity, it removes, so far as they are concerned, the basis of all society, of all civilization and virtue; for the basis of these is the good-will due to every individual of the species, as being a part of ourselves. From this principle all the rules of social

virtue emanate. Justice and humanity, in their utmost extent, are nothing more than the practical application of this great law. The sword, and that alone, cuts asunder the bond of consanguinity which unites man to man. As it immediately aims at the extinction of life, it is next to impossible, upon the principle that every thing may be lawfully done to him whom we have a right to kill, to set limits to military licence; for when men pass from the dominion of reason to that of force, whatever restraints are attempted to be laid on the passions, will be feeble and fluctuating. Though we must applaud, therefore, the attempts of the humano Grotius to blend maxims of humanity with military operations, it is to be feared they will never coalesce, since the former imply the subsistence of those ties which the latter suppose to be dissolved. Hence the morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good: of the latter, to inflict injuries. The former commands us to succour the oppressed; the latter, to overwhelm the defenceless. The former teaches men to love their enemies; the latter, to make themselves terrible even to strangers. The rules of morality will not suffer us to promote the dearest interest by

falsehood; the maxims of war applaud it when employed in the destruction of others. That a familiarity with such maxims must tend to harden the heart, as well as to pervert the moral sentiments, is too obvious to need illustration. The natural consequence of their prevalence is an unfeeling and unprincipled ambition, with an idolatry of talent, and a contempt of virtue; whence the esteem of mankind is turned from the humble, the beneficent, and the good, to men who are qualified by a genius fertile in expedients, a courage that is never appalled, and a heart that never pities, to become the destroyers of the earth. While the philanthropist is devising means to mitigate the evils and augment the happiness of the world, a fellow-worker together with God in exploring and giving effect to the benevolent tendencies of nature, the warrior is revolving, in the gloomy recesses of his capacious mind, plans of future devastation and ruin. Prisons crowded with captives, cities emptied of their inhabitants, fields desolate and waste, are among his proudest trophies. The fabric of his fame is cemented with tears and blood; and if his name is wasted to the ends of the earth, it is in the shrill cry of suffering humanity; in the curses and imprecations of those whom his sword has reduced to despair."

## Spiritual Cabinet.

**GOD IS LOVE.**—What scenes of blessedness does this assurance that "God is love" open to the view; for love is not a name, however soft and soothing even the name itself may be—love is an actual existence. If God be love, there is a certain sense in which we might invert the terms and proclaim that love is God; and surely it is so, if "he that dwelleth in love dwelleth in God." If, then, we would pass from words to things, and ascertain by the touch of actual experiment what God is, what that

element of bliss and atmosphere of joys may be, in which the heirs of heaven will live for ever; if we would know the quality of the fountain, let us mark the streams which flow down to us; let us take some of those instances in which the human heart has reached its highest pitch of joy, of tenderness, of gratitude, of the fulfilment of its highest hopes and fondest wishes. How, for example, does the mother feel when she "remembers no more the anguish for joy that a man is born into the world?" How did the

patriarch Jacob feel when he said, "It is enough; Joseph, my son, is yet alive; I will go and see him before I die!" When that "dead man was carried out, the only son of his mother," and when he was snatched from the grave, and restored to her longing arms, how think ye did that "widow's heart sing for joy?" Or what were the feelings of that father, who exclaimed, "It was meet that we should make merry, and be glad, for this my son was dead and is alive again?" Or what would your transport be, if the desire of your eyes, now laid in the silent grave, were like Lazarus to arise, and you were to hear that voice once more, and see the sunshine of that smile again? But there are aspirations of the heart which bear on higher themes than these things which the natural man perceiveth not—secrets of the Lord known alone to them that fear him—things which "eye hath not seen nor ear heard, but which God has revealed to us by his Spirit." I mean those verdant spots upon the map of life, those bright moments, transient as

they often are, when the pure in heart see God; when the meek are refreshed with the abundance of peace; when all is silent but that voice which says,

"Hark! my soul, it is the Lord;  
'Tis thy Saviour speaks to thee."

When on the wings of faith and prayer, we ascend to the summit of that mount on which eternal sunshine dwells; when the language of our hearts is, "Let this continue and we desire no more. Surely the Lord is in this place; this is none other but the house of God, this is the gate of heaven." *Woodward.*

#### GOD IS LOVE.

God is love; his mercy brightens  
All the path in which we rove;  
Bliss he wakes, and woe he lightens;  
God is wisdom, God is love.

Chance and change are busy ever;  
Man decays, and ages move;  
But his mercy waneth never;  
God is wisdom, God is love.

E'en the hour that darkest seemeth  
Will his changeless goodness prove;  
From the gloom his brightness streameth;  
God is wisdom, God is love.

He with earthly cares entwined  
Hope and comfort from above:  
Every where his glory shineth;  
God is wisdom, God is love. *BOWRING.*

## Poetry.

### DAYS OF COMING PEACE;

OR, ASPIRATIONS FOR THE NEW YEAR.

'Tis not for the days of the hero I sigh,  
When men lived for battle, and feared not to die;  
When war was the watch-word of brave men and proud,  
And bloodshed and pillage the boast of the crowd.

Nor yet do I sigh for the tyrant who sway'd  
His rude iron sceptre o'er slaves he had made;  
Who fawned at his footstool, and owned him their lord,  
Yet lived but to curse the rule they abhorred.

For days such as these were, come Virtue and weep,  
O'er nations in fetters, or cradled in sleep;  
O'er a world sunk in darkness all teeming and foul,  
With vipers that hiss, or with monsters that howl.

I sigh for the days when the hero in arms,  
No longer shall fill the wide world with alarms;  
When spears but as pruning-hooks glisten in store,  
When swords shall be plough-shares, and war be  
no more.

I sigh for the days when the tyrant shall fall,  
And slaves sycophantic no more heed his call;  
When earth shall resound with the song of the free,  
And men with their fellow-men brothers shall be.

For days, too, I sigh, when Religion shall be  
No byword for party, nor hypocrite's fee;  
But when breathing o'er us sweet grace from above,  
Her heralds shall prove her the best gift of love.

Roll on then ye spheres, and add swiftness to time,  
Nor long let the world wait for scenes so sublime;  
But if we behold not these blessings in store,  
We'll hail them when easting their shadows before.

And onward we'll struggle till He shall appear,  
Whose arm will deliver the slave from his fear;  
Who, true to His promise, for freedom shall plead,  
And crush in His anger the serpents foul seed.

*Camp Hill, Birmingham,* *WILLIAM STOKES.*  
*January, 1854.*

## Reviews.

*Temperance Memorials of the late Robert Kettle, Esq. Consisting of Selections from his Writings on the Temperance Question. With a Memoir of his Life. By the Rev. W. Reid. London: Houlston and Stoneman.*

THE subject of this memoir and the writer of these memoirs, or rather essays, was a distinguished advocate of the cause of temperance in Glasgow; a neat and well-executed portrait of whom is given, facing the title page. We have no doubt that the friends of the temperance movement generally will be glad to avail themselves of an opportunity for possessing this portable volume, which contains so much practical information on a subject to which they attach great importance. Mr. Reid says in his preface remarks:—

“In presenting to the public the result of our labours, we may be permitted to express the hope that this little volume will secure for our cause a hearing in those circles to which its author was ever welcome. We will not affirm that the mind which can resist its arguments is destitute of religious principle, but we will affirm that the volume bears ample evidence that a cause which has been hooted and branded as infidel in its nature and tendency, breathes the spirit of the Saviour, and is supported by his truth. The names of such men as William Collins, and John Dunlop, and Robert Kettle, might surely have saved it from any such suspicion.

While in Mr. Kettle every scheme which aimed at the social and religious advancement of man found a friend and an advocate, his memory will undoubtedly be chiefly associated with the cause of temperance. If, then, we have contributed aught to perpetuate the savour of one and promote the interests of the other, we shall esteem ourselves amply rewarded by having our name inscribed alongside of his own on this monumental pillar.”

“A cause which has been hooted and branded as infidel in its nature and tendency” is rather strong language. Who has so “hooted and branded” it we know not. Mr. R. may have reasons for this complaint; but we hope he does not wish it to be understood that christians generally, though his words seem to indicate them, hoot and brand the temperance cause. Christians will ever

desire to be “temperate in all things.” For our part we regard the temperance cause as a virtuous cause; but we have not always been able to approve the conduct of some of its advocates. Assuredly, drunkenness, against which it arrays itself, is one of the greatest curses that ever afflicted humanity.

*A Martyrology of the Churches of Christ, commonly called Baptists, during the Era of the Reformation. Translated from the Dutch of T. J. Van Braght. Edited for the Hanserd Knollys Society, by Edward Bean Underhill. Vol. II.*

WE welcome the appearance of this second volume, which we hasten to announce as now ready for the subscribers. We read the first volume with deep interest, as recording many facts respecting a people little known and much maligned—of whom, it may be truly said, the world was not worthy; and we expect, for we have not yet found time to read it, similar pleasure in the perusal of this. Were we to attempt we must fail in expressing all we feel of high obligation to Mr. Underhill, and the late Mr. Millard, for their labours in this peculiar field of literary enterprise. Mr. U. in a “Prefatory Notice” dated Nov. 17, 1853, gives the following explanatory remarks:—

“As in the former volume, the members of the Hanserd Knollys Society are indebted to the late Rev. Benjamin Millard of Wigan for the translation of the present volume, as far as the 384th page. For the rest the Editor is responsible. To the present volume is appended an index of the two volumes, as it seems doubtful whether the work can be completed in the present series of the Society’s publications. Some omissions of unimportant narratives and a few letters of the martyrs, have been made; but in every case the Editor has indicated in the notes the extent to which these have gone.”

It might appear as a work of supererogation for us to commend these volumes to the notice of the baptist public; but we must express our surprise that the publications of this Society, and especially these volumes of continental martyrology, have not been more appreciated and sought after.



*The Sister of Mercy. A Tale for the Times we Live In.* London: Houlston and Stoneman.

ONE effect of the late aggressive attempt of the pope to thrust a hierarchy of his own upon the Bible-loving people of England, has been seen in the appearance of an almost innumerable multitude of books and pamphlets designed to expose the errors and evils of popery. As might be expected, under the circumstances, some of these are of an excellent, and others are of a doubtful, character. We feel it our duty to say that in our opinion the work before us belongs to the latter class. In the first place, we have a frontispiece representing a sister or nun in the garb of her order, and with her basket hanging on her arm, visiting the abode of a sufferer, who is pictured with a deathly countenance, extended on a couch in a corner of the apartment. Now this, to us, on the face of it, is objectionable. Christian benevolence needs not to array itself in such meretricious adornments; for they are foreign to her spirit and purpose. John Howard and Mrs. Fry always wore their usual dress in their visits of kindness and mercy. And we repeat our opinion, that the adoption of such a garb, as in the picture, is meretricious, that is, attracting or alluring attention by false show. And as to the tale itself—for so a young friend, in whose hands we placed the volume, tells us, and we have full confidence in her judgment—it would be difficult to tell which the writer is aiming to recommend—popery, puseyism, or pure protestantism.

*The Lamp of Love.* Edited by the Rev. Christian Henry Bateman. London: Houlston and Stoneman.

WHETHER this pretty little book, with its pretty little title, was originally published as a monthly periodical we are not told. But here we have it in one neat volume, with a red cover, ornamented, and with gilt edges. Glancing over it we find that it contains prose, and poetry, and pictures, and music, all of the choicest of character. Having ourselves, for now nearly thirty years, been engaged in writing, and selecting, and printing, and publishing for the young, we feel much sympathy towards all who are engaged in the same work. Mr. Bateman's style of writing is every

way adapted to the young. He says—and we give this extract with more pleasure as it expresses our own views precisely—

"I have prepared its contents in the midst of much other work and very busy days, or I might have made it better. It is not what I wished it to be, but it is what I could make it be. In it I have sought to give the child who reads it sound moral lessons, clothed in attractive forms,—holy, important truth, set forth in sunny light. I have tried to get the young folks to look about them, and gather great religious lessons from all they see in nature, or come in contact with in everyday experience. I believe that as we do so, we open to them pure sources of enjoyment throughout their life, and put into their hands the means for their self-discipline and highest moral culture. But I have sought to do a little more. With my evangelical views of divine truth, I hold that we have not only to teach children to see God in nature,—loving, kind, and wise, and to find great moral principles in every little passing incident. Nor must we only seek, while thus we lead their thoughts, to interest and amuse, to strew their path with flowers, and send them singing on their way. All this we must do, and something more. We should tell them how they can be saved, become at peace with that good God who shines so lovingly in all his works; obtain his favour; hold communion with him; and by and by, go up to see and to enjoy him for evermore. This more we have to do; and unless we do it, we have done nothing in reality to cast real glory on the spirit of the child, and clothe its immortality with joy. We may have entertained it, and in some sort improved its moral feeling, but we have sent it still a little guilty thug upon its way. Now this last thing I have tried to put in various forms, so that now that my little book is finished—at least in its first volume—every pious christian parent can put it into his child's hands, knowing that in it is the truth that saves the sinner's soul."

May we just add that as this pretty little book came under our notice on the day when our youngest child counted her years by two figures instead of one, and as

"They say my youngest is a pet,"

we thought we could not make her a prettier birth-day gift, and so we have written her name in it with her parents' wish, as usual, that she may have many happy returns of her natal day.

## Correspondence.

### RIGHT USE OF THE TONGUE.

To the Editor of the Baptist Reporter.

DEAR SIR,—The apostle James speaks of the tongue as "an unruly evil." But whilst the unsanctified tongue is certainly a proud boaster, this discouraging description of its perversion should not cause in any wise those who have received the truth in the love of it to withhold the exercise of this most valuable member, by means of which, multitudes who shall be everlastingly saved, will have to bless God through eternity for its right and discriminating use.

A few years ago I determined upon taking a holiday from business, and as at that time the anniversary of a chapel in Kent was about being celebrated, and the Rev. J. I—, of Camberwell, engaged to preach the sermons, I determined, though a baptist—yet mainly agreeing with him in other matters—to form one of a van-load of friends, in proceeding to the Kentish village. Nothing particular occurred on the journey, otherwise than that I noticed a young gentleman in his pony chaise, who passed and re-passed at intervals, evidently one of the party by the nods of recognition exchanged with those in the van. Before the vehicle arrived fully at the place, I had alighted, and passing over some fields, had found my way to the village; and upon making some inquiry was cordially received by the principal shop-keeper, who invited me to dine with the ministers at his house. This I declined for a special reason. I had recently written to Mr. I—, respecting a covert attack upon the practice of total abstinence from intoxicating liquors, contained in a book of his called "Nymphas"—a paraphrase of Solomon's Song—the part objected to by me runs thus, chap. vii. verse 9.

"The ungodly world and proud free-willers boast  
Of Total Abstinence from this old wine,  
And take the opium of self-righteousness  
To lull a guilty conscience to repose."

I challenged him to produce an instance of teetotallers substituting opium for those drinks they had been accustomed to use. To this I received no answer, and now fearing lest my being thus

brought into his company might cause an argument *pro* and *con* on temperance instead of some higher subject, I forebore to meet him, though I did in the after part of the day, when the house was thronged with company to tea. Having provided previously some bodily refreshment, I obtained the keys of the chapel, and was soon snugly esconced in a corner pew; when who should join me but the young gentleman I had previously noticed on the road, and after discussing the supply of nature's wants, I proposed that we should discuss some portion of Scripture to our spiritual edification. My companion asked me of what church I was a member, and when he found that I was a Baptist, "Oh!" said he, "I can prove that Jesus Christ was never baptized at all." At this I stared as one about to behold a new light, but answered, "This is a disputed matter, let us consider some matter upon which we are agreed." "Why," said my companion, "the fact is that you know you have not a leg to stand on, and consequently you are afraid to enter upon the question when you find one both able and willing to meet you." To this conclusion my mind refused to assent, so forthwith we commenced the trial of argument. "The original Greek," said my opponent, (to my dismay, for with the Greek alphabet only was I familiar,) "where it is translated they went down both into the water, signifies they went down to the water, by which is intended to be described how they went down the side of one of the mountains to the rivulet which ran in the valley below, and from thence John obtained water and poured it on Jesus' head." "Stop, stop," said I, "you told me that you could prove that Christ was not baptized at all, and now you are shewing me how it was done." "Ah!" said he, "I meant he was not baptized by immersion, according to your view." A few more words were exchanged, not at all to my enlightenment, as to his view of the matter, when suddenly I said, "I can prove that your pastor is a very inconsistent man;" which scared my opponent as much as I had previously been. He has written a work called *Jazer*, which is divided into chapters,

with distinctive headings; and after setting forth the Covenant of Grace, and the mode of God's dealing with his family, about the middle of the book is the chapter on baptism, which commences with, "My dear Enoch." "Now," said I, "according to his practice, this chapter on baptism should have been the first in the book; before election, calling, sanctification, justification, &c., which shews to me that though his practice is out of place he knows where to put the ordinance in his writings. My opponent was struck dumb; he couldn't

explain how this was, and the entry of the congregation put an end to the discussion.

Months rolled away, when one morning my late opponent called upon me, shook me heartily by the hand as a brother in all the ordiances of the gospel, being united to a baptist church, having thrown his Greek argument to the winds, and is now not only a zealous preacher of the truth, but also the Editor of one of our successful monthly publications.

*Walworth.*

I. N. O.

## Christian Activity.

### OUR RURAL POPULATION.

THAT thousands in the rural districts of this land are perishing for lack of knowledge is an awful fact, little regarded, I fear, by many who enjoy means of grace in abundance. We feel much for the present necessities of the poor, and we wish that every hand were open to furnish them with needful food for the dying body. Yet, after all, man liveth not by bread alone; but by every word which proceedeth out of the mouth of God. Alas, how great a spiritual famine, more fatal in its effects than that of bread and water, yet prevails in many parts of our land! Those only who have spiritual discernment can fully perceive this lamentable fact. They, and they only, will be fully sensible of the wants of their miserable and perishing fellow-creatures. Hence the efforts which have of late years been made by the promoters of home missions to carry the light of truth into the dark corners of our land, where the shadow of ignorance is spread over the inhabitants. The enmity and opposition which these philanthropic efforts have produced in the breasts of some is well known, as well as the intention of others to place more barriers in the way of those who humanely and compassionately are seeking their spiritual good. But the Lord will, I trust, disappoint the devices of all who would be hinderers of his holy word. These considerations were strongly impressed on my mind by the following circumstance:—I was one day invited to tea at the house of one of our members, who resides some distance

from this place. My way lay through some large corn-fields, in one of which I perceived a lad, about seventeen years of age, with a fine open countenance, sitting upon a gate, keeping crows from some adjoining stacks. I said to the lad, "Do you know me?" "No, sir." "Can you read?" "No, sir." "Dont you attend any sabbath school?" "No, sir." "Do you ever go to church or chapel?" "Yes, I went to the church about two years ago, when I was christened, and when Mr. F—— was buried, but I did not go into the house, I only saw the man with a white frock on at the grave." "Have you any parents living?" "Yes." "Have you any brothers or sisters?" "Yes, four besides me and father and mother." "And do none of them attend any place of worship?" "No, sir." "What do you do on a Sunday?" "Why, father and mother lies in bed all the morning, and I and my brothers sometimes go out gathering sticks, and sometimes on to the common a gathering goose-feathers."

Now what must become of these poor creatures, if no one goes into the forest or on the common to seek them? Is it criminal in any good man to speak to them or teach them, unless he is ordained or licensed by a bishop, as some would tell us it is?

May the Lord stir up a spirit of attention in ministers and christian people to the wants of many who are thus dying in sin around them. Surely, every man who fears God will seek to communicate the blessed truths he himself has been

taught, and use his best efforts to pluck these poor souls as brands from the burning. The fact is, we want some more vigorous and efficient means of reaching them.

These poor creatures are in a far worse position than the inhabitants of populous towns, who have the means of instruction close at hand, if they would only avail themselves of them, or who may be reached with greater facility by town missionaries or tract distributors.

*Norfolk.*

J. S.

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WE REAP AS WE SOW.

THE Rev. D. Thompson, since his residence in this town, has been indefatigable in his efforts to promote the spiritual, moral, and intellectual welfare of its inhabitants. He has not only been a minister in the pulpit, but out of it as a friend to the poor, and an instructor of the ignorant. During the last year-and-a-half he has delivered several courses of lectures, with a view to the improvement of the working classes. Those who have listened to them have just proved, in a manner alike honourable to themselves and gratifying to him, that he has not lectured in vain. On Monday evening last, (Jan. 2) the usual Annual Tea Meeting was held in the school room adjoining the baptist chapel, when upwards of 100 persons sat down to the

social repast; and before they separated, it became the scene of an interesting presentation. Some of those who had formed a right estimate of the value of the Rev. gentleman's efforts for the public good, had made collections for presenting him with a New Year's Gift at this meeting. Messrs. Ward and Belman were appointed to do the honours; in the performance of which, Mr. Belman addressed him as follows:—"Dear friend and pastor, we esteem it a great privilege most respectfully to offer you the thanks of many friends, for the efforts you have made, and are still making, for the moral and spiritual good of those around you, and more particularly for your instructive and interesting lectures. As a memorial of our gratitude, we beg to present to you this purse containing twenty guineas, with the united good wishes of the contributors that you and your family may enjoy, under God's blessing, a happy new year." The Rev. D. Thompson said, that he had been taken by surprise, as he had only that day heard of the intention of his friends to present him with so valuable a gift. He felt thankful to them, and could not but be pleased that his labours had been so appreciated. It would be his constant endeavour, while among them, to promote their best interests for time and eternity. The meeting was ably addressed by Messrs. Veysey, Chapple, and Beer. *North Devon Journal.*

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## Narratives and Anecdotes.

RUSSIAN MONARCHS.—What some of the Russian monarchs have been, we will briefly recapitulate. We hear much of the cruelty of Sultans. Is there any Sultan of Turkey, in the most barbarous times, who can be compared to Olha, the mother of Swatislas? The chief of the Drewlians having sent twenty ambassadors to her with propositions of marriage, she caused them all to be burnt alive. Is there any turbaned Turk, in the history of the Osmanlis, who imitated the deeds of Wsewolde the Third, who destroyed in succession his five brothers? or of John Basilowitz, who executed and stifled two hundred and fifty gentlemen in a morass? Is there any turbaned Turk who belaboured

his own senators, like Peter the Great? Or any Algerine corsair who ever performed a more diabolical deed than the same ferocious monarch, who, after poisoning his own son, ordered the Vaiwode of Kargopol to be quartered, and his members cut in pieces, to be distributed among the other Vaiwodes? Is there any Sultan of that day who emulated the fame of the voluptuous Elizabeth, who, after ordering the Countesses of Bestucheff and Lapoutkin to be knouted in the open square of Petersburg, directed their tongues to be cut out, when they were banished to Siberia? The only crime of these ladies was the having commented too freely on the Empress's amours. It may be said that these are

old tales; but let it be remembered that Elizabeth was alive ninety-one years ago, and that the same punishment might now be awarded to any countess in Muscovy by the reigning Emperor. Even since the French Revolution of 1830, and under the present Emperor, the head of the Prince Sangusko was shaved, and he was sent an exile to Siberia; and Madame Demuth was privately whipped for speaking ill of the magnanimous Nicholas. The Russian people are not naturally an ill-disposed race, but they are embroiled by slavery and man-worship. Upon all occasions, says Perry, they join God and the Czar together: As, God and the Czar are strong: if God and the Czar permit; nay, even sometimes they attribute a kind of divinity to the Czar, such as they do to God. If the best Russian Czars suffer in comparison with the worst Sultans, so do the Russian people suffer in comparison with the Turkish. The Ottomans have their defects, for they are men; but in every aspect they are preferable to the Russians.

*British Quarterly.*

**THE CHINESE.**—The philosophers, religion, and inventions of this remarkable people are thus briefly described in the *British Quarterly* for November:—

“Their great philosopher and moralist, Confucius, was born about 549 years before the christian era. The same period is assigned for the birth of Laou-tsze, another distinguished teacher, whose system of philosophy and religion has ever since divided the suffrages of their literati with that of Confucius. The distinction between the two teachers seems to have consisted mainly in this—Confucius was the more practical, Laou-tsze the more abstract; Confucius laid down rules for the guidance of life, and eschewed, perhaps denied, the mysterious and the spiritual; while the other despised the worldly, and taught men to seek their chief good amidst the objects of the invisible and spiritual world. The state of public opinion in China at the present time is not sufficiently known to Europeans to enable them to say which of these systems is the more prevalent. But it is thought that the educated portion of the people are nearly equally divided. Buddhism, which dates its origin in India probably about the time of Confucius, entered China at a subsequent period, and spread rapidly among the common people. So that while

Confucianism and Laou-tszeism may be said to retain their hold on the minds of the educated, Buddhism is the popular religion of the country. The writings of Confucius, which the infatuated emperor Tsin sought to destroy, are said to have been afterwards discovered concealed in an old house; but they are believed to have been incomplete; and it remains doubtful among the Chinese themselves whether they possess the genuine writings of this philosopher in their integrity. The internal history of the country presents little that is interesting. A succession of contests for the sovereignty, and frequent changes of dynasty, make up nearly the whole from the time of Yu, down to the last conquest by the Tartars, about two hundred years ago. There had been a previous dynasty of Tartars, from A.D. 620 to A.D. 906, and others of shorter duration. The most interesting and remarkable facts in Chinese history are the discovery and use of the magnet, the invention of gunpowder, and the art of printing. The use of the compass they date at more than a thousand years before the birth of Christ. A memorable fact it is, that when this instrument was unknown to all the rest of the world, the Chinese should have employed it as a guide for travelling on land. Printing was invented about the year 924 of the christian era, and gunpowder much earlier. They have also possessed some knowledge of astronomy from early ages, but do not appear to have advanced much upon the knowledge of their ancestors. Their native apathy and self-indulgence have induced them in later ages to depend upon the science of foreigners for the calculation of their calendar.”

**A ROMAN SUPPER.**—They enter an immense hall, decorated with unheard-of luxury, lighted by lustres, and round which are several ranks of seats, not unlike the folding-stools and armed-chairs we meet with in the present day in the most elegant *boudoirs*. The guests seat themselves, and anon Egyptian slaves approach with perfumed snow water, with flowers from golden vases of the most graceful forms, and cool the hands of senators and knights, whilst other servants disencumber them of their patrician shoes, the end of which represents a crescent. The feet then receive a similar ablution, and fresh slaves, skilful orthopædist, accomplish in a

twinkling the delicate toilet of their extremities, and imprison them again in elegant and commodious sandals, fastened by ribbons which cross on the top. The guests stretch themselves on their couches of gold and purple; slaves burn precious perfumes in golden vases; young children pour odoriferous essences on the hair of each. The hall is full of balmy fragrance. The candelabra diffuse the most brilliant lustre. The golden panelling of the walls return a dazzling brightness; and the full or softened tones of the hydraulic organ announce the commencement of the banquet. And now course follows course, and goblet follows goblet, the vands and wines being the richest that art could furnish from the land or sea. At length, supper being ended, the guests however being still on their couches and at their wine, the amusements begin, which consist in part of feats performed by jugglers, and of a company of public servants, who, from the things they did, seemed to have bodies pliant as leather and light as air. The only thing wanting to render Seba's supper a worthy specimen of nocturnal Roman feasts, was to produce before the guests one of those spectacles which outrage morals and humanity. Nero's freedman had been too well tutored to refuse them this diversion. Young Syrians, or bewitching Spanish girls, went through lascivious dances, which raised no blush on the brow of rigid magistrates, who forgot, in the house of the vile slave, the respect due to their age and dignity. After the voluptuous scenes of the lewd Celtibe-

reans, blood was required: for they seem to have been formed by nature to take a strange delight in sudden contrasts. Ten couples of gladiators, armed with swords and bucklers, occupied a space assigned to them, and ten horrible duels recreated the attentive assembly. For a long time nothing was heard but the clash of arms; but the thirst for conquest animated those ferocious combatants, and they rushed with loud cries on one another. Blood flowed on all sides; the couches were dyed with it, and the white robes of the guests were soon spotted. Some of the combatants fell, and the rattles announced approaching death; others preserved in their last struggles a funereal silence, or endeavoured to fix their teeth in the flesh of their enemies standing erect beside them. The spectators, stupified with wine and good cheer, contemplated this carnage with cold impassibility; they only roused from their torpor when one of those men, happening to trip against a table, struck his head on the ivory, and his antagonist, prompt as lightning, plunged his sword into the throat of his foe, whence torrents of black reeking blood inundated the polished ivory, and flowed in long streams among the fruits, cups, and flowers. The deed was applauded; servants washed the tables and the floor with perfumed water, and these stirring scenes were soon forgotten. A last cup was drunk to the good genins, whose protection they invoked before returning home.

*Soyer's Pantheon.*

## Baptisms.

### FOREIGN.

**INDIA, Muttra.**—At the latter end of July, two natives were baptized by Mr. Phillips.

**Jessore.**—One native convert was baptized by Mr. Parry at this station, in July.

**Rangoon.**—A valued correspondent writes thus:—"Within the past two months, two more Karen native assistants have been ordained; one of whom, since his return to his church, has baptized fifteen, and the other forty Karens, and many more are reported as asking for the ordinance. In the city of Rangoon

fourteen Burmese have been baptized, and there are several hopeful inquirers. One new preaching station near Kenuendine has been occupied. The congregation there is good, and the prospect of establishing a church is very encouraging."

**Barisal.**—Mr. Page, under date of August 26th, writes as follows:—"I baptized at Chobekarpar eight persons:—five women, of whom three can read the bible, and three men, of whom one can read. All had been candidates for many months. The Lord hold them up unto the end! At Ashkâr I baptized two men, one of whom, I hope, will be useful

by and by. He has learnt to read and write since he became a christian, and seems anxious to do good. There are more candidates." Mr. Page baptized another woman at Pākhar, on the 31st of August.

*Agra.*—At the Cantonment baptist chapel, two believers on the Lord Jesus Christ,—one a European and the other a native,—were immersed by Mr. Williams of Cawnpore, on the 31st of August.

*Benares.*—Two persons were baptized at this station on the 7th, and two others on the 21st of August.

*Jellalore, Orissa.*—On the 19th of September Mr. Phillips wrote thus:—"You will be glad to learn that we still have encouragement to prosecute our labours. On the first sabbath of this month, I had the pleasure of baptizing at Jellalore, a female convert, the wife of a native schoolmaster; and yesterday (the third sabbath) I was permitted to baptize two male converts at Santipore,—one a rescued Khund victim, from the school, and the other lately from the heathen. All three are encouraging cases, and we hope and pray, that grace may be vouchsafed, to enable them to maintain the profession which they have made."

*Dum Dum.*—Mr. Lewis had the pleasure to baptize one European, on sabbath-day, September the 25th.

#### DOMESTIC.

*GLASGOW, Nelson Street.*—Since we reported in September last, seven have put on Christ by baptism; six of whom, three males and three females, were young disciples, who had come to the knowledge of the truth through the preaching of the word in our place; the other, who was baptized on the 8th Jan., has long been a believer, but till then had not attended to this ordinance. Previously to his immersion, he stated to a crowded house, that he had long considered himself baptized; but on a careful examination of the word of God, had found out his error, and, therefore, in accordance with the command of Christ, would now hasten to obey: so saying, he stepped into the water, and was buried with his Lord in baptism. J. R.

*GOLCAR, near Huddersfield.*—On Thursday, Jan. 12, our pastor, Mr. Edward Franklin, baptized two candidates. We expect others will soon follow their Lord through the baptismal stream.

S. T.

*CAMBRIDGE, Zion Chapel.*—Five believers professed their love to Christ by following him down into the waters of baptism, on Lord's-day, Dec. 25. One of the male candidates had been many years connected with the Independents as a member and itinerant preacher. The other is a teacher in our sabbath school, a young man who promises, under divine favour, to be very useful in the cause of Christ. The Lord is blessing us greatly. Forty-one have been baptized during the past year. Several of that number are young men, who seem to feel the influence and power of the command of him who said,—“Go ye into all the world, and preach the gospel to every creature.” In other respects, the past year has been an eventful one in our history. The old debt on the chapel, which has long burdened us, has been cleared off, and we have many other proofs that God is prospering us in our way. J. J. A.

*BURNLEY, Enon Chapel.*—Mr. Batey baptized three disciples, who were thus buried with Christ, on Dec. 25. One of these was the fifth of the same family that Mr. B. has had the pleasure of baptizing. The first in the family was an elder sister, whose conversion has been instrumental in bringing into the church her father and mother and two sisters. This is a remarkable instance of the blessing of God attending his own ordinance. The parents first came to our chapel to witness the baptism of their daughter, and so impressed were they with the solemnity and scriptural character of the service, that they decided to attend the place, and they have now given their hearts to God, and followed the Saviour in the same way.

*WATERFORD, Ireland.*—An interesting service was held at the baptist meeting house in this city, Dec. 25, when our pastor gave an exposition and defence of scriptural baptism, and at its close, Mr. Wilshere baptized a young person, the daughter of a former minister, who, for his amiability and excellence of character, was highly respected. The service was well attended; several persons were much affected, and all appeared to concur in the views which were advocated.

*KENNINGHALL, Norfolk.*—On the evening of Lord's-day, Dec. 25, Mr. Upton baptized one youthful disciple on a profession of his faith in the Lord Jesus Christ.

**SOUTH LOPHAM, Norfolk.**— I have been a reader of your *Reporter*, and other periodicals, from their commencement, and have done my best to promote their circulation in several localities; but never till now have troubled you with anything for insertion. Permit me now to state that the chapel in this village was opened for divine worship, March 4th, 1852, and brother Harvey, of Kenninghall, was invited to supply the pulpit. On July 17, 1853, two persons were solemnly baptized, upon a profession of repentance towards God, and faith towards the Lord Jesus Christ. Probably this was the first time that the ordinance had been performed in this village since the days of King Charles II., when, according to Palmer's Nonconformist Memorial, a baptist minister officiated in the parish church here, and was ejected by the Act of Uniformity. On the afternoon of the same day, eight persons were formed into a church, and partook of the Lord's Supper. On Dec. 25, two females, the wife of a respectable farmer and a young female, followed their Lord and Master through his watery grave. As the baptistry is out of doors, some inconvenience was anticipated from a prospect of unfavourable weather; but, as though the Saviour would sanction his own ordinance with a smile, a brighter winter's morning never shone from the heavens. The attendance was good; every countenance seemed to give expression to an unusual degree of inward peace and joy, while several of the spectators were observed to shed tears at the water side. A sabbath school was now resolved upon; and on the first day of the new year, upwards of twenty poor children assembled at the chapel to receive religious instruction, and several persons offered their services as teachers. — January 8th, the baptistry was again opened, and another female publicly expressed her attachment to the Redeemer by being baptized into the names of the Sacred Three. We continue to pray that we may be made a blessing to this thickly populated, but sadly benighted, locality. We have no vestry or school room, and the chapel has a debt remaining of about fifty pounds, which we are too poor to discharge. No appeal has yet been made to neighbouring churches; but should any friends of the Redeemer, whom he has made stewards over his gold and silver, be disposed to

aid this feeble cause, any donations towards the chapel debt, or the erection of school rooms, may be forwarded to Mr. Francis Self, South Lopham, near East Harling, Norfolk. R. H. K.

**BACUP, Irwell Terrace.**— God has again blessed us with tokens of his approbation. In the afternoon of Dec. 25, after a sermon on the baptism of the Lord Jesus, Mr. Mitchel went down into the water and buried three believers with Christ in baptism. Two of whom were added. The other was a Primitive Methodist. We have no objections to baptize christians from other churches, but would rather recommend such churches to commence the practice of baptizing believers themselves, and thus take a scriptural step towards the apostolic rule, from which they have departed. Would not this be a more excellent way?

D. H. L.

**THRAPSTON.**— A young candidate was publicly baptized here, by our pastor, Mr. Cubitt, on Dec. 29, who gave very pleasing evidence of her love to the Saviour. Pious parents taught her to walk early in the ways of the Lord. She had for some time been convinced that she was a helpless sinner, in need of a Saviour; but that which made the most lasting impression on her mind was, the perusal of "The Dealings of God with George Muller." She is young, but, we hope, not too young to prove the reality of her profession by her deeds.

J. L.

**BRISTOL, Counterslip.**— On the first sabbath of the new year, Mr. Winter baptized seven followers of the Lord Jesus. One was a sailor; two had been Wesleyans; and one for several years a deacon of the Independent church under the pastoral care of the late venerable Mr. Jay of Bath.

**Broadmead.**— On Thursday evening, Dec. 29, after a discourse by Mr. Morris of Hampton, Mr. Haycroft baptized three young men, sons of pious parents.

"May grace preserve their following years,  
And make their virtues strong."

J. E. H.

**LOUTH, Walker Gate.**— On Monday evening, Dec. 26, Mr. Kiddall preached from "baptizing them," and then immersed two candidates.

**SHREWSBURY.**— On the evening of what is called Christmas day, Mr. Howe baptized a young man at Claremont Street chapel.

T. M.



LONDON, *East Street, Walworth*.—On Thursday, 29th Dec., six believers followed their Lord's command in the sacred ordinance of baptism—three men and three women. Four had been members of Independent churches. Three of these were from a neighbouring church, the minister of which, now we trust in glory, indulged such a strange prejudice against immersion, as led him to write and speak many uncharitable things against our denomination. This had not the effect upon his hearers in general that he wished, for it has led many to think on the subject, to search the scriptures, and to manifest their convictions by keeping this commandment. One of the above is an occasional preacher, who gave a very appropriate address to the congregation at the water-side, stating his reasons for the change in his sentiments. It would be well for those who cannot see (or rather will not) this plain command, to regard the advice given by Gamaliel to the Jewish council,—“Take heed to yourselves what ye intend to do as touching these men. Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”—I may add, that on the first of Sep. last, our pastor immersed eight persons, on a profession of repentance towards God, and faith towards our Lord Jesus Christ, which we omitted to report at the time.

J. S.

CHELSEA, *Paradise Chapel*.—On sabbath morning, Dec. 25, we had a very interesting service in this place. Our new pastor, Mr. Thomas J. Cole, after preaching on the baptism of the believers at Corinth, (Acts xviii. 8) immersed five believers, among whom were a mother and two of her children, and Mr. C.'s own father. The chapel was filled with a very attentive audience, and good impressions seemed to be made upon many of the hearers. Several have since begun to enquire respecting these things. We trust the Lord will continue to favour us, and that soon this part of his vineyard will bloom and blossom as the rose.

GREENWICH, *Levisham Road*.—Mr. J. Russell, our pastor, baptized four disciples of the Holy Saviour, on Wednesday evening, Dec. 28. Two were teachers.

B. B.

HACKNEY, *Mare Street*.—On the evening of Dec. 1, after a solemn discourse by Mr. Katterns, from, “A good confession,” eight females and one male were buried with Christ in baptism. Two of these were from an Independent church. And on Dec. 29, four more females thus put on Christ, after a sermon by Mr. K., from, “Repent, and be baptized.” One of these had been a member of the Established Church. May they all hold on even unto the end! More are expected.

E. B.

WOLVERHAMPTON, *St. James' Street*.—Our pastor, Mr. S. A. Tipple, baptized three females, believers in the Lord Jesus, Dec. 22. One, advanced in life, had been a Wesleyan for many years, and though infirm, went through the service with comfort. Our prospects are now more cheering in this very populous town, and we hope to see better days.

W. R.

CRADLEY, *Worcestershire*.—On the evening of Lord's-day, Dec. 11, Mr. Sneath preached on the authority which the Word of God gives for the immersion of believers only on a profession of faith in the Lord Jesus; after which three believers were baptized. It was a truthful discourse, the power of which was felt by many.

J. F.

HAMMERSMITH.—Five believers were buried with their Lord in baptism, and added to the church under the pastoral care of Mr. Leechman, on January 8. During the past year this church has received larger accessions by baptism than during any former year of Mr. Leechman's pastorate.

J. H. P.

STALY BRIDGE.—Six young disciples of the Lord Jesus, all from the sabbath school, were publicly baptized on the first Lord's-day of the new year, after a discourse by our pastor, Mr. Sutcliffe. Many spectators were gathered to witness the scene. May every one of these adorn the doctrine of God our Saviour in all things.

T. H.

GORSLEY, *Herefordshire*.—On the first sabbath of the new year Mr. Hall baptized three females, who had given satisfactory evidence of repentance towards God, and faith towards our Lord Jesus Christ.

R. L.

BEDALE, *Yorkshire*.—Mr. Harrison, after discoursing on christian baptism, immersed one believer in the Lord Jesus, Nov. 27; who was added to our number.

R. H.

WEM, *Salop.*—On Lord's-day afternoon, Dec. 25, Mr. Rotherham, our pastor, delivered a discourse on baptism; after which he immersed two candidates, who were added to the church on the following sabbath. We hope that others will soon in the same way follow the example of their Redeemer. J. C.

HALLFIELD, *Yorkshire.*—Mr. Shuttleworth baptized in the river, a christian brother who had been a member with the Independents nearly twenty years. Mr. Hogg, of Long Preston, preached at the water side. This baptism was on Sep. 4, and should have been reported earlier.

NEWCASTLE-ON-TYNE, *Bewick Street.*—After a discourse by Mr. R. B. Sanderson, Jan. 1, our pastor, Mr. Pottenger, immersed four believers in the presence of a large assembly, who appeared to be impressed by the primitive character and scriptural significance of the ordinance.

TROWBRIDGE, *Bethesda.*—On Lord's-day morning, January the 1st, five persons were baptized, upon profession of faith in the Lord Jesus Christ, by Mr. John Webster. These, with one restored, were in the afternoon received into the church.

NEWARK.—The scriptural ordinance of believers baptism was administered here, Dec. 18, by our pastor, Mr. Cox, to a female candidate, the wife of one of our members who was baptized a few months ago. Our friend was received at the Lord's table on new year's day. R. P.

PEMBROKE.—Five candidates, four males and one female, were baptized on a profession of faith in Jesus Christ, on sabbath day, Jan. 15. They were immersed by Mr. Morgan, pastor of the first baptist church. These make eleven lately added; and we have two more candidates. T. F.

## Baptism Facts and Anecdotes.

### THE SPRINKLING CEREMONY.

WE sometimes hear the advocates of this ceremony plead for it on the ground of its being a lovely act of dedication. We suppose the writer of the following paragraph entertained this view of the service. The extract is from the *Puritan Recorder*, which is, we believe, an American presbyterian publication. We admit that the presbyterians attend to this ceremony in a manner far less objectionable than that which is practised by the episcopalians, and no doubt the writer of this extract was some minister who wished to set forth the proceeding in the most attractive form. We have, however, ventured to transfer his graphic description into our pages, and if it should turn any of our adult baptizers into infant sprinklers, the fault will be all our own.

"But within the cottage there is unnoted bustle. A clear, pleasant, refined voice calls to her maid of all work, 'It is nearly time to start, Mary; and as soon as you are ready, come and take baby.' 'Look, father,' she adds; 'look, Edward! she really knows you. Is she not lovely!' and the little creature is

placed tenderly in the arms of its admiring papa. 'O, Edward, I do trust we may truly give this child, our first born, to our Saviour!' And the father as he kisses its soft cheek and fair brow, and looks into its gentle eyes, thinks his wife's estimate of the baby anything but extravagant.

And now they set out for 'meeting.' Mary has many cautions from her young mistress not to disturb the tranquil folds of the flowing white dress: and on they walk over the village green. Many a woman turns round in the wagon and says, 'I suppose Squire Charlton's baby is going to be baptized.' Many a child tries to catch a glimpse of the baby's face, which is carefully guarded from sun and air, and Mary is proud of her burden.

And now the happy parents take their places in the broad aisle, a few words of exhortation follow from the beloved pastor; he descends from the pulpit. The father receives from the fair young wife his child, and places it in the minister's arms. The baptismal water is sprinkled, the child receives the name of Harriette, and again is laid in her mother's arms,

and as she looks upon the face where the baptismal water still lies sparkling, again and again she ratifies the transaction which has made her child a member of the visible church of Christ."

Now all this is very pretty and very sentimental; but seriously, what is there in it? Where is scriptural authority for the act? As for the desire to give the babe to the Saviour, why that is all very natural and proper; but many a baptist parent has done the same. Often have we heard the mother of our ten children

singing over them Watts's inimitable lullaby—

"Mayst thou live to know and fear him,  
Trust and love him all thy days,  
Then go dwell for ever near him,  
See his face and sing his praise.

I would give thee thousand kisses,  
Hoping what I most desire;  
Not a mother's fondest wishes,  
Could to greater hopes aspire."

As for the mother in the tale rejoicing in "the transaction which has made her child a member of the visible church of Christ," it is a simple delusion, and may turn out a fatal one.

## Sabbath Schools and Education.

THE DAY AND SABBATH SCHOOLS, A3BEY STREET, BETHNAL GREEN.

THE range of buildings occupied by this Institution presents an extensive and noble aspect. They were erected in 1839, under the patronage of Mr. R. Hanbury, Dr. Lushington, and the late Sir T. F. Buxton, Bart. The front elevation extends to 138 feet in length. There is a boys' room for 350, girls 200, infants 300, and two class rooms for 170; making in all, seats for 1,020 scholars; and a master's residence. Ten years after the opening, Mr. George White, the head master, furnished the following gratifying statement:—

"There are now on the books of the school 642 boys, 195 girls, and 248 infants; making a total of 1,085. Since the commencement in 1839, there have been admitted 4,912 boys, 2,160, girls, and 2,181 infants; making a total of 9,253 scholars.

Of the scholars who have been admitted to the boys' school, about 2,500 are known to me at this present time, including those now in the school. Of those who have left the school, and entered upon the period of advanced youth and early manhood, about 500 are known to me as living respectably; and through the education they have received, and the blessing of God upon it, have already attained a position in society superior to that which, from their parentage, might otherwise have been expected. Meetings of old scholars have been occasionally held for several years past, and many interesting particulars concerning the scholars have thus been brought to light, which afford high testimony in

favour of the benefits resulting from their early education. Yearly, the majority of the children belonging to the schools are taken by railway or otherwise into the country,—to Brighton or to some other place presenting natural objects of interest. These excursions have been usually attended by about one thousand children on each occasion. Besides these efforts made to assist the children to realize the ideas contained in their verbal school lessons, at convenient intervals portions of the school have been taken to factories, shipyards, docks, museums, scientific and artistic exhibitions, &c.

For the last nine years, pupil-teachers have been employed conjointly with monitors. The monitors being occupied but for a short period each day in conducting such exercises as are chiefly mechanical—such as reading, writing, and repeating, leaving the intellectual processes of teaching, in connection with these acts, to be conducted by more competent teachers.

Not any rewards are given in this school, either as aids to discipline, or inducements to learning.

Considerable dependence is placed on collective teaching, carried out by simultaneous exercises, which are verified by individual examination. In the upper classes of the school, exercises are given for the children to complete at their homes, calculated to occupy them from one hour to two hours and a half daily.

The school is emphatically religious in its character and tendency. The children attend many different Sunday schools in the east of London, and whatever can

be done to further the Sunday school teacher's object, without detracting from the efficiency of secular instruction, is adopted. All the scholars who can read, commit to memory at their homes a verse of the holy scriptures daily. Lessons conveying religious instruction are given to all the classes: and daily, the bible is intelligently read to the children throughout the entire school.

The working of this school, situated as it is in the midst of a poor and populous neighbourhood, has excited considerable attention among the friends of popular elementary education throughout the country. In evidence of which, it need

only be stated, that since the year 1839, about 1,400 teachers in connection with various schools throughout the country, and 200 deputations from school committees, and other educational bodies, have visited the school for the purpose of observing the arrangements and methods adopted."

From the first establishment of this school to the present time, there has been an active and zealous staff of teachers, and an undiminished attendance of scholars; and apparently, in the surrounding neighbourhood, a very encouraging amount of success.

## Religious Tracts.

### APPLICATIONS.

HEREFORDSHIRE. — Seeing that you yet continue to make grants of tracts to those who are not able to buy them, but are willing to distribute them, I take liberty in asking for a grant, believing that they would be useful to us at this time; for the Lord, in his abounding mercy, is visiting us with the enlightening and life-giving influence of his Holy Spirit. Many are now asking, "What must we do to be saved?" especially among the young. Praise the Lord! This revival was through the instrumentality of a faithful minister of the gospel of Jesus Christ, a clergyman of the Church of England, who was sent by a clergyman of Hereford as a missionary to the labourers on the railway. He followed the example of his Divine Master, by publishing the glad tidings in the open air, or anywhere else where he could get a congregation: he commenced here by giving away tracts, and preaching in a large school room. The christian brethren of every denomination in the town, finding him to be a man of God, wished him God speed, and strengthened and encouraged him by their prayers, and gave their hearts and hands to the work of the Lord; and it has gone on gloriously, and still goes on—blessed be the Lord! I will describe one of the many delightful meetings wherewith we are favoured. It commenced at seven o'clock in the evening, and continued till nearly one the next morning; the service begun with singing, prayer, and reading the word;

then an appropriate discourse; after the discourse, a prayer meeting was held, and Churchmen, Baptists, Wesleyans, and Primitives, sent up their united supplications to the mercy-seat for the outpouring of the Holy Spirit, and the conversion of sinners; and He who has graciously engaged to hear and answer prayer, fulfilled his promise; for soon the cry was heard from many hearts, "God be merciful to me a sinner;" "Lord save, or I perish." Several were led to the Saviour, and were enabled to rejoice in his forgiving grace, and found peace to their troubled souls by believing on him. Several of the young friends who attend our chapel are become decided for the Lord, having given their hearts, we trust, to him, and are about to give themselves unto his people. We expect a baptism shortly; and as there is very little said about this neglected and despised ordinance, I think that a few tracts would be very useful. A word or two was said about baptism by this clergyman one day. He was speaking on the new birth, and in his discourse he spake of the three witnesses in heaven, and the three on earth, which were the Spirit, the water, and the blood — the Spirit bare witness with our spirits that we were the children of God; the blood was the blood of atonement which cleanseth us from all sin; and the water was that *wherewith* the person was baptized. I thought that he spoke something like a baptist. The great adversary, however, is busily stirring up the enemies of vital religion. The high

church party look rather coolly on this good man, and are ashamed to own him as one of their people. But wisdom is justified of all her children. We have many prayer meetings in houses in different parts of the town, which are carried on with much spirit. We trust that what has been done is only as a few drops before a shower; and that this dark place, which is noted for iniquity, may become as the garden of the Lord. May the Lord grant it! We shall be truly thankful to you if you are so kind as to favour me with a grant. Please if you can send a few of Mr. Noel's address at his baptism. I ask for this grant of tracts because it dont lie in my power to buy them; for I am only a poor gate keeper.

We have given the whole of the remarks of our warm-hearted friend, of which our

readers must form their own opinion. Some may with propriety object to religious meetings being carried on far into midnight. We are aware that Paul, when at Troas, "continued his speech until midnight." But that was under extraordinary circumstances, and would scarcely justify us under ordinary circumstances. Besides some regard is due to conventional opinions, and we doubt whether it is wise and expedient for young people to be out so late. After all, we do not forbid such meetings, lest we should be found interrupting the work of God. Let all things be done decently and in order, is the rule of christian worship. With regard to the clergyman, it gives us pleasure to record such a rare instance of devotion and zeal.

DONATIONS in our next.

## Intelligence.

### BAPTIST.

#### FOREIGN.

AUSTRALIA.—Some of our readers in the Midland districts were acquainted with Mr. Thomas Deacon, Senr. formerly of Leicester, and afterwards of Bourne. In a brief note we received from him a few days ago, dated Sep. 25, he says, with his usual warmheartedness:—"How do you all do? all travelling yet to glory I hope! How does religion prosper among you? I wish I could get the *Reporter* here. Do you send any to Sydney? The *Witness*, *Penny*, *Evangelical*, and *Baptist* we get a sight of, but not the *Reporter*. Are the baptists likely to send out any missionaries to this colony? Oh what a dearth of baptist missionaries there is in Australia. May the Lord incline some to come out. A Dr. Nelson, of the Scotch church, has just arrived here. He preached for the first time yesterday."

#### DOMESTIC.

EAGLE STREET CHAPEL, HOLBORN.—On Tuesday, Jan. 10th, about 150 members and friends took tea together, after which, the project for the rebuilding of their ancient sanctuary on a better site, so as to be seen from Holborn, was presented to the consideration of the friends. Richard Cartwright, Esq., presided, and expressed his hearty approbation of the contemplated object, and said, that from his own experience and lengthened connexion with the church in Eagle Street, he was decidedly of

the opinion that it was absolutely necessary, and that the time was now come when the people should "arise and build." He then called upon Mr. Wills, the pastor, to present to the meeting the statement which he had prepared, and which had been cordially approved by the committee. This statement entered fully into the particulars respecting the ancient edifice where they were now assembled; it having been erected nearly 120 years, and repeatedly altered and enlarged as the church increased; and during the whole of which period the church had only five pastors, three of whom had been called from their labours in the church in Eagle Street to their rest and reward in the church in heaven. He then referred in an affectionate manner to the labours of his esteemed predecessor—the late respected pastor, Mr. Overbury—who had laboured among them for twenty years, and who had most heartily approved of, and cheerfully recommended, the present project. In continuation, he stated the circumstances which had led to the present movement, and the united co-operation of the church and congregation in the proposed object; with an account of what the committee had already accomplished in the prospectus, which had been carefully prepared and highly recommended by many of the most honoured and influential ministers of the baptist denomination in the metropolis. Collecting cards were then taken by many of the friends, which are to be returned by the end of March with the sums collected; subscriptions were also promised, amounting in the whole, at

this first meeting, to about £400. Several addresses were delivered, and all the friends appeared to be highly gratified with the prospect of having a more eligible place of worship ere long, and they earnestly solicit all the friends of the Redeemer kindly and promptly to help them to accomplish this desirable object.

**IRVINE, Scotland.**—Mr. Robert Johnston, Glasgow, formerly of Beverley, having been invited to the pastorate of the baptist church at Irvine, entered upon his labours there on the first sabbath in January. A public recognition took place on the following Tuesday, when one of the deacons, W. H. Garrett, Esq., grandson of Robert Raikes the philanthropist, gave an interesting account of the origin of the church, as formed under the ministry of Mr. George Bailey, exactly fifty years ago. Dr. Hoby, of London, delivered an appropriate address on the nature of a christian church, and referred to the tokens of divine goodness towards this church during half a century, especially during the long and laborious ministry of its venerable founder, who was entitled to be ranked among the earliest and most devoted friends of the Baptist Foreign Mission. Dr. James Patterson, of Glasgow, followed in an interesting address on the mutual duties of pastor and people, which produced a deep impression on the audience. Mr. Robert Weir, of Glasgow, concluded with some striking and pointed remarks on brotherly love and the discipline of the church. E. A.

**ROWLEY AND SHOTLEY, Durham.**—Mr. G. Whitehead was ordained to the pastoral office at our new chapel at Shotley Bridge, Dec. 27, after a trial of nine months; preaching in three separate villages, and having to travel a circuit of twelve miles each sabbath. Messrs. H. Christopherson of Bowden, near Manchester, T. Pottenger, and I. Davis of Newcastle, J. D. Carrick of North Shields, T. Cardwell of Hamaterly, and W. Mc Lean of Bromley, engaged in conducting the services. The day being unfavourable on account of snow, many were prevented from being present, but the proceedings were of a very interesting character. J. K.

**MR. CHARLES SHAKESPEARE**, late of St. Aidan's Episcopal College, and of Edinburgh, has accepted the charge of the congregation worshipping in the chapel on the estate of S. M. Peto, Esq., M. P., and entered on his labours on the fourth sabbath of last month, January 22.

**INSKIP, Lancashire.**—At the annual tea meeting on Monday evening, Jan. 2, about 250 persons sat down; after which a public meeting was held. The pastor, Mr. Compton, presided, who stated that new school rooms were about to be erected and the chapel improved.

**BIRMINGHAM, Cannon Street.**—We have received a lengthy report of two social tea meetings held here on Jan. 9 and 10, for the whole of which we regret that we have not space. Briefly, the pastor, Mr. Swan, presided; and Mr. Stokes of the London Peace Society, and Mr. Hands, late missionary in Jamaica, both members of the church, with the deacons and other gentlemen, addressed the assembly. Mr. J. W. Showell, the senior deacon, then read some most interesting historical details, furnishing facts and statistics of the church from its formation in 1737. What rendered this annual gathering yet more pleasing, was the circumstance that Mr. Swan had just completed the twenty-fifth year of his pastorate in Cannon Street. We hope to be able to furnish some of the facts above referred to in a future number.

**NEWCASTLE-ON-TYNE, Bewick Street.**—During what is called the christmas season, the spacious school rooms under this new chapel were opened with various interesting services. A tea meeting of 300 friends was held on the 27th of December, when the pastor presided, and addresses were delivered. Next evening, 350 children and fifty teachers took tea, and a variety of entertainments followed of a pleasing and instructive character. On Monday evening, Jan. 2, about two hundred of the old scholars and teachers took tea, which was provided gratuitously by the friends.

**PEMBROKE.**—Mr. T. D. Jones, late of Horton College, Bradford, was ordained to the pastorate of the English baptist church here, on Monday, Dec. 26. The services were conducted by Messrs. Davis of Marles, Morgan and Thomas of Pembroke Dock, Rees of Arnold's Hill, and Jones of Llanelly. It is hoped that the impressions then made will be long and deeply felt. The prospects of our young brother are exceedingly good; and our earnest prayer is, that he will acquit himself faithfully in the good work to which he is now engaged. G. J.

**HULL.**—A Tea Meeting was held at the Mechanic's Institute, Dec. 29, Thomas Sykes, Esq., in the chair, in order to express sympathy and respect to the late pastor of the baptist church in George Street, on retiring from his charge. There were present various dissenting ministers, all of whom expressed the highest regard for Mr. Stuart as a christian brother and an esteemed minister, and heartily wishing him success in his new sphere of labour at Swanwick, in Derbyshire.

**BERKHAMSTEAD.**—A very interesting tea meeting was held here on Dec. 26, to welcome our new pastor, Mr. Stanion. About 250 sat down, and various addresses were delivered by ministers, deacons, and friends. We hope to see better days. J. S.



CALCUTTA, FROM GARDEN REACH.

## MISSIONARY.

SHIPWRECK OF A MISSIONARY WITH HIS  
WIFE AND FAMILY.

MR. J. VOLLER, late of Tipton, in Staffordshire, and formerly of Manchester, embarked for Sydney, on June 4 of last year, with his wife and their young family; having been invited to succeed the late Mr. Ham, as pastor of the church in Sydney. In a letter to the *Nonconformist*, dated Port Louis, Mauritius, Oct. 6, 1853, Mr. Voller thus describes the perils to which they were exposed.

DEAR SIR,—Presuming a brief narrative of the wreck of the fine barque *Meridian*, Captain Herniman, on its way from London to Sydney with passengers and cargo, will be interesting to most of your readers, and for the additional reason that your paper circulates through almost the entire circle of my most intimate friends, I hasten to send it, in hope that you will give it insertion in your earliest number after coming to hand.

On the evening of the 4th of June, we started from Gravesend, having on board 107 persons in all. Up to the night of the wreck, our progress was, on the whole, good; especially till off the Cape of Good Hope, beyond which we had some rough weather—a succession of sudden, heavy squalls, with one or two smart gales. Nothing of any note had occurred, except on the night of —, the day we crossed the line, when an alarm of fire was raised, which, for a few minutes appeared to be too well founded, and, consequently, threw us into a state of indescribable consternation; but the cause being found to be harmless, the excitement subsided almost as rapidly as it arose. The terrible catastrophe I have now to relate occurred on the evening of the 24th of Aug., on the Island of Amsterdam, in the centre of the Indian Ocean. For many hours before, the wind had blown stiffly from the south-west, and the course we had steered up to about half an hour before the wreck was E. by S., when an order was given to go East. This undoubtedly was fatal to us; had our former course been preserved, we should have cleared the island, although we must have been much too near such a dangerous place. Without venturing an opinion as to the cause of the melancholy event, I may say it was not by stress of weather; for, strong as the wind was, our ship would have maintained her course under much heavier weather; a finer vessel could not be sent to sea. Our danger was greatly increased by the mistiness of the evening. The island rises very abruptly from the sea, and a dense cloud enveloped it, so that it had the appearance, at a distance, of a heavy squall, and for such, alas!

it was mistaken by the second mate, who, on leaving his watch at six o'clock, said, to his successor, "There's a tremendous squall a-head; you had better keep a sharp look out." Had this caution been heeded, it might have been much better for us. At that moment there were but few steps betwixt us and death; yet all was comparatively peaceful below; we were regaling ourselves with tea, not more decomposed than, from the heavy lurching of the ship, we had for some hours previously been. Towards seven, preparation was made for putting the children to bed; and, while attending to this, a furious battery commenced without; wave after wave, with unwonted violence and rapidity, struck the ship, and considerable quantities of water were taken in. Still, however, we dreamt not of our peril, and were proceeding with our engagement, when, suddenly, there was a tremendous shock from beneath, which made the vessel quiver from stem to stern, like a reed in the wind. Another, and another, and another, quickly followed, knocking every thing about with great violence, and accompanied with crashing sounds, as though we were in the jaws of some huge monster. With every shock the ship sunk, until it became fixed on the rocky bed from which it scarcely moved afterwards until completely smashed to fragments. It will be kind not to attempt to excite sympathy with the experience of those fearful moments were it possible to do so. My own presence of mind, and that of my dear wife, was mercifully preserved, but a consciousness of our nearness to Amsterdam, and the knowledge of its character we had gained from conversations with the captain about it, left us no room to doubt where we were, and as little to hope for escape. Destruction appeared inevitable; and gathering our little ones around us, after committing ourselves into the hands of the infinitely wise and gracious God, we took mutual embraces, and waited, as calmly as we could, our fate—expecting, momentarily, to be engulfed in the devouring waters.

Such a fate, however, we were graciously spared; and the lapse of time gave the hope, not only that we should not sink, but that, if the ship would only hold together long enough, we might get ashore. To this, of course, my first attention was directed, but was at once told that any such attempt then would result in certain death; and that the only hope was in remaining within until the storm had abated, or till the light returned. This soon became the general hope, and hence quitting the cabins on the lee side of the ship, all made for the saloon, and taking up the best position obtainable, awaited the issue. Huddled together in the deepest anxiety, there we remained, for nine, some for ten and twelve hours, listening to



the howling tempest, and witnessing the gradual demolition of our frail shelter, the water pouring in at the broken skylights, and every joint loosening gradually, until it appeared certain we must be crushed beneath the falling deck. About twelve at night the ship perted at the mainmast, the fore part was soon in splinters, and washed on the shore; the after part, however, having been built of the strength of a castle, held together, not only through the night, but for two or three days after. The mainmast fell almost unimpaired, and in such a position as to form a sort of bridge from the saloon door to the beach, and thus providentially aided our escape. The moon began to lend a little light to the scene of horror about half-past two, and immediately efforts were made to reach the shore. The third mate, aided by one of the seamen, formed a connection between the saloon and the fallen mast by ropes, and commenced the removal of women and children: in time the deliverance of all was effected with no other injury than a few scratches and bruises, occasioned by the surges knocking the poor fugitives against the rocks, and scattered fragments of the ship. The scene that presented itself to each as he left the ship, baffles conception. It was surely the very perfection of the terrible. The change, of course, was eagerly sought, but was no sooner realized than accompanied by the most fearful forebodings. It seemed but an unfortunate exchange of fates; what had been threatened by a momentary process in the saloon seemed there to await with all the aggravation of a lingering and more painful process. The margin betwixt the sea and the highest standing point to be gained was very narrow, and the tide seemed to be gradually encroaching, whilst above and around, right and left, as far as the eye could reach, a perpendicular cliff, from 150 to 200 feet high, arose, casting over us its forbidding shadow. Wet through, cold, and in many instances all but naked, there our unfortunate companions gathered in little parties, presenting a complete contrast to the comfort and respectability of appearance which had marked all but a few hours before. The morning light came faithfully enough, no doubt, but it seemed to tarry long, and when it came, did but little to relieve our sorrows. During all that had occurred, however, a gracious Eye had been cognizant of our distresses, and soon the proofs of providential care were displayed. With returning hunger, food was laid at our feet, and for our thirst, water from out the rock was discovered; whilst, in a few hours, to comfort the exposed, warm clothing in the shape of red and blue Jersey frocks, ready-made trousers, boys' jackets, and large pieces of flannel were cast upon

the beach, and in such profusion as to supply all; but for this supply, many must speedily have perished from the inolemcncy of the weather. On that spot we remained in imminent risk the first two days and nights; a risk shown by the fact, that scarcely had we removed before the sea rose above our highest resting-place, and swept almost every thing away. We cannot omit to notice the goodness of Him who gives to the sea its decree, and who, during our temporary abode there, had said to it, "Thus far shalt thou go, but no farther." By Saturday, means were provided to scale the cliff, and the attempt was made. One of our number had found his way up and down again, at a distant point, though it nearly cost him his life. After him, two others ascended, carrying ropes, which were suspended from a crag, and by means of which the top was gained. It was a tedious and dangerous work, occupying nearly a day and a half. The scene above was scarcely more cheering than that below. Sea birds appeared to be sole possessors of the place, and most unwilling to be disturbed. A thick jungle of reeds, six, eight, and ten feet high, covered the surface. Water was the only thing found useful to man. True, a few young birds were scorched to death by setting fire to the jungle, and of which soup was made, serving us for a partial meal, but nothing more. Our only sustenance was supplied by the wreck, which was not only very limited in quantity but much deteriorated in quality, having been soaked with salt water. At most, we saved but about six days' provisions, dealt out in quantities just sufficient to sustain life. More, undoubtedly, might have been saved, but for the indiscretion and brutal selfishness of our crew generally, who, instead of generously assisting the passengers, of whom, so many were women and helpless children, were either drunk, or bent upon plunder. Nearly the whole of the wreck lay on the beach for four or five days, but was then washed out to sea, leaving us nought but the bare rocks. It then became evident to all that our only chance of life was in being shortly taken off by some ship: but who could hope for any ship to come near such a place, while boundless sea-room invited them to avoid its dangers! And suppose one should come, what could be done for us? No boat in the world could make the shore; any attempt at our rescue would probably augment the disaster; or supposing that practicable, what ship could receive so many, or find provision till we could reach the nearest port? All hope, except in the power and goodness of God, was out off; to Him alone could we look, and to Him, I know, some did look in a prayerful and resigned spirit, and He in return looked upon us with paternal pity. In

time deliverance came by the only practicable means.

The Saturday, Sunday, and part of Monday, were past in the deepest solicitude, our condition becoming most painful from excessive fatigue, hunger, cold, and sleeplessness. About midday on Monday the first signal of hope was given. The cry was suddenly raised, "A ship, a ship, a ship;" and so frantically by my dear wife, who first saw it, as to frighten all the children around her. It spread through the camp with incredible rapidity; and instantly every one that could make for the cliff seized hold of anything that would serve for a signal of distress, and then waited in intensest anxiety, watching the course of the vessel. It bore towards us, and anxiety gave way to an indescribable joy—a joy which reached the highest endurable pitch, when our signal was answered. It was not of long duration, however, for no sooner were our signals answered, than the ship was blown out to sea, and we saw no more of it till the Wednesday morning. Then our spirits were again revived by the appearance of a boat, well manned, making towards us; having approached sufficiently near, the crew beckoned to us to follow them round the island, as it was impossible for them to render us the smallest help there.

The ship turned out to be a whaler, the *Monmouth*, of Long Island, N. A., Captain Isaac Ludlow. It had but then arrived to whale round the island. The Captain had spent the previous season there, had become acquainted with every crevice round the place, and, fortunately, well knew the only two points where very occasionally a landing might be effected. The order to follow was soon obeyed, too soon, as in many instances it turned out to be; for, supposing the distance comparatively short, and being ignorant of the difficulties of the way, we set off with little or no provision, and paid most dearly for it. The distance in a direct line, and on level ground, would not have been much, not more than from six to seven miles. It required the boatmen but one short hour to row to us round the skirts of the land, but to us it was a journey of three or four days, walking almost incessantly from sunrise to sunset. Steep crags, deep ravines, pitfalls, jungle, and loose fragments of rock seemed in combination to defeat our purpose, and were outmatched by an instinctive love of life only. At night we lay on the cold ground, with the best shelter we could find amongst rocks or reeds, and had to brave some of the most pitiless storms of rain and hail. On the morning of the third day, we set off, jaded almost beyond endurance, with nothing to sustain five of us but a few nuts and raisins, at most half a pint in all, a red herring, and some water, besides some small fine grass, occasionally

met with on our way; and we reached not the new encampment until dusk, just in time to select a place to lie down upon, and give ourselves to the repose our circumstances would afford. We shall know henceforth what it is to have heard sinking children cry for water and bread, and to see them lay hold of anything likely to afford them food, and devour it with an incredible eagerness.

On returning with the boat, Captain Ludlow put one of his men ashore to encourage and direct us, and intended landing provision also; but in this he was defeated, for a gale sprung up which all but prevented him gaining his ship, and obliged him to put to sea, and leave his man to share our privations. And this he did for nearly five days, for it was not till the Monday following the ship could reach the island again. The hope of finding provision on arriving at the end of our weary march sustained us greatly, but a bitter disappointment ensued. There was provision, however, though very different to that looked for, and which served to sustain life till our relief came. In a sheltered corner of that part of the island some cabbage seed had at some time been strewn, probably by some whalers, and had borne its crop; and though it was but just then sprouting, the old thick stalks and the veiny parts of the young leaves afforded us nourishment, and on these, eaten raw, with a dozen or two of limpets picked from the rock on the beach, we subsisted. How singular and merciful a providence! Without it our condition must have been inconceivably more horrible.

The Monday morning, the twelfth day after the wreck, brought deliverance. The weather was fine, wind calm and favourable, and the sea smooth. The *Monmouth* was seen approaching steadily from the earliest light, and about eleven she was alongside. Three boats were instantly sent ashore, manned by as gallant and generous fellows as ever pulled an oar. The captain led the way, and with incredible velocity they skimmed towards us. On landing the noble captain hastened to our camp, and with both hands stretched out, hailed us with the affection of a father; and we in turn, with hearts all but bursting with gratitude, responded to his kindness, more by tears than words. Not a moment was to be lost. "To the boats," was the cry, and to the boats all hastened; and, in course of two hours, all, except one or two who had not arrived across the island, were safely on board the ship. Of these was one poor fellow whose foot was so bad that he could not walk, and whom there was no chance of saving but by sending men over the island to carry him, and this the captain generously did. He declared that so long as he had a pound of

bread left in his ship, he would not leave a living soul on that island. Four men were sent to bring the cripple on board, and it cost a delay of four days to accomplish the task; but at length all were shipped, and we bade a glad farewell to the place which had threatened to become our tomb.

We had fallen into good hands, and all our subsequent intercourse with Captain Ludlow served but to strengthen his claim on our gratitude and esteem. Fortunately, the *Monmouth* was well provisioned. A fresh supply of water had recently been shipped; and, notwithstanding so many stomachs had to be satisfied, there was enough food, without stinting any, to serve for thirty days or more. Our voyage to the Mauritius occupied seventeen days, which, though long from light winds and calms, was especially valuable in restoring us to health and vigour. On our arrival here, with the exception of one or two cripples, we were all in tolerable health. Of course, it was not unnatural to entertain a little anxiety as to the reception with which we should meet on landing, particularly by those who, like myself, had escaped with life only, and were absolutely penniless; and, to make the best of it possible, a deputation was appointed from among the passengers to seek an immediate interview with the governor, and to take measures for bringing our distressed condition before the public. This, however, turned out but a light job. Our arrival was soon known, and as soon was a spirit of generous sympathy awakened which will do honour ever after to the Mauritians. Our appearance on landing, most of us being clothed in our red Jersey frocks, was striking, though as wretched as it was conspicuous. Many were instantly taken by merchants and others to their homes, and washed, fed, and clothed; whilst, for the general reception, the quarantine station, being then unoccupied, was opened. Thither food, clothing, bedding, &c. &c., were quickly forwarded, and everything done that could be for the comfort of the unfortunate company. From the government, as well as the inhabitants of all grades, the most prompt and generous treatment has been received, so that to all we feel ourselves under obligation we shall never be able to discharge. In addition to large supplies of food, clothing, &c., subscriptions are being raised, which, it is confidently expected, will amount to upwards of £1000, and which, together with a free passage to Sydney, will place the sufferers beyond want till their destination is reached. It affords pleasure to say that the conduct of Captain Ludlow and crew are highly appreciated generally, and that, both from the government and more private sources, they will receive some substantial tokens of admiration.

Much might be said respecting our esteemed captain of the *Meridian*. Doubtless, heavy censures would have fallen upon him had he survived, and may do even now he is gone. I am indisposed, however, to cast any. Up to the fatal hour he enjoyed the fullest confidence and esteem of his passengers; and if by any one he is deemed guilty of indiscretion, let it be remembered he was the first to pay the highest penalty that could be exacted for it. It is with a sort of grateful sorrow we have to record the loss of two others, the cook and a passenger named Pfan, a foreigner, both washed away soon after the ship struck. So small a loss of life under such fearful circumstances, and with so many females and young children, is little short of the miraculous. An allusion has been made before to the conduct of the crew generally. To the censure then passed an exception is deserved on behalf of the second and third mates, Mr. Edward Tullock and Mr. Leonard Worthington, and also a sailor, Charles Snow; but especially the latter two. On the night of the wreck they were instrumental in rescuing the passengers, having carried out all the children, and aided essentially all the females. But for their generous and persevering efforts, it is to be feared the list of the lost would have been considerably larger. Of the rest, with very trifling distinctions, the less said the better. Never was a greater contrast exhibited than betwixt the spirit and conduct of the crews of the *Meridian* and *Monmouth* respectively. But enough; I feel you will deem this letter too long already; therefore I close, expressing the earnest hope that, to those entrusted with cargoes of human beings to our Australian colonies, our fate may be a warning, and induce them to keep far enough off the Island of Amsterdam.

#### MARIA RICKETTS AND HER COTTAGE.

In our last we gave an engraving of these, but at the time had not space to state that it referred to an aged Creole woman who was baptized by Mr. Clarke of Jericho, Jamaica, in the river d'Ora, in 1836, and who at that time was computed to be 123 years of age. Mr. Clarke speaks highly of the humility and piety of this venerable woman. Like many other slaves she was never married, but had two children, both of whom died while young. She was treated with kindness by her various owners, the last of whom, a lady, allowed her this cottage to dwell in. How very few have been the individuals, since the patriarchal times, who have found mercy, after living in ignorance and sin for a period equal in duration to that in which "the long-suffering of God waited in the days of Noah, while the ark was a preparing!" But with HIM all things are possible.

## RELIGIOUS.

**OLD AND NEW EPISCOPAL CHURCHES IN LONDON.**—It is reported that it is proposed to pull down thirty of the churches in the City, whose congregations range from only sixteen to fifty persons, and then rebuild them in the suburbs. The following paragraph, which appeared in the public papers, will show that the churchfolks can do something when they once get in the way.

*New Churches in London.*—“Messrs Truman, Hanbury, and Buxton, the eminent brewers, have placed at the disposal of the committee of the church extension fund, the munificent sum of £1,000 towards the erection and endowment of the Church of St. Thomas, at Lambeth. Sir Edward North Buxton, Bart, M. P. has given £500 additional, and Robert Hanbury, Esq. £500 additional for the same purpose. Messrs. Barclay and Perkins, brewers, have given the sum of £1,000 towards the Southwark fund for building churches and chapels. Lord R. Grosvenor has given £2,000 towards the erection of a church at Norwood. The Archbishop of Canterbury has given £3,000 for a church and schools at Croydon; the Bishop of London £3,000 towards new churches in the metropolis; Charles Freak, Esq., of Brompton, £5,000 towards a new church in Onslow Square, Brompton; the Rev John Fletcher has given £1,000 towards a new Church at Paddington. C. J. Bevan, Esq the banker, £1,000; Sir W. R. Faigubar, £1,000; R. C. L. Bevan, Esq. £500; B. Shaw, Esq. £500; John Deacon, Esq. £500; J. Labouchere, Esq. £500 towards St. Andrew's Church, Lambeth. The Solicitor-General has given £1,000 towards a church in Palmer's Village, Westminster. Thomas Baring, Esq. M.P. has given £1,000 towards St. Thomas's Church, Lambeth. “A Friend,” per the Bishop of London, has given £5,000 towards new churches to be erected in the metropolis. “A Friend” of the incumbent has given £5,666 for a new church in Loughborough Road, Denmark Hill. The Rev. C. Kemble has given £1,200 towards a new church at Stockwell. Henry Vallance, Esq. has given £1,000 towards a new church in Kensington. William Cotton, Esq. has given £500 towards new churches in the metropolis. The dean and chapter of Canterbury have given £500 towards a new church in Newington. Edward Wigan, Esq. £500, and C. B. Young, Esq. £500, towards a new church in St. Matthew's district, Denmark Hill.

**THE POPE IN TROUBLE.**—In the papal allocution, dated Dec. 19, the pope says:—“You perceive, venerable brethren, that every day new tempests arise against the church.”

**GOLD AND THE GOSPEL.**—The Rev. Robert Young was recently sent over from this country to Australia by the Wesleyan Missionary Society. On his landing at Melbourne, he was waited upon by a gentleman, who stated that when a poor man he had been happily converted to God under Mr. Young's ministry, in Great Queen Street, London. He next expressed his desire to defray the expenses of another minister being sent from England to the gold diggings, and handing a cheque for £100 for this purpose to Mr. Young, he said, with deep emotion: “Oh, sir, when you found me in London, a poor sinner, no person would trust me the value of a joint of meat; but now my banker will trust me for thousands of pounds.” Mr. Young's feelings may be better imagined than described. Happy the man who can bear the elevation from poverty to affluence without losing his love for the gospel.—*Band of Hope Review.*

**CHRISTIAN LIBERALITY.**—The late Mr. W. Parsons, of Milton, near Gravesend, has bequeathed, free of legacy duty, to the British and Foreign Bible Society £500 Religious Tract Society . . . . . 500 London Missionary Society . . . . . 500 Surrey Chapel Benevolent Society 100 Southwark Sunday School Society 100 Maze Pond Sunday School . . . . . 100 Infant School, Zion Chapel, Gravesend . . . . . 50

**CONGREGATIONAL DISSENTERS.**—The Rev. Andrew Reed of Norwich, proposes that the Independents and Baptists, as they are alike Congregationalists in church government, should amalgamate into one body for certain defined purposes. We see no objection to some well arranged plan for the accomplishment of such an object; and should be glad to have the opinions of any of our intelligent correspondents.

**MISSIONARY OPERATIONS OF THE CHURCH OF ENGLAND.**—It appears from the lately issued report prefixed to the Census tables on religious worship that the Church of England, by its separate centralized exertions, raises above £400,000 per annum for religious objects, out of which £250,000 is applied to foreign missionary operations.

**FATHER HARRIS HARDING,** baptist minister, Nova Scotia, now in the 93rd year of his age, and the seventieth of his ministry, is ere this, it is expected, gone the way of all the earth. He was fast sinking when the last papers arrived.

**HER MAJESTY** has subscribed £100 to the funds for erecting a Protestant Episcopal church in Paris.

**NEW YORK**—Street-preaching has been forbidden by the authorities of this city.

## GENERAL.

**DESCRIPTION OF A COLLEGIAN.**—"The same exposure awaits him wherever he goes, and wherever he has the audacity to open his mouth. At sea he is a land-lubber, in the country a cockney, in town a greenhorn, in science an ignoramus, in business a simpleton, in pleasure a milksop,—everywhere out of his element, everywhere at sea, in the clouds, adrift, or by whatever word utter ignorance and incapacity are to be described. In society, and in the work of life, he finds himself beaten by the youth whom at college he despised as frivolous, or abhorred as profligate. He is ordained, and takes the charge of a parish, only to be laughed at by the farmers, the trades people, and even the old women; for he can hardly talk of religion without betraying a want of common sense."

From the *Times*.

**STATISTICS OF THE GRAVE.**—A recent number of the Merchant's Ledger estimates that, since the birth of our Saviour, 1853 years since, thirty-two thousand millions of human beings have lived upon this earth; and of these all but about nine hundred and sixty millions have gone down to the grave. Of this great army of the dead, nine thousand millions have died by war; eight thousand millions by famine and pestilence; five hundred millions by martyrdom; nearly sixty hundred millions by intoxicating drinks; and the remaining thirteen thousand millions naturally or otherwise.

**CANADA.**—We have now a line of railway completed to Montreal, 290 miles, extending to the St. Lawrence shore, where it is to cross the river by the most magnificent structure of modern or of ancient times—the "Victoria-bridge"—and extend its unbroken line to the western limits of Canada. Here it will again cross the same waters, and continue its course westward, till the iron locomotive from the Atlantic shore shall slake its thirst in the waters of the Pacific seas.

**DINING INSIDE A MONSTER.**—A dinner was given a short time ago, to professor Owen, in the model of the Iguanodon, in the grounds of the Crystal Palace, Sydenham. The number of gentlemen present was twenty-eight, of whom twenty-one were accommodated in the interior of the Iguanodon, and seven at a side table on a platform raised to the same level.

**THE INCOME TAX.**—Horne Tooke returned his income at sixty pounds a year; the commissioners said they were not satisfied; Horne Tooke, in reply, stated that he had much more reason to be dissatisfied with the scantiness of his income than they.

**A ZINC SHIP.**—A vessel of this material is said to have been launched at Nantes in France.

**PEACE EMBASSY.**—It is reported that Henry Pease of Darlington, Joseph Sturge of Birmingham, and a gentleman of Bristol, are gone on an embassy to the Emperor of Russia, to persuade his majesty to accept terms of peace. We fear they might as well visit one of the bears of his forests.

**NEW YORK.**—Extensive fires have followed each other in quick succession in this city. The great printing office of Harpers Brothers, and that magnificent steam ship, "The Great Republic" just ready to start for England, have been consumed, besides a vast amount of other property in ships and buildings.

**THE PRINTING OFFICE of Harper Brothers in New York, lately destroyed by fire, was established by three brothers, and was, perhaps, the largest in the world. Their machines turned off twenty-five octavo volumes a minute for ten hours each day, and they employed 4,000 hands.**

**DRUNKEN FROLIO.**—A foolish fellow, who had drowned his brains in drink, mounted an engine at midnight at Birkenhead, and drove it down the line. He then moved it on the other line, and returning, dashed it into another engine, doing great damage. He escaped injury himself, but must pay the penalty.

**ENGLISH COAL MINES.**—It has been computed that thirty-seven million tons of coal are raised annually, at the value of ten millions of pounds sterling, at the pit's mouth, or twenty millions when at their destination. The capital employed is calculated at ten millions.

**THE EXPORTS from Great Britain for 1853, reached the unprecedented amount of ninety-four millions, being an increase, in ten years, of thirty millions. About twenty millions more may be put down as taken out by emigrants during that period.**

**CHINA.**—The city of Amoy, it is said, has been retaken, and above one thousand of the insurgents put to the sword. But the main body of the rebel army is yet said to be approaching Pekin.

**"CHRISTMAS DAY"** was on a Sunday in 1831, 1836, 1842, and in this year. It will happen on a Sunday in 1859, 1864, 1870, 1881, 1887, 1892, and 1898.

**ONE HUNDRED AND THIRTY-FIVE RAILWAY PLANS and specifications have been lodged at the Board of Trade, for consideration during the coming session of Parliament.**

**RAILWAY PROPERTY in England and Wales is now rated to the amount of £186,539 4s. 9½d. to the poor's rates.**

**BREAD RIOTS of a rough character have taken place in Devonshire, but they were soon suppressed.**

**CURIOUS.**—In California, we are told, the newspapers report, not only the birth and sex of an infant, but its *weight*.

**SHIPWRECKS**, during the past month, have been very extensive and fatal, not only on our own coasts, but also on those of the United States. The loss of life and property has been immense. A fine vessel—the "Tayleur"—left Liverpool for the United States a few days ago, and in forty-eight hours was driven on a rocky island on the Irish shore. About 250 of the crew and passengers escaped, but it is feared that a far greater number perished, among whom were many females and children.

**POOR LAWS.**—A great meeting has been called in London by the Lord Mayor, for the "Equalization of Poor's Rates, and the Abolition of the Law of Settlement and Removals." We hope this example will be followed in the provinces.

**UNITED STATES STATISTICS.**—

Whites . . . . .	23,191,876
Free Coloured ..	434,495
Slaves . . . . .	3,204,313

Total, 26,830,684

**AUSTRALIA.**—The custom-house valuation of the exports from London and Liverpool alone, to the Australian colonies, for the twelve months ending the 31st of December last, exceeded £13,000,000.

**SIR ROBERT INGLIS**, the old and staunch supporter of the church and state theory, has resigned his seat as member for the University of Oxford, through feeble health.

**TWO THOUSAND SLAVES**, of the value of two million dollars, are calculated as having escaped to Canada during the first year of the Fugitive Slave Law.

**COAL.**—It is calculated that 4,000,000 tons of coal are consumed every year in London.

**REVIEW OF THE PAST MONTH.**

January 25.

**AT HOME.**—The storm of snow and frost with which the new year was ushered in, though severe for the time it continued, interrupting our railways more than they had ever been since they were opened, has passed away, and more genial weather has succeeded. A large supply of bread-stuffs from America has slightly reduced the price of bread, and we hope soon to hear of a further reduction. Trade continues good upon the whole. The Queen is to open Parliament in person on the 30th, we shall then hear of something of our prospects in relation to Peace or War.

**ABROAD.**—The Turks and Russians have again met in deadly conflict near the banks of the Danube, in Lesser Wallachia; and again the aggressors have been driven back with great slaughter on both sides. The combined fleets of England and France have now entered the Black Sea, and news of some collision with the Russians is hourly expected. In Asia, the Turks are reported to have sustained some severe reverses, but reinforcements have been sent out, with supplies of arms and ammunition to the brave Circassians. The latest news mentioned indications of the Russians crossing the Danube at various points in great force. The Sultan has accepted the proposals of England, France, Austria, and Prussia, for a settlement of the dispute, with a suspension of hostilities during the arrangements, but it is fully expected that the "big-booted Czar" will never consent. Well; we shall see whether if in his case again, "Pride goeth before destruction, and a haughty spirit before a fall."

## Marrriages.

Dec. 25, at the baptist chapel, Chipping Sodbury, Gloucestershire, by Mr. F. H. Roleston, Mr. Joseph Caradine, to Miss Elizabeth Fyles; and Dec. 27, by license, Mr. W. G. Collins, to Miss Harriet Rodway, both of Hawkesbury Upton.

Dec. 26, at the baptist chapel, Rotherham, by Mr. Dyson, Mr. W. Harwood, to Miss L. A. Chrimes, of Masbro'; when a Bible was presented to the parties, this being the first marriage in the place.

Dec. 27, at the baptist chapel, Warwick, by Mr. Nash, Mr. R. Gent, to Miss E. Morgan.

Jan. 3, at the Welsh baptist chapel, Nebo, Ebbw Vale, by Mr. Jones, Mr. W. Davies, to Miss Catherine Vauy, both of Tredegar; and Mr. William Jones of Risca, to Mrs. Martha Rees of Tredegar.

Jan. 4, by license, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Copley, Mr. Joseph Mountjoy, to Miss Sarah Penn.

Jan. 6, at the baptist chapel, East Dereham, Norfolk, by Mr. Wigner of Lynn, Mr. Josiah Humphries of Halesworth, to Miss Eliza Catherine Warner of North Suddenham.

Jan. 6, at the baptist chapel, Isle Abbots, Somerset, by Mr. Chappell, Mr. T. Crabb, of Wells, to Miss L. Crabb, of Isle Abbots.

Jan. 7, at Nottingham, by license, Mr. W. Wallis, of Leigh, to Hannah, youngest daughter of Mr. C. Smith, of Nottingham; both being members of baptist churches.

Jan. 17, at Belvoir Street chapel, Leicester, by Mr. Mursell, Mr. Edward Mozley, to Miss Ann Lees.

Jan. 18, at Jamaica Row chapel, Loudon, by Mr. W. H. Bonner, bap. min., Mr. G. Groves, to Miss C. Kemp, both of Bermondsey.

## Deaths.

Nov. 15, Frances, wife of Rev. Clemeut Nott, Sutton-in-Ashfield, Nottinghamshire. Mrs. Nott's death was sudden, but her end was eminently peace. A life of exalted piety was closed with expressions of the richest mercy. "For so he giveth his beloved sleep."

Nov. 29, Mr. William Savory, pastor of the baptist church, Bond Street, Brighton. Mr. S. was the subject of a severely painful affliction for several weeks previously, but his faith failed not, and with much patience he resigned himself to the will of God. He has been removed from a scene of much usefulness, and the church feels that it has sustained a great loss, but bows with submission to the Divine appointment. His funeral sermon was preached in Mr. Goulty's chapel, kindly lent for the purpose, by his friend, Mr. Cox, of Woolwich. The place was crowded by a sympathizing auditory.

Nov. 29, after a long illness, borne with singular patience and christian fortitude, Charlotte, the beloved wife of Mr. Joseph William Bell, aged 35, a member of the baptist church, Bewick Street, Newcastle-on-Tyne.

Dec. 16, Joseph, the eldest son of Mr. Lewis Evans, baptist minister, Swansea, aged six years.

Last month we briefly noticed the death of Mr. W. Fogg, baptist minister, Retford, on Dec. 25. Our departed brother was a zealous and useful man, highly respected for his piety and integrity. The day of his death was the day of his birth sixty-six years ago.

Dec. 27, in the 85th year of his age, and after more than fifty years' service of the Lord Jesus, as a faithful successful preacher of his gospel, the Rev. William Jay of Bath.

Dec. 31, at Royston, aged 15, Rosa Jane, eldest daughter of Mr. James Reid, baptist missionary, Montego Bay, Jamaica.

Jan. 1, aged 57, Mr. W. Charles, of Wymeswold, Leicestershire, many years a worthy and esteemed member of the General Baptist church in that village.

Jan. 5, aged 89, Lord Plunkett. We believe his Lordship was the first dissenter who filled the office of Lord Chancellor in Ireland. Lord P. was a Presbyterian, being the son of a Presbyterian minister.

Jan. 6, at Waterford, Mrs. Tomlinson, widow of Mr. Surgeon Tomlinson, Millpark, in the County of Carlow. Mrs. T. was brought up a member of the Established Church, and remained in that community until a few years since, when, in consequence of the difficulty of hearing evangeli-

cal sentiments in the London churches, she attended the baptist chapel, East Lane, Walworth. She soon adopted scriptural views on the subject of baptism,—was immersed, and joined the church. On her return to Ireland, she worshipped and communed with the baptist church at Waterford. She was at chapel on New Year's Day, and remained in her usual state of health until the following Friday, when she suddenly expired. "Be ye also ready."

Jan. 7, Mrs. Atkinson, of Newcastle-on-Tyne, widow of the late Mr Michael Atkinson. "An old disciple" and much esteemed. Our departed friend was present at the laying of the foundation stones of both chapels—Tutthill Stairs, and Bewick Street.

Jan. 8, aged 22, Llewellyn, eldest son of Mr. Thomas, president of the baptist college, Pontypool.

Jan. 9, aged 73, Dr. W. Bengo Collyer of Peckham. Dr. C. was an eminent Independent minister, and, we believe, was honoured with the friendship of her Majesty's father, the late Duke of Kent. Dr. C. had entered on the 54th year of his ministry at Hanover chapel.

Jan. 12, aged 52, Mr. Joseph Trueman, a member of the baptist church, Mansfield Road, Nottingham, and formerly of Odstone, Leicestershire. What rendered his departure more affecting, was the circumstance that a beloved daughter, aged 24, died a few days previously. Of her departure from this region of death, for prudential reasons, he was never apprized until, we hope, he met her again in the land of life.

Jan. 12, after a protracted illness, Hannah, the beloved wife of Mr. Charles Dugard Makepeace, sen., Birmingham, a member of the Circus baptist church.

Jan. 13, at Chenies, Bucks, Mr. Mark White, aged 75. He was a member of the church fifty years, and worthily sustained the deacon's office forty years. In his removal the church has lost a valuable officer, and the minister a steady friend.

Jan. 18, after a short illness, sincerely and deservedly lamented by his sorrowing widow and surviving family, Mr. William Bailey, of King Street, Covent Garden, London, in the 74th year of his age. He had been a consistent and devoted member of the baptist church in Eagle Street forty-three years, and a faithful and honourable deacon of the same thirty-two years, and was for some years the Secretary of the Particular Baptist Fund. His end was peace.

THE  
BAPTIST REPORTER.

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MARCH, 1854.

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PROGRESS OF RELIGIOUS OPINIONS IN ENGLAND.

HAVING sufficient reasons for supposing that the greater part of our readers have not had an opportunity of perusing the valuable pamphlet on "Religious Worship," compiled by Horace Mann, Esq., from the statistics furnished by the Census of Great Britain, in 1851, we have given entire the chapter on the "Progress of Religious Opinions in England," only omitting a few foot notes and references. Our readers, we thought, would be glad to possess such a valuable historical document. It will be observed that Mr. M. only commences with the "Definitive establishment of Christianity in England;" that is, we presume, the establishment of popery. For our readers, we hope, are aware, that there are good reasons for believing that Christianity, in its purity, was introduced at a very early period amongst our ancestors; and although the history of its progress amongst them is obscure, we do know that the British christians protested against the introduction of Romish doctrines and authorities amongst them, and we have records of the sufferings many of them endured in consequence. Among other matters, if our recollection serves us well, infant baptism was a new custom to which they would not submit. Upon the whole, however, the chapter will be found to contain many valuable facts, stated with great candour and impartiality.

"From A.D. 681 to the present time, an interval of more than eleven centuries, Christianity, in one form or another, has maintained itself as the predominant religion of the English people. Naturally, in the course of this protracted period, the ever-varying condition—social, intellectual, material—of the country, as successive generations made new acquisitions of enlightenment and liberty and wealth, effected corresponding variations in the aspect, both political and doctrinal, of the religious faith of the community. Thus we behold, in earliest times, particular articles of christian faith and practice gathering the undivided homage of the people, and receiving sanction from the civil power, which also punishes diversity. In course of time these ancient tenets lose their hold upon the national affections; the civil sanction is transferred to other doctrines, and the civil penalties are now enforced against all opposition to the new belief. Gradually, however, these restraints upon opinion are withdrawn; existing creeds take form and practical embodiment; and further sects arise and organise and multiply, till, favoured by almost unbounded toleration, sects perpetually appear and disappear, as numerous and varied as the opinions or even as the fancies of men. Some slight review of these mutations in the national mind and in the fortunes of particular churches,



seems almost essential to a satisfactory appreciation of the present state of England in regard to her religious institutions.

Christianity, when introduced among the Saxons, at once assumed an organized character. This was, of course, accordant with the episcopal model to which the missionaries were themselves attached. The conversion of the king of a Saxon State was immediately followed by the elevation of his benefactor to a bishopric, the territorial boundaries of which were generally conterminat with those of the kingdom itself. In course of time, as some of the dioceses were manifestly too extensive, divisions of the larger sees were made, and additional bishoprics created. The first partition of this kind was effected by Theodore, Archbishop of Canterbury, about A. D. 680; and the Council of Hertford, held in 693, enacted, or at least affirmed, that sees should become more numerous as the number of the faithful increased. In this manner, the large ecclesiastical divisions of the country were soon settled on a permanent basis; for, with the exception of some changes made in the reign of Henry VIII., and a few of very recent origin, the present bishoprics are the same as those established in the Anglo-Saxon times. The bishops were ostensibly nominated by the clergy of the cathedral church, but the sovereigns generally influenced, if they did not altogether monopolize, the appointments. The authority of the prelates was very considerable. They ranked with the Earl; and each of their oaths was equivalent to those of 120 peers. Apart from their spiritual jurisdiction, they sustained an important position in the conduct of civil affairs—possessing seats in the national Witenagemot, and assisting the sheriffs in the local administration of justice.

The funds for the support of Christianity were derived from various sources. At first they seem to have been exclusively supplied by voluntary offerings, of which the bishops had the sole disposal. Afterwards, upon the

erection of a church, or the foundation of a religious establishment, it became the custom—probably in imitation of a practice which appears to have prevailed in nearly every age and every country of the world—for the founder to devote a *tenth* of all his property to purposes of religion and charity. *Tithes* thus appear to have had their origin in voluntary payments, and as such they were, doubtless, very generally rendered in the early periods of Anglo-Saxon rule, when the payment was considered applicable both to the provision for religious worship and to the relief of the poor. It was not till the middle of the sixth century that tithes were demanded by the clergy of christendom as a *right*; nor were they declared to be such by any General Council prior to that of Lateran in 1215. In England, however, it was not long before a custom so generally adopted began to be regarded, first as a religious, and then as a legal, duty; and, accordingly, the legislature in the tenth century recognized the obligation, and provided for its due discharge; first, by declaring that defaulters should be liable to spiritual censures, and, ultimately, by enacting civil penalties for disobedience. Several minor customary payments, under the various names of *church-shot*, *light-shot*, and *plough-alms*, seem also to have gradually acquired a legislative sanction. Monasteries, and similar religious institutions, were, in general, well provided for by the endowments settled on them by their founders, and by grants and gifts continually made to them by later benefactors.

For nearly 150 years immediately following the conquest, the history of Christianity in England shows an almost continual advance of the power of the clergy and the Holy See. William the Conqueror, though personally little inclined to yield the smallest portion of his spiritual jurisdiction, nevertheless contributed materially, by steps adopted for political advantage, to augment the influence of Rome. While he himself maintained with spirit his

supposed prerogatives — not suffering any interference with the church without his sanction, and requiring that no Pope should be received as such without his previous consent—the various acts by which he introduced or strengthened precedents for papal intervention could not fail to be the efficacious means by which, in more perplexing times, or under less determined rulers, England would be brought to more complete dependence on the court of Rome. Among these measures, not the least effectual was the separate ecclesiastical tribunal which he instituted for offences and disputes in which the clergy were concerned. This exclusive jurisdiction, and the further advances made in enforcing clerical celibacy, tended much to erect the priesthood into an independent power in the state, asserting, first an equal, and at last a superior, position to the civil government.

Nearly every Parliament from the time of Wycliffe to the reign of Henry VIII. (1384 to 1509) adopted measures to resist pontifical supremacy; and, not restricting their hostility to Rome, they even several times suggested to the sovereign the appropriation of church property to secular objects. Two parties hence arose in the ranks of the reformers — one desiring both political and doctrinal reformation; the other limiting their aims to merely secular changes.

From 1534, this country, therefore, may be said to have possessed a National Church; for ever since, with the brief exception which occurred in the reign of Mary, all the civil laws by which, in England, Christianity has been established and expounded, have derived their force entirely from the sanction of the native government of the state, apart from any, the slightest, interference of a foreign power.

In 1536, the Convocation passed, and the King adopted, certain articles, by which the faith of the Church of England was, for the time, authoritatively settled. In these, the bible and the three creeds are set forth as the

foundation of belief; baptism, penance, confession to a priest, belief in the corporal presence, are declared essential to salvation; justification is said to be obtained by the union of good works with faith. Images were to be used as examples, but not as idols; saints were to be honoured, but not worshipped; the use of holy water was allowed, but its efficacy was denied; indefinite prayer was permitted for the dead; and the existence of an unspecific purgatory was affirmed. All the clergy were directed to explain these articles to their flocks. Latin and English bibles were to be set up in the churches; and the children of the parish were to be taught, in the mother tongue, the Lord's Prayer, the Ten Commandments, and the Creed.\* In the following year, 1537, the King put forth a fuller exposition of the orthodox belief, in the shape of a book adopted by the Convocation, and entitled, 'The Institution of a Christian Man;' and in 1543 he published, of his own authority, a second edition of this work, with certain alterations favouring the ancient doctrines. These books were, each in turn, accepted as the standard of belief; but the test by which it was attempted to secure an uniformity of faith was the 'Law of the Six Articles,' passed in 1539. By this law were established, (1) the doctrine of the real presence,—(2) the communion in one kind only,—(3) the perpetual obligation of vows of chastity,—(4) the utility of private masses,—(5) the celibacy of the clergy,—and (6) the necessity of auricular confession. Death by fire, and forfeiture of all possessions, were the penalties of controverting the first article: imprisonment or death the penalty of opposition to the rest, according as the opposition was withdrawn or persevered in. In 1544, the Legislature somewhat mitigated the severity of this enactment; but the number of persons who were executed under its provisions was yet very great.

\* This permission to read the scriptures was restricted, in 1543, to gentlemen and merchants.

During the brief reign of Edward the Sixth, the progress of the doctrinal reformation was more rapid, and its character more definite. The law of the Six Articles was repealed; the celebration of private masses was prohibited; the laity were allowed the communion of the cup; marriage was permitted to the clergy; images were removed from all the churches; altars were converted to communion tables; and finally, in 1553, forty-two Articles of Faith were issued by authority, establishing the doctrines of the Church of England nearly as they stand at present. A new communion service, differing but slightly from that now in use, was produced in 1547; and the English liturgy, first introduced in 1549, and afterwards revised and somewhat altered, was confirmed by Parliament in 1552. To spread the new belief among the people, measures were adopted to promote and regulate the practice of preaching, which began to be a very powerful means of influencing popular opinion. Bishops were required to preach four times a year—to stimulate the parish clergy in this exercise—and to ordain for the ministry none who were unable to perform this necessary duty. As, however, the supply of preachers was, for some time, unavoidably deficient, a Book of Homilies, composed in chief by Cranmer, was appointed to be used in churches, together with the Paraphrase of Erasmus. The singing of psalms and hymns from scripture was also now, for the first time, authorised.

Mary, a sincere and zealous Romanist, succeeding to the sovereign authority at a time when the almost universal voice of the community affirmed it as the duty of the civil ruler to decide the nation's creed, and to enforce compliance, naturally at once reversed her brother's policy—restored the former faith and practices—and put in energetic force against the Protestants the persecuting principles which they themselves so generally sanctioned. All the acts of Edward touching on religion were

repealed; the doctrine of the corporal presence in the mass was re-affirmed; the Prayer-book and the Catechism were pronounced heretical; the celibacy of the clergy was prescribed, and every married clergyman ejected from his cure; severe enactments against heresy were passed; and a sort of inquisition to discover heretics was instituted. All the prominent reformers either fled across the sea or suffered in England at the stake. About 300 had already paid for their opinions with their lives when Mary's brief reign ended in 1558.

Elizabeth at once replaced the church in the position it had occupied before the reign of Mary. Parliament again affirmed the sovereign's supremacy as head of the church, and punished with extreme severity all those who questioned this prerogative.\* In 1559, the Act of Uniformity restored with little variance the Book of Common Prayer, and made it penal to be absent without reasonable cause from a church where it was used. In 1563 the second Book of Homilies was printed, and the Larger Catechism sanctioned. And the Articles of Religion—which, in 1563, had been subscribed (then numbering thirty-eight) by the Convocation—were, in 1571, adopted in their present shape and number, ratified by the Queen, and confirmed by Act of Parliament. Thus, Protestant Christianity was re-established as the national religion; and severe coercive measures were enacted to secure unanimous profession and obedience.

No sooner, however, had the victory been thus completed over one of the two great parties hostile to the settlement effected in the reign of Edward, than a vigorous and long protracted conflict with the other party was renewed. Both for their numbers and sincere activity these new antagonists were formidable foes. As, in deciding

\* The Queen preferred the title of "Supreme Governor" of the church to "Supreme Head." All the bishops except one refused to take the oath, and were in consequence deprived; 178 of the inferior clergy imitated their refusal with a similar result.

on the changes which should be admitted, Cramer and the other founders of the church displayed the cautious policy of statesmen rather than the pauseless ardour of religious partizans—more anxious to conciliate opponents and secure the utmost innovation practicable, than to contend uncompromisingly for all the progress they might think desirable—it followed, almost of necessity, that multitudes, deriving their opinions from the exercise of private judgment on the scriptures recently unsealed to them, and urged, by natural reaction, to the utmost distance from the church of Rome, would find their ardent expectations of the new establishment unrealized, and would lament as well the absence from its constitution and its ritual of much which they desired as the continued presence there of much which they disliked.

The Puritans were not wholly presbyterian. The natural tendency of the religious movement in the public mind was to develop constantly new theories of ecclesiastical government, each fresh advance distinguished by a nearer approach to a democratic system. Although the Presbyterians, therefore, for a long time formed the vast majority of the opponents of the church establishment, opinions much less favourable than theirs to clerical authority and state control in matters of religion soon began to gain adherents. Most conspicuous among the sects which entertained such notions were the *Independents*, who, rejecting equally the presbyterian and episcopal machinery, maintained that every individual congregation is a separate church, complete and perfect in itself, and altogether independent of external oversight. They also held that the province of the civil magistrate did not extend to spiritual things, the State possessing no infallible means of distinguishing truth from error, and the true religion being best discovered and established by the unforced zeal of its disciples. Similar opinions were maintained by the *Baptists*, who, about

this period, began to grow into importance.

The reign of Charles the First beheld the crisis of the controversy. All the various severe repressive measures which were put in force proved ineffectual to check the spread of puritanic principles, and only served to render yet more bitter the hostility of their professors towards the ruling hierarchy. At last this long protracted opposition triumphed. Parliament, in 1641, abolished the Court of High Commission, and deprived the bishops of votes in the House of Peers. In 1643, episcopacy was itself abolished; and the chief direction of the church intrusted to the 'Westminster Assembly,' a body chosen by the Parliament, and consisting of 120 clergymen and 30 laymen. This assembly, where the Presbyterians predominated, issued a Confession of Faith, a larger and a shorter Catechism, a form of Presbyterian Church Government, and a 'Directory' for public worship. Parliament, in 1645, suppressed the Prayer Book, and enjoined the use of the Directory—an outline service, which each minister was authorized to supplement at his discretion. Part only of the Confession (which was Calvinistic) was adopted by the legislature; and the form of government was not established, save in Lancashire and London, and not there without the safeguard of an ultimate appeal to Parliament. An ordinance was passed in 1644 by which the clergy were required to take the covenant, and thus engage to uphold Presbyterianism; 3,000 of them refused, and were ejected from their benefices, being allowed one-fifth part of their income for their future maintenance. In the absence of episcopacy, the discipline of the church was administered by the Assembly, who ordained and appointed ministers. In this reign the *Quakers* first appeared, originated by George Fox.

By Cromwell's assumption of supreme authority in 1649, the influence of the Presbyterians was much dimin-

ished. The power of ordination was removed from the Assembly, and intrusted to a committee of thirty-eight persons of different sects called *Triers*, (nine of whom were laymen) who examined all the nominees for ministerial functions. In Wales, itinerant preachers were employed by a commission out of revenues at its disposal. Tithes were continued to the clergy; but the proceeds of the bishops's lands, and tenths and first fruits, were made over to the Commissioners, with the design of aiding from the fund thus raised the stipends of the smaller livings.

The principle of toleration was first recognized in this administration; free exercise of their religion being guaranteed to all 'who professed faith in God in Christ Jesus;' and it was further added, 'that none be compelled to conform to the public religion by penalties or otherwise, but that endeavours be used to win them by sound doctrine and the example of a good conversation.'

But the change in the national religion which was thus effected during the interregnum, by the advance towards a Puritan establishment, was nearly as evanescent as was that which had been caused in the reign of Mary by the retrogression towards the ancient faith. With the lasting restoration of the monarchy, episcopacy also was enduringly restored. The ascent of Charles the Second to the vacant throne in 1660 seemed to have effaced from history the period of the great rebellion, and the Episcopal Church regained the dominant position, fenced by penal statutes, it had occupied in the days of Laud.

A previous professed endeavour to conciliate the Nonconformists failed. Like Mary, like Elizabeth, like James the First, so Charles the Second also, on the eve of his accession, promised tenderness to conscientious scruples; but the Savoy conference between the Nonconformists and Episcopalians, convened pursuant to this promise, ended in no tangible result. An Act of Uniformity, more stringent than

the similar enactment of Elizabeth, was passed in 1662, by which all ministers refusing to assent to everything contained in the Book of Common Prayer, as recently amended, were to be ejected from their benefices on the next St. Bartholomew's day; and accordingly 2,000 ministers were then deprived of their preferments. Several other statutes, varying in rigour, were enacted in this reign against the Nonconformists, for the purpose of protecting the Established Church. In 1661, the Corporation Act excluded all dissenters from municipal appointments. Two Conventicle Acts, in 1664 and 1670, made it penal for five persons, in addition to the occupiers of a house, to assemble for religious worship; and in 1665, the Five Mile Act imposed a penalty of £40 on every Nonconformist minister who came within five miles of any corporate town; and also upon all, whether ministers or laymen, who, if not frequenting the Established Church, should teach in a public or private school. In 1673, the Test Act, aimed at Roman Catholics and Nonconformists equally, excluded them from civil offices and military commands. In 1678, in consequence of Oates's plot, the Roman Catholics were prohibited from sitting in Parliament. The King made several attempts to grant a toleration, but as these endeavours were supposed by Parliament to spring from a desire to favour Roman Catholics, they uniformly failed.\* Still, towards the termination of this reign, a feeling of the impolicy of treating harshly nonconforming protestants began to be displayed; and gradually the sentiment extended through the nation, that a trivial diversity in modes of worship might be well allowed them without danger to the national establishment.

This feeling was much strengthened in the reign of James II., when the

\* It is stated that above 8,000 protestant dissenters were imprisoned in the reign of Charles the Second; and that as many as 60,000 had in various ways, in the same period, suffered for religion. See Short's History of the Church of England, p. 569.

Nonconformists declined to receive the toleration which the King, by an illegal stretch of his prerogative, held out to them. Several of the bishops, grateful for assistance rendered at a critical conjuncture, entertained a plan of comprehension, which, proceeding on an alteration of some portions of the liturgy, might bring again within the pale of the Established Church the mass of those who had abandoned her communion. In the troubles and excitement of the times, however, no advance was made in this direction; but a disposition to indulgence was excited in the ruling party, not unlikely to be fruitful when a favourable opportunity occurred. This opportunity was soon presented, when King James the Second, partly for political and partly for religious causes, was, in 1688, expelled the throne. The claim of the dissenters to a milder treatment could not well be disregarded, either by the monarch they had helped to elevate, or by the church they had assisted to defend. Accordingly, the Toleration Act bestowed, on all but Roman Catholics and such as denied the doctrine of the Trinity, full liberty of worship, upon paying tithes and other dues, taking the oaths of allegiance and supremacy, and certifying their places of worship to the bishops or the justices of the peace: dissenting ministers being also required to sign thirty-five and a half of the articles of the Established Church. The scheme for a comprehension was proceeded with, but proved abortive. A commission, appointed by the King, suggested sundry alterations in the liturgy; but these the Lower House of Convocation was unwilling to concede, and this, the last, endeavour to procure by comprehension greater uniformity was finally abandoned, and has never since that period been renewed.

The revolution settled the Established Church upon its present basis. Several alterations, have indeed, been since effected in its relative position towards other sects; but not the

slightest change has been effected in the church itself, in its doctrines, polity, or worship. The principal effect of the Toleration Act was on the character of the church as a national establishment. Before this statute, no discrepancy was deemed conceivable between the church and the community: the one was looked upon as altogether co-extensive with the other. To dissent from the belief or mode of worship sanctioned by supreme ecclesiastical authority was much the same as to rebel against the civil power; and all who placed themselves in this predicament were either to be brought by fines and other punishments, to yield conformity, or, if intractable, were to be burnt or banished, and the absolute identity of church and nation thus restored. The Toleration Act in part destroyed this theory. The Episcopal Church was still considered 'national,' as being recognised as orthodox by national authority—endowed by law with the exclusive right to tithes and similar involuntary contributions—gifted with a special portion of the State's support—and subject generally to the State's control; but those who differed from her creeds and formularies were allowed, while aiding to support the legal faith, to worship in the way they deemed most scriptural and proper, subject for a time to some disqualifying statutes which have gradually been repealed or modified.

The era of the revolution, therefore, is the birthday of religious sects in England. For a long time previously they had been struggling into being; but from henceforth they obtained embodied life. The hasty glance bestowed upon the various phases of the land's religious history will not be deemed superfluous, if it serve to indicate with any clearness through what intellectual conflicts and political convulsions most of the extant varieties of creed have worked their way towards a separate embodiment and legal recognition. But from 1688 the history of our religion, ceasing to be identical

with the history of the State, must not, as formerly, be looked for in the national annals or the pages of the statute book, but in the records of each individual church. A brief view, therefore, of the origin and course and principal peculiarities of these seceding bodies, will complete the sketch by which it seemed advisable to introduce the denominational statistics. In this view I purpose to bestow the chief attention upon Protestant seceding churches; as requiring, from the little that is popularly known concerning them, a fulness of explanation which the notoriety attaching to the leading features of the Church of England and the Church of Rome makes quite unnecessary in the case of those communities.

From this proposed review it will be seen that four of the existing sects—the Presbyterians, Independents, Baptists, and Society of Friends—derive their origin directly from the conflict of opinions which produced and followed the reformation. The prolonged reaction which succeeded to the Puritan enthusiasm was not, as we shall see, disturbed till near the middle of the eighteenth century, when a marvellous revival of religious sentiment broke in upon the slumbers of the general church, and in the form of Methodism, came to be condensed into the largest of the nonconforming bodies. Next, as the author of a new belief, a Swedish noble and philosopher affirms himself to be divinely authorized to publish a fresh revelation both of truths communicated to himself by angels, and of truths before concealed beneath the hidden meaning of the scriptures, but made manifest to him. Towards the termination of the century, the patriarch of Methodism quits the world, and leaves the vast community which hitherto had been consolidated by his influence and skill, a prey to discords; which, recurring at repeated intervals, detach considerable sections from the parent body,—this, however, scarcely pausing in its growth. In

recent days, the startling oratory of a Scottish minister convinces many that the prophesied millennial advent is at hand; and a church at once is founded claiming to possess the apostolic gifts which are to be exhibited upon the eve of such a consummation. More recent still, and more remarkable, another claimant of celestial inspiration has appeared across the Atlantic; and the book of the prophet Mormon, like another Koran, is attracting its believers even from this country, whence continually little bands are voyaging to join, at the city of the Great Salt Lake, beneath the Rocky Mountains, the ‘Church of the Latter-day Saints.’”

We have already expressed our opinion of the candour and impartiality of Mr. Mann, and therefore it is with some hesitation that we refer to the order of his statement in the foregoing sketch of the rise of the Independents and Baptists (see page 69.) We should have reversed the order in which Mr. M. has put them, and have placed the baptists first, both as to the formation of their churches and the declaration of their anti-state-church principles. The first Independent church of which we ever heard was formed in 1616; but a General Baptist church was formed by John Smyth, formerly a clergyman at Gainsborough, in 1607 or 1608, and their confession of faith was published in Amsterdam in 1611, which distinctly recognizes congregational church government. And further, Leonard Busher, also a General Baptist, published his famous “Religious Peace; or, a Plea for Liberty of Conscience,” in 1614. And again, in 1615, the General Baptists published a pamphlet called, “Persecution for Religion judged and condemned;” in which they affirmed—“Earthly authority belongs to earthly kings; but spiritual authority belongeth to the spiritual king, who is King of Kings.” Of this pamphlet Mr. Ivimey said—“Well deserving immortality—a monument more valuable and durable than one of pure gold.” The honour claimed for the Independents Mr. Ivimey adds, “I do not hesitate to say, belongs to a General Baptist church in London.”

## Spiritual Cabinet.

**PREACHING THE TRUTH.**—The public addresses of the present ministry are described by some as inane, unintelligent, superficial, and monotonous. The charge is examined, and is found to be based on an objection to the truth that is preached, and not to the manner in which it is spoken, or the dress in which it is clothed. The humble minister of Christ, with his one simple but great truth of a Saviour crucified for the sins of the world, is regarded by these objectors as a kind of theological fossil, fitter for the museum and the gaze of the curious, the singular relic of an ignorant age, than for present use. This complaint comes from the class who speak about "thought" and "intellect;" who use tortuous phraseology, and mistake it for profundity; who employ themselves with the science of mind, and forget the duties of life; who live themselves, and would have others live with them, in dreamland. Piety with them is cant, doctrinal correctness a trifle, and fervour extravagance. We congratulate the members of our churches that they hear not, instead of the glorious Gospel of the blessed God, this mysticism of the pseudo-intelligent. Seeking the dress best fitted to clothe the truth, and willing to examine the various departments of science and the fields of nature for illustrations with which to explain it, following reverently in the Saviour's path, who bent all influences to an enforcement of his theme, your pastors have yet held, and will preserve entire, the great truths committed to their trust; of which, in their simplicity, they conceive the most transcendent to be, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." A wider survey would lead to the conclusion, that much is also being most unwisely and most unjustly said as to the condition and usefulness of

our churches. Their christianity is not dead—it breathes, and lives, and acts. Proof is not wanting, on all hands, of the presence and power of that Saviour who still walks, in all the majesty of his own kingly might, amidst the raging elements of an alienated world. The horizon, to us, not free from clouds, is yet predictive of a brighter and sunnier time than the church has ever known. But if, as some fear, other and darker scenes await it—in the future, as in the past, Christianity *must* be successful. The storm-wind may sweep past us, and wave after wave threaten to overwhelm us, and the hearts of the timorous may be borne down with fear, but the Saviour will come amidst the tempest; gradually will the outlines of his form grow visible and distinct, till you see him perfectly, and hear his voice, as powerful to quell human wrong as nature's storm, saying, in all the resistless grandeur of its own almightiness, "Peace, be still!" And there shall be a great calm, a calm that shall fall upon an entire world.

"Temples may fail, and thrones, and states,  
But truth's imperishable gates  
Withstand each hostile shock;  
The church of Christ can never fall;  
Firm stands its heaven-protected wall—  
'Tis founded on a Rock."

*Oxfordshire Circular Letter.*

**OUR PERSONALITY AN AWFUL FACT.**—The short verse—"Every man shall bear his own burden," opens to our consideration one of the deepest principles of our being. It singles us out from all the multitude around us. It sets us alone with our own spiritual and moral character, as we have fashioned it, and reminds us that we must bear for ourselves that burden. It bids us remember that great truth which the world is ever seeking to hide from us, that we are each of us **ONE**; that we have that in us which does truly separate us from every other beside; that we are in reality alone.



There is something very awful in this truth, in whatever light we look at it. Though this is, indeed, our greatness—though it is in this, in great measure, that our likeness to God consists, yet it is an awful thought. Our very greatness is appalling to us—but we cannot shake it off. We may, indeed, strive, in our shrinking weakness, to break in upon the stillness of our own solitary being by crowding others around us, but we cannot. We may forget our loneliness for a season in the whirl of pleasure, or the fever of excitement, or the warm gushes of a loving sympathy; but in all the pauses of outward things, the solemn voice comes back again upon our ear; the multitude of shadows fade into nothingness; and the great vision of our single, proper, solitary being, again overshadows our spirits. We have each one this burden of a separate soul, and we must bear it. Even ordinary life utters voices which add their witness to this truth, if we will listen to them. How do all deep-thinking people, in the inmost current of their spirits, live apart from others, and, more or less, even feel that they do so.—*Bishop of Oxford.*

TRUE LIVING FAITH will never exist alone, it always produces repentance towards God; generates love to the Saviour; and leads to the performance of good works. Every true believer is sorry for his sins; he confesses them before God with shame; pleads the blood of Jesus, that they may be pardoned; and strives to conquer his bad habits in the strength of the Lord. Every real christian loves the Saviour who died for him, and prays most heartily to be consecrated entirely with all he hath to the Redeemer's service and praise. He wishes to do whatever the Lord requires of him; to go wherever the Lord will send him; and if he lives, to live unto the Lord; or if he dies, to die unto the Lord. He places no dependence on his own works, but relies altogether on the sacrifice of the Lord Jesus for salvation; and then does all he can to honour his Saviour, and to benefit his fellow men. His object, from day to day is, to make his calling and election sure; so that no one may justly doubt the truth of his profession, and that he may have no reason to doubt himself that he is saved in the Lord with an everlasting salvation.

*James Smith.*

## Poetry.

### A HYMN OF PRAISE.

BY THE REV. J. B. PIKE,

TUNE.—“*God save the Queen.*”

Lord of all power and might,  
Father of love and light,  
Thy name we sing!  
Worship and grateful praise,  
Through life's fast fleeting days,  
To Thee we'll ever raise,  
Thou Sovereign King.

Thy love—no words can tell  
Thy might—no power excel,  
Both infinite!  
Yet both were joined in one  
When thy Incarnate Son  
For man, Redemption wou  
And Victory.

Loud may thy Gospel sound,  
All the wide world around,  
And bless our race;  
Break satan's massive chain,  
Let the Redeemer reign  
O'er every land and main,  
Thou God of Grace,

From earth shall then arise,  
Incense and sacrifice  
Before thy throne;  
Men shall in concert join,  
All heaven and earth combine  
To sound thy praise divine,  
Thy praise alone!

## Reviews.

*The Case of the Manchester Educationists. Part II. A Review of the Evidence taken before a Committee of the House of Commons, in Relation to a Scheme of Secular Education. By John Howard Hinton, M.A. London: Snow. Price 2s.*

THIS pamphlet bears the same leading title as that which appeared in 1852. That was a review of the evidence taken before the Common's Committee of that year; this reviews the evidence taken before the Committee of 1853. The contents of this pamphlet are—an Introduction, Eleven Chapters, and a Conclusion. The chapters refer to—1. The Educational Duty of the State. 2. The Voluntary System. 3. The Secular System—its Scope. 4. Its Teaching. 5. Its Deficiency. 6. Its Supplement. 7. Its Machinery. 8 and 9. Its Expediency. 10. The Local and Secular Schemes compared. 11. The Compulsory School Attendance.

The friends of voluntary education are under many obligations of gratitude and respect to Mr. Hinton, for the great pains he has taken to sift this evidence, and place it in such a perspicuous form before us. His own remarks too on that evidence are of great value, and indicate the fullest acquaintance with the various matters referred to in all their bearings. We cordially commend this masterly analysis to all who wish to comprehend one of the most important questions of the day.

*Charles Roussel; or, Industry and Honesty. From the French of J. J. Porchat. By the Rev. T. T. Haverfield, B. D. London: Religious Tract Society. Price 1s 6d.*

THIS is a French tale; but it is a very good one, and one which big boys and young men in England might read to great advantage. We notice it the more readily, and recommend it strongly to teachers for the sabbath school library, as we fear there is an increase of that reckless class of young people who, regardless of all cautions and exhortations to the contrary, are pursuing a course of idleness and folly, which will surely bring them into trouble here, and it may be into perdition hereafter.

*The Family Economist. Vol. 6. London: Groombridge and Sons.*

WE seldom notice other periodical publications, but this claims a good word from us for two reasons—its design is usefulness, and its execution is excellent. In these days, when so many young females think so much of personal adornments or vain accomplishments, and so little of what would make them truly amiable and useful, we welcome every attempt like this to set before them the importance of domestic duties, and the best methods of discharging them. For these, as well as for other weighty reasons, we wish success to "The Economist" with all our heart.

*The Tract Magazine, and Christian Miscellany, 1853. London: Religious Tract Society.*

BUT here is another periodical, which, for old acquaintance sake, we would not seem to slight or willingly pass by. We are glad to find that it is yet pursuing "the even tenor of its way." The numbers for the past year form a very neat volume, and are ornamented every month by a neat engraving. More promising for the future will the prospects of our country be, when her hardy sons and daughters, rejecting the vile trash which a licentious press is spreading on every hand, prefer the words of truth and soberness which publications like this contain.

*Temperance Publications. 1. Anecdotes and Illustrations of Temperance, from the Orations of J. B. Gough. Price 6d. —2. Reasons for advocating Total Abstinence from Intoxicating Drinks. By an Old Abstainer. Price 6d.—3. The Great Enemy. An Address to Sabbath School Children by a Teacher. Price 1d.—4. The Temperance Movement; its Rise, Progress, and Results. Price 1d.—5. The Maine Law Almanack. Price 1d.*

THE above—1, 2, and 3, are published by Jarrold and Sons, St. Paul's Church Yard; 4 and 5, by Tweedie, Strand. They are all got up in a neat and attractive form, well adapted for distribution by the advocates of total abstinence.

## Correspondence.

### ON THE UNION OF EVANGELICAL CONGREGATIONALISTS.

WE mentioned, in our last, a proposal by the Rev. Andrew Reed of Norwich, for a union of Independents and Baptists, and expressed our desire to have the opinions of any of our intelligent correspondents on the subject. We give beneath the thoughts of one, which seem chiefly designed to open the discussion of the question, which we regard as deserving of entertainment.

"I am a baptist, an old baptist, and what some would call a strict baptist; but I think I am a consistent one, not having yet learned that it is within my province to do anything else than obey the commands, and follow the example, of my Lord and Master. I do not find that he has anywhere left me to the exercise of my own discretion or feelings as regards the dispensation of his ordinances. I cannot therefore observe one and neglect the other. And I dare not countenance any other person in so doing. The law is made by the only rightful Lawgiver, and all I have to do is to obey.

I make these remarks to clear my way. And having done this, I say with equal distinctness, that I see no objection to the proposal of brother Reed of Norwich. You see I call him 'brother,' for I love

those who love the Lord Jesus; and I only regret that some of them do not keep his very plain commandments, for in keeping of them there is great reward.

Respecting this proposal, I would observe—1st. It should be limited to evangelical churches of the congregational order. 2nd. It should be formed for a defined purpose. 3rd. It should respect, and never impinge, on the independence of the churches. 4th. No discussions or references should be allowed or made to the matters which constitute the causes of our separate organizations. 5th. The union should be constituted on a fair and just representation of the churches—not according to numbers merely, or by members *ex officio*, but all should be representatives. The secretaries should be one from each denomination, and the chairman from each in turn. If a committee or council be desired, let it be formed of a fair proportion from each.

This is all I say now. I have some thoughts as to what its distinct objects should be, but having opened the matter, I will now wait to hear what others have to say. But I think I can see how such a union might be productive of good, and do no harm. And I have been led to think so since I read the able pamphlet of Mr. Mann, on 'Religious Worship' in England and Wales. MNASON."

## Christian Activity.

### A BACKSLIDER RECLAIMED.

MR. VANDERKISTE, city missionary, states, that he had been sent on one occasion with a brother missionary to preach in Victoria Park, and to reason with the infidels who usually assembled there—he says:—

"I had been speaking in the open air, and was giving away tracts, previous to departing. On presenting one to a young man who had been hearing me, he appeared much troubled, and desirous to make some communication. He was dirty, unwashed, unshaven, and looked very dissipated and miserable. I made some remark on the importance of reli-

gion, on which his eyes became moistened with tears. 'I feel,' said he 'in a dreadful state of mind. I came out of the Blind Beggar,' pointing to a public-house hard by, 'when they turned out for church time, and I stopped to listen to you, and now I feel wretched and miserable. I was not always,' said he, pointing to his dirty and dissipated appearance, 'as you see me on the sabbath-day.' In reply to further questioning, I found he had once walked in the ways of religion, and had been a member of Spitalfields Wesleyan chapel. After running well for years, he fell into temptation, through companionship with sceptical individuals,

and gradually relapsed into the lost and degraded condition in which I found him, mixed with a herd of wretched and degraded men, who were turned out on the sabbath morning from the tap-room of the 'Blind Beggar.' My words, he stated, had gone to his very soul; his countenance was dejected and sad; his heart seemed charged with misery. I invited him to attend a missionary station, at which I stood engaged to conduct worship in the evening, and commending him to the Saviour, we parted.

In the evening I looked for my new acquaintance, but he was not present, and I feared his good intentions had proved as the 'morning cloud' and 'the early dew,' which 'goeth away,' Hos. vi. The good resolutions of the unconverted are too often like the life of man, 'in the morning it is green, in the evening it is cut down and withered.'

Time rolled on and another year had been added to the past, when one week evening, being in the east of London, I stepped into the place of worship where the party who forms the subject of this anecdote had informed me he was once a member. After the service, on rising to leave, I observed a well-dressed young person making his way towards me, who was perfectly unknown to me, but who shook me heartily by the hand, and appeared much pleased. Amongst the very many duties and incidents connected with my missionary career, the one to which I have alluded had been all but forgotten; and I told the party who so warmly recognised me, that I thanked him for his kind expressions, but did not remember to have known him. When, however, he reminded me of our meeting at Mile End Gate, I at once recognised him—but how changed! In the well-dressed, neatly-trimmed, happy, and healthy-looking person who stood before me, I might well be excused for not remembering the besmeared sot, pipe in hand, unshaven, dirty, and haggard, almost in tatters, issuing from a public-house on the sabbath-day, surrounded by vile and debauched companions—but so it was. God had thrown him in my path, and applied the Scriptures with power to his heart. He had found his way back that very evening to that ancient sanctuary,—

'The old house at homo, —'

to the seat where his mother had sat before him, and the Lord Jesus there

spoke forgiveness to the heart of this troubled wanderer from his fold."

#### AN AWFUL CASE.

The antipathy of many infidels to religious teachers is often very violent. The following is an instance:—

I made my way into a house; nearly all the doors are open upon my district continually, and the houses let out in floors and single rooms; I knocked at a room door, it was opened, and Mr. Tubbs, then a stranger to me, was within. So soon, however, as he was fully aware of the object of my visit, he became extremely violent. I said there could be no occasion to speak so harshly, for if he declined my visits I should of course leave his apartment instantly. He ordered me to do so, and was so violent that I deemed it prudent to retire, giving him, however, as I went down stairs, a faithful, but respectful warning, that it was no light matter to insult my sacred office.

Mr. Tubbs very shortly afterwards dropped down suddenly at his work, and became in a strange and really fearful condition. He immediately sent for me. The impression upon his mind appeared to be that it was a judgment upon him, as immediately I entered the room, he grasped my hand, and said, "Oh! forgive me! oh! forgive me!"—uttering these words with a terrible expression of woe upon his countenance. I felt very much for him—it was truly affecting to observe his condition of mental suffering. Dying and being damned, was the burden of the woeful fears of this poor man. He might truly have said:—

"My hopes and fears  
Start up alarm'd, and o'er life's narrow verge  
Look down—on what? A fathomless abyss—  
A dread eternity!—how surely mine!"

Conviction comes like the breath of evening over some minds, but conviction comes like the tornado on others; it had seized him, and he writhed in mental misery. Mr. Tubbs continued in this condition for a considerable space of time—several months. I made him very long visits, but he said repeatedly, "Let me have your hand!" and, "Dont go; cannot you stop longer?" It appeared to be his delight to have me near him, praying with him. At last he died. I hardly know what to conclude respecting his last end; he certainly died under great conviction of sin. I have not, however, sufficient grounds for enabling me to say

I believe he died exercising faith in Christ. I can only repeat respecting him, that it was a terrible scene.

Some of the unconverted have "no bands in their death;" but there is another Scripture—"Be ye not mockers, lest your bands be made strong." Poor Mr. Tubbs was indeed tied and bound with the chain of his sin, and felt his awful condition. To die in either of these conditions is not "the death of the righteous."

#### THE GIPSY.

The following is another remarkable case which occurred to me among the infidel portion of the community:—

A member of the head families of the Gipsies, who has long resided upon my district, was inclined to infidel sentiments some years since, and utterly regardless of the sabbath or of public worship. He has long, however, regularly attended my meetings, and has deeply studied his bible.

Although totally uneducated, he possessed very considerable shrewdness, and I sometimes, was somewhat startled by his addressing me thus: "Have you seen this here new *wurk*, Mr. Vanderkiste?"—alluding to some very expensive issue from the press—and then he would

repeat some sentiment or an extract. I was wondering how he could gain access to such expensive literature, knowing that, being a poor cripple, he could not often obtain even a sufficiency of bread by his occupation of chair-caning. He regards his sufferings from poverty, he says, as a punishment upon him for not making better account of his early days. A friend who visited with me, to whom his condition of mind was unknown, very properly asked him if he considered his sufferings would be accepted by the Lord as an atonement for his sins. "Ah! my good sir," said he, shaking his head and pointing upwards, "I knows better than that now. It is Jesus Christ, and him only, who can save my poor soul." When I inquired of him how he was enabled to peruse such expensive books, he would smile and say, "Never mind;" but one day (I think he had been alluding to Humboldt's "Cosmos,") I asked him the question more pointedly, and found he hobbled on his crutch to St. Paul's Churchyard and Paternoster Row, "And there," said he, "the books is all of a row, (dout I long to have 'em, though, sometimes,) and they turns over fresh pages, and I reads like anything. Why," said he, "I picks up a deal."

## Narratives and Anecdotes.

**DR. JUDSON IN THE LION'S DEN.**—The following sketch, which will be new to most of our readers, is taken from Dr. Wayland's memoirs of Dr. Judson, and presents a terrible picture of the sufferings of that devoted Missionary.

After Mr. Judson had been about a month in the loathsome inner prison, he was attacked by a slow fever, which threatened to destroy his life. His guardian angel was as ever, on the alert, but it was in vain she entreated permission to rebuild his room in the prison yard. About this time, the poor sufferers were astonished by a most singular accession to their numbers. Something like a year previous to the commencement of the war, the king had received from some foreigner a present of a lion. The noble beast had been a particular favorite with him, and an object of great

interest at court. But it was now whispered about, and with mysterious meaning in the whispers, that the English bore a lion upon their standard. The disgraceful defeat of Bandoola, his alarming final fall, and the inefficiency of the hardiest Burman troops before these charmed warriors, were matters of grave conference, and strong glances were cast towards the king's noble pet; but for a time no one dared to speak. The matter was first broached by the queen's brother, an ignorant, brutal fellow, who owed his elevation, from the lot of a common fishmonger, entirely to his clever, intriguing sister's power over the king. He was positive that the English had a demoniac ally in the palace, in the shape of this regal-looking beast, which had entirely won the heart of the king. The Pakan-woon, a man of more

sense, but, like all the Burmans, superstitious, seconded his opinions; and other councillors, now that they durst speak, came in with floods of argument and testimony. The king repelled the idea of any connection between his favorite and the English as absurd in the extreme, but at last consented that the animal should be sent to the death prison, though he expressly stipulated that it should not be slain without his order. The queen's brother, however, gave secret directions to the keepers not to furnish the animal with food; and so merciless was he well known to be, in the execution of his vengeance, that they dared not disobey him, even to please the king. The cage, all newly ironed and barricaded, as though some unusual resistance was expected, was placed in the prison yard, close against the principal building. And now commenced a new and fearful scene of misery. The unhappy prisoners had seen *men* starved, and beaten, and smothered, and strangled to death, then dragged by the feet to the door, and thrust, like dogs, into some shallow pit, or left for wild dogs to devour; and they thought they had gained a fearful familiarity with every species of misery. But there was something almost supernatural in this new horror—a gradually starving lion. Day after day the noble beast writhed in the pangs of hunger, parched with thirst, and bruised and bleeding with his fearful struggles, while his roarings seemed to shake the prison to its foundations, and sent a thrill of indescribable terror to the hearts of the occupants. The jailor said it was the British lion ineffectually struggling against the conquering Burmans; though even his facious features were somewhat elongated by superstitious fears. Sometimes a compassionate woman would steal to the cage after dark, and thrust a morsel of food between the bars; but it was necessarily a trifle to the powerful beast, and served only to increase his ravings. At other times, one of the keepers would throw pails of water over him, which would be greeted with almost human shrieks of pleasure, though it only served to lengthen for a little the terrible term of suffering. At last the scene was over. The skeleton of the poor beast was dragged from its cage, and buried with more care than many a poor human skeleton had been before.

The next time Mrs. Judson came to

the prison door, and her husband crawled to meet her—crawled with the upper part of his body, his feet being still attached to the moveless bamboo, he had a new plan to broach. He told her of the empty lion's cage—what a comfortable retreat it might be made for him while the fever lasted, and begged her intercession with the governor; for he had entreated the comic jailor in vain. The "cat" refused to listen for a moment to such an insult to royalty.—Mrs. Judson's application was successful; and with feelings of deep gratitude to God for such a mercy, the sick man was removed from his loathsome quarters to the better accommodations of the lion's den.

**DR. JUDSON'S PILLOW.**—During a part of his imprisonment, Dr. Judson contrived to keep possession of an old hard pillow, covered with a mat. It was the only comfortable support of his weary aching head. When he was thrust into the inner prison at Ava, it was taken from him by the keeper, but the keeper found it an uneasy support for his brains, and finding a better one, it was returned. On the day when he was driven away to Oung-pen-la, he was robbed again of clothes and bedding. One of the ruffians seized the pillow, untied the mat which covered it, and threw the apparently worthless roll of hard cotton away. Mounng Ing, one of the disciples, a few hours after found it, and preserved it as the sole relic of his imprisoned teacher. Some months after, when Dr. Judson was released, the old pillow was hunted up, opened, and within it, uninjured, was found a manuscript, which is now printed as a portion of the Burmese Bible. It is no wonder that Dr. Judson desired to lay his head upon it, nor that the keeper found it an uneasy support. The brutal soldier did not know that he was typifying the nation, when he unconsciously threw from him the word of life.

**THE PRUDENT BEGGAR.**—There is now living in a village in the county of Hunts., a baptist minister in his 95th year (and who yet preaches occasionally to the people of his late charge), whose maxim was never to run into debt. On one occasion, about thirty years ago, this worthy man was compelled to try his hand at public begging. His old chapel,

which was made out of a baru by Mr. Mason, an ejected minister,\* was much out of repairs. After the utmost his friends could do, there remained a debt of £14; for which, though much ashamed, he ventured out to beg. After calling on one or two churches, he arrived at Biggleswade, where he preached an evening lecture, and was invited by a young couple to share their hospitality for the night. After breakfast next morning, he called on the late T. Foster, Esq., to whom he presented his case. On looking over which, Mr. F. remarked, "Why, Mr. M., I do not see the name of your host; how is that?" "Well, Sir, I am a poor beggar. They were very kind, but very young and inexperienced in business, and perhaps in their zeal would have given me what was not their own, and so have done discredit to religion." "Well, friend," said Mr. F., "I highly commend your prudence; but few, I am sorry to say, on such a business, would have acted as you have done: give me your case." And on ascertaining what remained of the debt, immediately gave him a cheque for the whole sum.

[The above scrap was found among the papers of the late Mr. James Barnard of Spaldwick, who died, Nov. 20, 1853, and who was for nearly forty years a deacon of the church.]

#### MAHOMETAN ARTICLES OF BELIEF.—

1. Belief in God, who is without beginning or end, the sole Creator and Lord of the universe, having absolute power, and knowledge, and glory, and perfection. 2. Belief in his angels, who are impeccable beings, created of light; and genii (jinn,) who are peccable, created of smokeless fire. The devils, whose chief is Iblees, or Satan, or evil genii. 3. Belief in his scriptures, which are his uncreated word, revealed to his prophet. Of these there now exist, but held to be greatly corrupted, the Pentateuch of Moses, the Psalms of David, and the Gospel of Jesus Christ; and, in an incorrupted and incorruptible state, the Koran, which is held to have abrogated and to surpass in excellence all preceding revelations. 4. Belief in his prophets and apostles, the most distinguished of whom are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. Jesus is held to be more excel-

lent than any of those who preceded him; to have been born of a virgin, and to be the Messiah, and the word of God, and a spirit proceeding from him and not partaking of his essence, and not to be called the Son of God. Mohammed is held to be more excellent than all, the last and greatest of prophets and apostles, most excellent of the creatures of God. 5. Belief in the general resurrection and judgment, and in future rewards and punishments, chiefly of a corporeal nature; that the punishments will be eternal to all but wicked Mohammedans, and that none but Mohammedans will enter into a state of happiness. 6. Belief in God's predestination of events both good and evil.

THE COST OF WAR.—It appears that the war of 1688, after lasting nine years, and ending by the treaty of Ryswick, in 1697, cost twenty-six million pounds sterling. The war of the Spanish succession cost sixty-two millions and a half pounds sterling, without noticing the wars of the Pretender, in 1715 and 1745. The Spanish war of 1739, settled for at Aix-la-Chapelle, cost fifty-four million pounds sterling. The seven years of war of 1756, which terminated with the treaty of Paris, in 1763, cost 112 millions. The American war of 1775 (a still more horrible and foolish crusade against our liberties) cost 186 million pounds sterling. The French Revolutionary war began in 1793, lasted nine years, and cost 464 million pounds sterling. The war against Buonaparte, began in 1803 and ended in 1815, cost 1,159 million pounds sterling. Only think, these horrible crusades against human liberty have cost us 2,333 millions of pounds sterling. Not to mention the carnage and blood, the miseries of the widows and orphans, and the desolation and degradation they have spread all around them. If to these sums we were to add only the Pensionist, it would be seen to what an incredible extent we have been taxed, and how shamefully our immense national resources have been squandered. Our National Debt, sums borrowed to promote the above horrid and brutal wars and corruption, amounts to nearly 800 million pounds sterling. Besides the 1,600 millions which the French Revolution cost England, it cost France 2,600 millions, and Europe 5,000 millions sterling.

\* Father of T. Mason, the author of *Self Knowledge*.

## Baptisms.

### FOREIGN.

**INDIA, Calcutta.**—One believer was baptized by Mr. Leslie, on sabbath morning, October the 16th.

**Barisal.**—Mr. Page writes, October 13,—“You will be glad to know that I have baptized three persons—of whom two have learned to read the scriptures—at Kaligaon.”

**Benares.**—On the 11th of September, Mr. Smith had the pleasure to baptize two converts at this station.

**Birbhum.**—Mr. Williamson, under date of Sept. 30, says: “About two months ago I had the pleasure of baptizing and receiving into our native church, two young men of christian parentage.”

**Pipli, —Orissa.**—Mr. Miller writes, on the 17th of October,—“Yesterday I had the pleasure of immersing two Hindu believers.”

**Serampore.**—Mr. Denham writes:—“Three young men were baptized at this station, the first Lord’s-day in November. Two are Students at Serampore College,—one a son of one of the Society’s missionaries, the other a Hindu. The third candidate is from one of the Regimental bands at Barrackpore; a work of enquiry has been going on among the members of the bands for some months past, and several persons have been baptized and added to the church.”

**Dum Dum.**—One believer was baptized here by Mr. Lewis on sabbath evening, the 6th of November.

**Benares.**—Our aged brother, Mr. Smith, writes: “The Lord added two souls to our little flock on the 23rd of October. I preached, and Mr. Heinig baptized them.”

**Rangoon.**—On the 21st of October, our valued correspondent wrote: “We are thankful that the work of conversion still goes on among both the Burmese and Karens. We have been down to our little tank, in front of the house, every sabbath, for the month past. Last sabbath ten were baptized, making in all for the last month thirty-one Karens, and seven or eight Burmans. If I had time I would give some particulars in relation to a few of the converts to vary the reports. For instance, last sabbath, one of the ten baptized was a Goung Kyouk in the district of Laing, a man of superior mind and great influence among his

people. Another was a Karen general, who fought seven battles with the Burmese during the war, and never lost a man; though in one battle alone they killed fifty of the enemy. In those days of his pride and glory he lost his wife, and took four more in her stead; and like some of his superiors, indulged in strong drink. He is now the husband of one wife, and has not tasted intoxicating liquors for nearly four months. Next sabbath we expect to baptize one of the writers in the Deputy Commissioner’s Court. Ill health has been the cause of his delay for two weeks. We have many very interesting cases of almost entire households being converted: every member who has arrived at years of understanding coming forward.” A Native Preacher says, “many of them, having obtained new hearts, asked for baptism; and I baptized eighteen. I then made a tour among the villages belonging to my district, and baptized in almost all of them. Shnay Poo, the pastor in Thanyah, has recently baptized fifteen; and Moung Gah, the pastor of Raytho, seventy. September 11th, baptized in the city, twelve Karens. Since my last, Mr. Kincaid has baptized almost every sabbath among the Burmese. We feel that the Lord is at work here in a special manner.”

### DOMESTIC.

**ESSEX.**—A baptist minister in Nottinghamshire writes us, January 25, “Have you heard of Mr. Popley, Independent minister, of Steeple Bumpstead, Essex, adopting baptist views? I hold a letter from Mr. Gillson, now minister of the Upper Meeting, Saffron Walden, stating that he baptized him a little before Christmas. The case is rather amusing. His people applied to him to baptize some children; he said, ‘I will call and baptize them.’ ‘No,’ was the reply, ‘we wish to have them done publicly.’ ‘Oh, but I never did so publicly; I cannot think of such a thing.’ ‘Yes, Sir, but you must; we should prefer it.’ ‘Well then if I must, I should also wish to preach a sermon upon the subject.’ ‘O well, Sir, do; we shall like it all the better for that.’ It was thus arranged, and Mr. P. sat down to his sermon. When, lo and behold, he had not gone far in



the evidence before he stumbled—'I cannot get over this difficulty.' Another and then another arose. In fact, every prop at length failed him; and instead of a sermon in support of infant sprinkling being the result of a candid and impartial examination, he rose from his study a confirmed baptist, openly avowed his change of sentiments to his people; has since been publicly baptized by Mr. Gillson of Saffron Walden; and having, as an honest man, thrown himself upon the providence of God for his future lot, is now open to an invitation from any baptist church that may be wishful for an engagement with a manifestly sincere and faithful man of God. Let a few more of our Independent brethren try their hand at a vindication of baby baptism in the spirit of brother Popley, and we think the *font* will soon be abandoned for the *baptistry*; the people will be set a thinking too; and thus the necessity of a separation of pastor and people be superseded altogether."

INSKIP, *Lancashire*.—On sabbath-day, Jan. 29, we baptized a young woman—whose case is interesting—after a discourse on, "Repent and be baptized, every one of you." A deeply-solemn feeling seemed to pervade the assembly at the water-side. You will remember inserting a letter of mine on page 238 of the *Reporter* for August last, which mentioned the circumstance of our "preaching fortnightly in a neighbouring little town, in a barn kindly granted by a publican." This young woman was servant to the publican, and regularly attended the preaching. The Lord brought her into the way, and now she is united with us. She left her place for conscience sake, although she had lived several years in the family. The evidences of her conversion were of a very pleasing character. May her path "shine more and more unto the perfect day!" Several of her friends and acquaintances witnessed her "good confession;" and we hope it will have a good influence on many young people. This is the second we have received from this place; and as the fortnightly preaching is continued, and is well attended, we hope more will be brought to the Saviour. A spirit of inquiry seems to be excited; and a weekly prayer meeting has just been established, in which members of the Wesleyans and Independents, with our own few friends, take mutual part.

WARWICK.—After a discourse on baptism, addressed to a very full and attentive congregation, Mr. Nash immersed four disciples of Jesus, Feb. 5. One is the son of a preacher in Wales, and most of his relations are members of the baptist church at Croesypark, where his uncle was formerly minister; but he has been led to decision of character since his settlement in this neighbourhood. Another young friend is superintendent of our sabbath school. He was awakened to a deep concern for the salvation of his soul while attending special services for the revival of religion, at John Street chapel, London, under the ministry of the Rev. B. W. Noel. But he entered into "joy and peace through believing" since his settlement at Warwick. A third is the daughter of a parish clerk, whose mother, with other relatives, are members of the baptist church at Coventry. The fourth, also the daughter of another "church" clerk, has been led to consecrate her services to the Lord in the bloom of youth. She is a teacher in our sabbath school, and the only member of the household who had not been baptized according to the Divine pattern. They were received into the church in the afternoon, and united with us in shewing forth the Lord's death.

MELBOURNE, *Derbyshire*.—On Wednesday, February 1st, one believer was baptized; and on the following sabbath, seven others thus "put on Christ." As is frequently the case in similar circumstances, the "Recent eccentric attack" has fallen out rather unto the furtherance of the gospel. Three facts especially are worthy of note: 1. Since the attack was made, *twenty-four* have been baptized and added to our fellowship. 2. Our last baptism attracted the largest congregation we have had at a morning baptismal service for a considerable period. 3. More *Baptist Reporters* are taken this year than have been circulated for six years. A certain person is said to have declared his resolve "not to leave Melbourne until he has dried up all the baptist water in it." Present indications are by no means favourable to such a consummation: a number in our congregation are under serious impressions; others have joined the class for anxious inquirers; while some have found "peace with God through our Lord Jesus Christ." "If God be for us, who can be against us?" To Him be all the glory!

**L.LANIDLOES, North Wales.**—The baptist cause in this town has been for some years in a low and decreasing state, owing to difference of opinion among the brotherhood. In October, 1852, the baptist church at New Chapel (three miles distance from the town) agreed to unite with us for the support of a minister. We gave a call to brother T. Evans, late of Elin, Glamorganshire; and in Feb., 1853, he settled amongst us: since which time he has been made a blessing to many. At present, our chapels in both places are crowded; several backsliders have been restored; and others baptized on their profession of repentance and faith in the Redeemer. In July last, our minister baptized three in the river Severn, Llanidloes. In September, four. In October, four: and in Nov., three. On Jan. 22, at New Chapel, twelve; and here, on Feb. 5, sixteen; making a total of forty-two in both churches. There are several now before the church in both places; and we hope to go into the water often during the present year. We cordially bless God for this saving visitation, and trust it is the beginning of a prosperous season with us. Not unto us, O Lord, but unto thy name be all the glory! E. D.

**HASLINGDEN, Bury Road.**—The Lord has again blessed us with tokens of his approbation. On Lord's-day evening, January 20, our pastor, Mr. Bury, after preaching a sermon on the conversion and baptism of Lydia and her household, went down into the water and buried two believers with Christ in baptism. The congregation was unusually large.—Also on sabbath morning, Feb. 5, (our pastor, Mr. Bury, being unwell) Mr. Marshall of Accrington, after an impressive discourse from, "What mean ye by this service?" went down into the water and baptized two young females—believers in the Lord Jesus Christ. E. C.

**SOHAM, Cambs.**—On Lord's-day evening, Jan. 29, Mr. Smith baptized a young woman, who, with another person formerly a member, was received into our fellowship. These make eleven members added since Mr. S. came amongst us. A good work is going on; and others are coming forward. The ravages of cholera last autumn, and the more than usual poverty of the labouring class, who constitute the bulk of the congregation, have been drawbacks to our success.

**ABERTILLERRY, Monmouthshire—English Baptists.**—Two baptismal services have taken place within the last two months. Mr. George Thomas of Pontypool college, baptized four candidates; and Mr. Lewis, baptist minister, Blainangwent, immersed three others. Both baptisms were in the open-air, and were very numerously attended. The church here is but small, and has many difficulties to contend with; still there are constant evidences that the Head of the church is watching over the little flock. The congregations are good; and from time to time encouraging proof is given that the seed sown has fallen into good ground. At present, the friends here have no chapel, but are compelled to hold their services in a room. They are, however, contemplating the erection of a chapel, and it is earnestly hoped that the ensuing summer will not pass ere it is built. There is every prospect of success, and nothing appears wanting to ensure it but a more commodious edifice in which to carry on the worship of God.

E. H. D.

**CARDIFF, Canton.**—The friends meeting for worship at the new chapel, Canton, being desirous of a separation from the Tabernacle church, Cardiff, of which they were a branch, were formed into a church on Monday, Dec. 26. Mr. William Owen, an assistant preacher at the Tabernacle, had kindly offered his services to supply their pulpit, free of any remuneration, until they were in a position to support a minister. His generous offer was gladly accepted; and his ordination took place the day the church was formed; when several ministers and gentlemen from different parts of the country took part in the proceedings. On Lord's-day, Jan. 22, Mr. Owen immersed a man and his wife; and they were both added to the church on the same day. J. J.

**Bethany.**—I have the pleasure to inform you that on Thursday evening, Jan. 26, after a discourse by Mr. Jones, two candidates were immersed by Mr. Fuller, who were added to the church. J. J.

**SUNNYSIDE, Lancashire.**—Mr. Nichols had the pleasure of baptizing a young man, Feb. 4, who is one of the trustees for the chapel. He was received into the church on the next day. We are happy to report that all the trustees are now baptized, and members of the church.

LEAMINGTON.—Last summer, Dr. Winslow baptized a youth about fifteen years of age whose parents are members, and two females from the Church of England; one of them a niece of the Archbishop of Canterbury.—Also on August 7, Dr. W. baptized two young females: and on Nov. 6, three females; one from the sabbath school, and two from the Episcopalians.—On Feb. 5 of this year, Dr. W. baptized two young persons from the bible class, each about fifteen years of age. The above were all received into the church at Leamington.

RUGBY.—On Lord's-day evening, Jan. 29, after an exposition of our principles as baptists, to a crowded congregation, Mr. Angus baptized two youthful candidates on a profession of their faith in our Lord Jesus Christ. Our principles in this town are slowly but surely making their way. They are looked upon, and received by the public generally, very

differently to what they were ten or twenty years ago. They begin to see that they are more in accordance with reason and scripture than they were wont to suppose.

LONDON—*Spencer Place, Goswell Road.*  
—On Tuesday, Feb. 7, our pastor, Mr. D. Jennings, after a discourse from, "Behold, to obey is better than sacrifice," had the pleasure of baptizing eight female converts on a profession of their love to the Saviour. Six are connected with the sabbath school. Others are on the road and will soon follow in their footsteps. J. G.

SALFORD.—Two believers (mother and daughter) manifested their love to Christ by being baptized in his name, Jan. 29. On this occasion, our minister, Mr. Wood, preached on the conversion of Lydia, to a large and attentive congregation. May we yet have peace and prosperity.

## Baptism Facts and Anecdotes.

### CLERICAL UNKINDNESS.

WE have no pleasure in recording such facts as the following. Dissenters though we be, we would rather tell of the good deeds of the clergy of the Establishment; and do not fail to do so when we hear of them. But such unfeeling conduct as this calls for public notice; and it is in the hope of repressing such manifestations of clerical unkindness on the part of men calling themselves gentlemen and christians, that we publish it.

"In a quiet, picturesque village in Bucks., lives a curate, who has ever been considered a liberal man, alike the friend of churchman and dissenter. He was held in high esteem by many of his parishioners, on account of his apparent earnestness to merge all minor differences in one bond of christian unity; always taking the lead in whatever seemed likely to promote the educational and religious progress of the people. There also lives in the same village a member of his church, who some time ago was so stupid as to doubt the efficacy of infant sprinkling. The ultimate issue of this doubt was the non-performance of that ceremony on one of the infant members of his family. The curate being on intimate terms with the parents, urged its necessity;

but in vain. About a fortnight ago the youngest child died. The family burying place having been for upwards of a century within the 'sacred' precincts of the churchyard, it was the father's intention to deposit the infant's remains with those of its ancestors. But the curate refused to read the burial service; and actually started up to the house of the parents whilst overwhelmed with grief, and talked awfully of the fearful responsibilities, and awful consequences, of such a wilful neglect of God's ordinance; exhorting them to turn to 'the good old way' again; but in vain. Conviction had fastened firmly in the father's heart; and the rev. gentleman returned from his fruitless mission, vexed and disappointed.

The body was at length interred in the spacious baptist burial-ground, in equally as 'sure and certain hope' of a resurrection to eternal life. The affair has caused a sensation throughout the parish; and many whose eyes were blinded before as to the rev. gentleman's real character, are now of a different opinion respecting it. This rev. gentleman is the writer of a pamphlet, shewing that Regeneration is not necessarily connected with Baptism." R. W.

## Sabbath Schools and Education.

### BETHNAL GREEN SABBATH SCHOOLS.

LAST month we furnished a brief account of the extensive buildings occupied as day and sabbath schools in Abbey Street. We then referred to the day schools; we now refer to the sabbath schools.

We are anxious to point out one of the regulations of this well-managed school, in the plan adopted for the dismissal of the scholars on the sabbath-day, which will be found below.

"The number of scholars in the Sunday school has been tolerably uniform, having usually amounted to 500 on the books, with an average attendance, in the summer months, of about 280 in the morning, and 400 in the afternoon. Mr. Henry Althans is the superintendent. The division of the school is made in agreement with the capacities of the scholars for receiving religious instruction. A very useful rule in this school is, that at the end of every quarter, any scholars who have not attended for the last month of the quarter are omitted from the class books; and should they attend again, they are sent to the secretary to account satisfactorily for their absence, otherwise the parents are required to attend the school and obtain their re-admission; they are then re-entered in the class books, but not in the general register, as they take their former register number.

On the morning of the sabbath day, the scholars are assembled in the large school-room at half-past nine o'clock, where they join in the devotional services of singing, hearing a short portion of scripture read, and in prayer, which altogether occupy a quarter of an hour. The infant classes, and the senior classes, then proceed to their respective rooms. The teaching exercises are then continued for three quarters of an hour; after which, the elder scholars proceed to their several places of worship; the scripture and elementary classes stay in the large room for a separate service; and the infant classes have a service adapted to their capacities in the infant school-room.

In the afternoon, a similar mode of procedure is adopted, except that all the scholars of the elementary classes, and those above them, assemble in the large room to receive an address at the close of the school; and the infant scholars re-

ceive an address by themselves in the infant school. Great care is exercised in the dismissal of the school, that it may be done with order, and without confusion in the street. To obtain this desirable object, the younger portion of the scholars are sent away slowly, while the elder scholars sing some pieces of music, or anthems which they have learned. The orderly dismissal of the girls is attended with no difficulty; but the boys are sent from their classes one by one, so as to prevent them from getting together in the street, and occasioning disturbance while going from the school. Upon this plan, it takes about twenty minutes of the afternoon, to send about 400 scholars home in an orderly manner.

The instruction of the school is entirely scriptural: the infant classes being taught by the box of moveable letters, and the lessons on hoards provided by the Sunday School Union. The elementary classes use the three class books published by the Union, and the scripture class teachers prepare themselves from the monthly notes. The library of this Sunday school has been the accumulation of many years, and at the present period, amounts to upwards of five hundred volumes, containing a great variety of religious, instructive, and useful reading. The scholars are supplied with printed catalogues, and each pays one halfpenny on taking out a book, to be returned in a fortnight.

The Sunday school is under the direction of a Committee, elected at its annual meeting, and is supported by funds entirely distinct from the day school. It is wholly unconnected with any church or congregation.

Of the usefulness of this Sunday school in the populous neighbourhood where it is situated, much might be said; but we forbear, under the full conviction, that whatever real good has been effected, has resulted from the direction and blessing of the Great Head of the church. The senior classes do, however, claim some attention, because they are both, male and female, under their excellent teachers, in a most satisfactory state, indicating a spirit of inquiry and improvement highly useful to the scholars; and because they are continually recruiting

the ranks of the teachers when occasion requires fresh supplies. The elementary and scripture classes are actively taught by their esteemed teachers; and of the infant classes, the most lively hopes are cherished, as they are so admirably trained and instructed by the aptitude and diligence of their devoted teachers.

Uninterrupted harmony and good-will have long prevailed among the conductors of this institution; the great object being to promote and maintain a strong religious spirit, firm adhesion to the eternal truths of the gospel, and mutual sympathy and kindness in all the proceedings of the school."

## Religious Tracts.

### DONATIONS IN AID OF OUR GRANTS OF TRACTS.

JUST one year ago, in our number for March, 1853, at page 88, we made a statement respecting the numerous applications which we were constantly receiving for grants of tracts, and respecting our more limited resources for supplying them, owing to the reduction in the price of this publication, and the proportionate enlargement of its pages. We were led to make that appeal for help, from having now and then received a few unsolicited donations in aid of our efforts; and presuming that others might be also disposed to aid us, if they saw there was a way open. Just before that article appeared, a gentleman in Yorkshire sent five shillings for "the gratuitous circulation of tracts on baptism." Our friend said: "I see the amount of monthly distributions in the *Reporter*, which I take in and read with much interest." The proposal, however, did not seem to take, and we said no more about it; resolving to go on in our old way of doing all we could ourselves, so far as our means would allow. This year, quite unexpected by us, we received a note enclosing a sovereign from the same gentleman. We copy the note, dated Feb. 8:—

"I beg to enclose you a sovereign to assist in your distribution of tracts. I have been much pleased with the article on war in this month's *Pioneer*; and it has occurred to me that it would be well to print it in the form of a tract, for general distribution. With God's blessing it would do much good. There are many, even among christians, who are not aware of the horrid nature of war, and its total opposition to the spirit of the gospel; and who require to have their attention directed to the subject, and its truly diabolical nature set before them. I have been often amazed and grieved at the

way in which some, of whose piety I could not entertain a doubt, speak of the necessity and lawfulness of aggressive warfare. If you think with me, that it would be useful to reprint the article, I shall be happy to be at the expense of a thousand; of which, part might be sent for distribution here."

In reply, thankfully acknowledging the remittance, we informed him that he might be supplied with the tracts he required; and that we intended, if he approved, to appropriate his gift to a supply of tracts to Australia and New Brunswick. In reply, Feb. 10, our friend says:—

"I will take what number you have on hand of the *Pioneer* for Feb., at three shillings per hundred. As you will have better opportunities of distributing them than I shall, I should be glad if you would retain as many as you can advantageously dispose of, and send the remainder in your March parcel to me. If you will inform me the amount, I will send a post office order. If you have the means of sending tracts to Australia and Nova Scotia, I shall have pleasure in sending you £1 for that purpose."

We give these extracts that our friends may see the generous spirit which animates the writer. His name we do not give, as we have not his authority for doing so; and we believe he would rather not be known. And we give them in the hope that others will imitate his example. With regard to the tracts for the colonies, we have the means of sending to New Brunswick; and if any of our baptist brethren who may read this are about to visit Australia, we shall be glad to commit a parcel to their care. We now wait for applications for grants at home, to the extent of the sovereign which we have received. For proper directions, see the January *Reporter* for this year, page 23.

# Intelligence.

## BAPTIST.

### FOREIGN.

SWEDEN.—A few years since, the stereotype plates of "Penguin's Scripture Guide to Baptism," were presented to Mr. J. G. Oncken, by the American Baptist Publication Society. A copy of this valuable work was placed in the hands of a Lutheran minister from Sweden, during a brief visit to Hamburgh. On his return to Stockholm, it was prayerfully read, and his views of infant baptism were shaken. Afterwards he read "Hinton's History of Baptism," and "Carson on the Mode and Subjects of Baptism." Like the Bereans, he "searched the scriptures daily, to see whether these things were so," and finally embraced the sentiments he had once opposed. There was no one in Sweden to baptize him, for the Rev. F. O. Nelson had been banished. Partly on account of health, and partly with a view to be baptized, he came to this country. Rev. Andreas Wiberg, whose case we have described, is now in Philadelphia, engaged in the preparation of several works in the Swedish language, to be issued at the expense of the Society.

From the letters recently received from Sweden, we learn that a remarkable religious movement is in progress, attended with severe persecution. Brother Forsell writes from Stockholm:—

"In the parish of Orsa, over one hundred have been sentenced for receiving the Lord's supper, and also for breaking the sabbath in receiving the Lord's supper. Oh, what darkness! What darkness in this country! Soon again are the prisons filled; not with bandits, thieves, adulterers, drunkards, murderers, devil-worshippers, and blasphemers, of whom Sweden is full; but them that are quiet in the land—the children of God. O Lord, thou faithful Father, thou who seest all the misery and distress which is here prevailing, and the spiritual thralldom that is here predominant, stretch out thy hand, gracious Father, and deliver thy heritage. Thou hast indeed, brought us to be thy peculiar people; therefore do thou sustain us in the contest that we here have to go through. We have, as it seems, to expect a hard contest. But meanwhile it is good to know, that although our hodies be offered up and exposed to death, we are not using any other weapons than those of the word. Yet Jesus keeps the soul in safety, and carries it home to the eternal mansions with greater joy than any victorious warrior carries home the prey after victory. I have also to inform you that brethren Heidenberg,

myself, Per Person, and Dordlofra, Eric Ericson, in Orsa, were at one and the same time sentenced to a fine of one hundred rix dollars for holding conventicles—myself, because I, among some persons, read the eighth chapter to the Romans. Also in Elf Dalarna, are now fifty-three persons prosecuted, and likely all sentenced. If we sum up all the sentenced christians in our country, they will amount to many hundreds. It is remarkable with the friends in Orsa. The most enlightened among them have got baptist sentiments; and although not all the others have got the same conviction, yet brotherly love is maintained among them. The friends at Hudiksvall certainly try to exert their influence on them; but the Lord has so established them in the truth of his word, that it is not an easy thing to make them servants of men. Even in and around the town of Oerebro, are found baptists in sentiment, as well as in Bergsjo, where Per Larson has been deposed from his ministry for cherishing the same conviction. Here at Stockholm, not many baptists are now left, as they go away for America: but the word of the Lord is powerful. We can do nothing against truth; but with it we shall overcome many prejudices." We also learn that "a fisherman of Hudiksvall was sentenced to a fine of two hundred rix dollars, which would swallow up all his property, consisting, for the most part, in fishing things, wherewith he had to support himself, his wife, and his five or six little children. Thus our state church manages to maintain the praised unity." Among the cheering indications of a brightening day for religion in Sweden, is the fact that "among the students at Upsala a great revival has taken place. Yea, it is even said that about twenty of them have come to spiritual life." Among the noble instances of fortitude and martyr courage, amidst fines and imprisonments, perhaps the most remarkable is that of Anna Persdotter, a Swedish female, who "has been carried home from the prison at Fablun three several times, but resolutely denied that she had sinned by leaving the state church, whence she every time has been carried back seventy miles to Fablun, in order again and again to be punished with imprisonment on water and bread." Many have fled to the United States to obtain religious liberty. Several Swedish baptist churches have already been formed in Illinois, Iowa, and Minnesota. Brother Nelson, banished from Sweden, is now labouring among the Swedes and Norwegians in Iowa and Wisconsin. From a letter just received by him from Sweden, "from a dear

brother at Carlshamu, it appears that "a great interest is awakened among a part of 'the readers' (a nickname for the pious people of Sweden) on the subject of baptism. A pious and intelligent man of that town, named Loennerberg, is fully convinced, and anxious to be baptized. Beside him there are other believers who stand more or less in a process of transition. Who can tell what fields in all parts of Sweden are now hastily ripening to harvest?"

Can such facts fail to arouse American baptists? Are not these tidings similar to the unexpected news which thrilled the hearts of those who heard that Judson and Rice had embraced baptist views? While religious liberty is denied our Swedish brethren, yet the press is unshackled. While preachers may be banished, and "readers" may be imprisoned, the colporteur may carry tracts to every hamlet. The Macedonian cry has reached our ears from Sweden, "Come over and help us." Can we hesitate? Shall not special prayer be offered that God would speedily grant full religious liberty in Sweden, and shall not our alms accompany our prayers?

FRANCE.—Some four years ago, a baptist missionary by the name of Crowe, on his way to British Honduras, passed through France, and remained some time in Bordeaux. While there, he baptized his own mother and a sister, who gave evidence of piety. This was the commencement of a work of grace. Afterwards he baptized a Mr. Renard, the writer of the following letter and of several tracts now forwarded to us for publication, who had been previously engaged as a pædobaptist colporteur. Six or seven others were subsequently baptized. Among them were two brothers by the name of Aubrey, one of whom, Charles Aubrey, is now pastor of the church. The baptist cause, though encountering great obstacles, is evidently gaining a strong foothold in Bordeaux; and in Lemousin we are assured baptist preaching would be cordially received. The struggling church, in the following communication, solicits aid from our Society, not only to publish their French tracts, but also to support their colporteur.

"Dear Brethren,—Our object in sending this letter is two-fold. First, we request you to publish for us the accompanying tracts, all of which, except No. 3, have been prepared by brother Renard. These writings have already done much good, and the brother hopes, by their circulation, to promote the glory of God. Second: our other request is, that you place us, if possible, in such a connection with the baptist churches, or with the American Baptist Evangelical Societies, that we may obtain from them pecuniary aid to enable us to devote all our powers and faculties to the work of God. Baptist Christians! France sent you bayonets

more than three-score years since, to aid you in founding your Republic; now we solicit your aid, by the help of the Lord, to evangelize that same France, if it be dear to you. We pray you to respond favourably to the appeal which we have the honour to address to you. Send to our beloved native land the means to enable us to fight against the Goliath of infidelity, and to establish the republic of Christ. Salutation and blessing in Jesus Christ. RENARD."

BAPTIST COLPORTEURS.—One of these laborious men says:—"The truth that I am circulating, must do good among the people every where. In some of the churches that I have visited, I have found but few families who have regular family worship. In some families I have succeeded in getting them all together and praying with them. I conversed with the captain of a canal boat who appeared to be somewhat uneasy in his present state. His wife, who is a pious woman, evinces such concern for his salvation, that it renders him uncomfortable. He declares that he must either strive to become a christian or leave home altogether. It has given me much pleasure to learn that a Roman Catholic woman, with whom I very earnestly conversed last summer, has since joined a baptist church, having given abundant evidence of conversion to God. She dated her conviction of sin from that conversation. I furnished her with several good books which she appeared eager to possess. Another case has come to my knowledge in which a tract given away last summer has resulted, with the blessing of God, in the conversion of its reader. I have sold books during the month in many families, some of them unconverted, that would, without the agency of the colporteur, probably never have possessed them."

GRAND PICTURE OF BUNYAN'S PILGRIM.—We are indebted to Mr. Bancroft, the agent of John P. Jewett and Co., Boston, for a copy of the superb engraving illustrating Bunyan's Immortal Dream. It may justly be regarded as one of the highest triumphs of art. On a sheet of the finest India paper, is presented to the eye at one view, the whole Progress of the Pilgrim from the City of Destruction to the Celestial City. It gives every character and scene and object in the very order of Bunyan, at a single glance; thus setting before the mind visibly every christian duty, difficulty, danger, and discouragement. This unrivalled picture is the product of eight years' labour in the designing and engraving, and is cheap at five dollars. We commend it as one of the best ornaments of the parlour, and educators of the family.

[The above are from the Philadelphia Baptist Record, for January, 1854, published by the "American Baptist Publication Society."]

## DOMESTIC.

**BIRMINGHAM, Cannon Street.**—We now furnish a few of the historical details of this church, drawn up by Mr. Showell, as referred to in our last number, at page 55. "The first body of Particular Baptists in Birmingham, numbering seventeen persons, assembled for worship in a house at the back of High Street. In the year 1738, they erected a chapel on the site of the present one in Cannon Street. The chapel was enlarged in 1780, and rebuilt in 1806, during the ministry of the Rev. T. Morgan. There have been nine pastors, including the Revs. S. Pearce, T. Morgan, I. Birt, and the present one, Thomas Swan. The number of members when Mr. Pearce was chosen minister, was 242, and he added 335 new members. Mr. Morgan baptized, or received by testimony, 240 persons; and the accession during Mr. Birt's pastorate was 438. Mr. Swan entered upon his pastoral duties in January, 1820, and since that period he has received no less than 1140 members into church fellowship. Of these 625 are now living; which, with 113 survivors of those who were admitted by previous ministers, forms a total of 738, the present number of members. It appears also that thirty-one young men from the church have been called to the work of the ministry, many of whom have distinguished themselves by pulpiteloquence and general acquisition. Another valuable feature in the history, is the number of collections which have taken place in the chapel for the last twenty-five years, with the purposes to which the cash has been applied. One item alone shows that nearly £1,500 has been contributed at the monthly sacraments in aid of the poor, besides many hundreds of pounds to the sick society, the benevolent society, and kindred institutions for the relief of the destitute. Of course there have also been collections for the missionary societies, the sabbath schools, and in aid of the funds for defraying the contingent expenses connected with public worship. Several thousand pounds have also been subscribed towards the erection of other baptist chapels in the town, as well as at Alvechurch, King's Norton, and Shirley Street, near Birmingham."

**BRADFORD, Yorkshire.**—The Centenary services of the baptist church meeting in West-gate chapel, have been held. On Dec. 4th, sermons were preached by Dr. Goodwin, and Mr. Edwards of Nottingham. For one hundred years this church had but three pastors—W. Crabtree, Dr. Steadman, and Mr. Dowson, the present pastor. On Monday evening, Sir G. Goodman, M.P. of Leeds, presided at a large tea-meeting, and on Tuesday evening, Mr. Aldis of London, preached. It was stated that above £2000. had been subscribed during these services for another baptist chapel in Bradford.

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**DEVONPORT.**—On Thursday, Feb. 2, the foundation stone of a new baptist chapel, on open communion principles, was laid by Mr. Horton. The steward of the borough, Edward St. Aubyn, Esq., the mayor, together with a large number of ministers and friends, were present on the occasion. The ceremony commenced by singing a verse of the 117th psalm, (Dr. Watts) and Mr. Horton having laid the stone, under the direction of the architect, Alfred Norman, Esq., delivered a short and appropriate address, in which he embodied the fundamental doctrines of the gospel; briefly stated that he, and the church for whom the edifice was about to be raised, would welcome to the Lord's table all whom Jesus had received, and because he had received them; and asked the prayers of all christians present on the undertaking. Another verse having been sung, the Rev. S. Nicholson of Plymouth, closed the service by prayer. In the evening, the friends held a tea meeting at the Mechanics' Institute, when about 600 persons were present; Mr. Horton in the chair. Various addresses were given by brethren Gostrick, Jones, Hampson, Pyer, Slater, and Withington; and a most delightful evening was introduced by brother Trevor, and closed by brother Rogers, in prayer. May the Lord prosper the undertaking for the salvation of many souls, and the advancement of the kingdom of his Son!

**LONDON, Prescott Street.**—On Saturday evening, January 7th, the ceiling of this ancient chapel fell in, damaging the pews, &c. How providential that this did not occur a few days before when the annual church meeting was held, or the next day, or even a few minutes earlier, as the chapel-cleaner had just left the place!

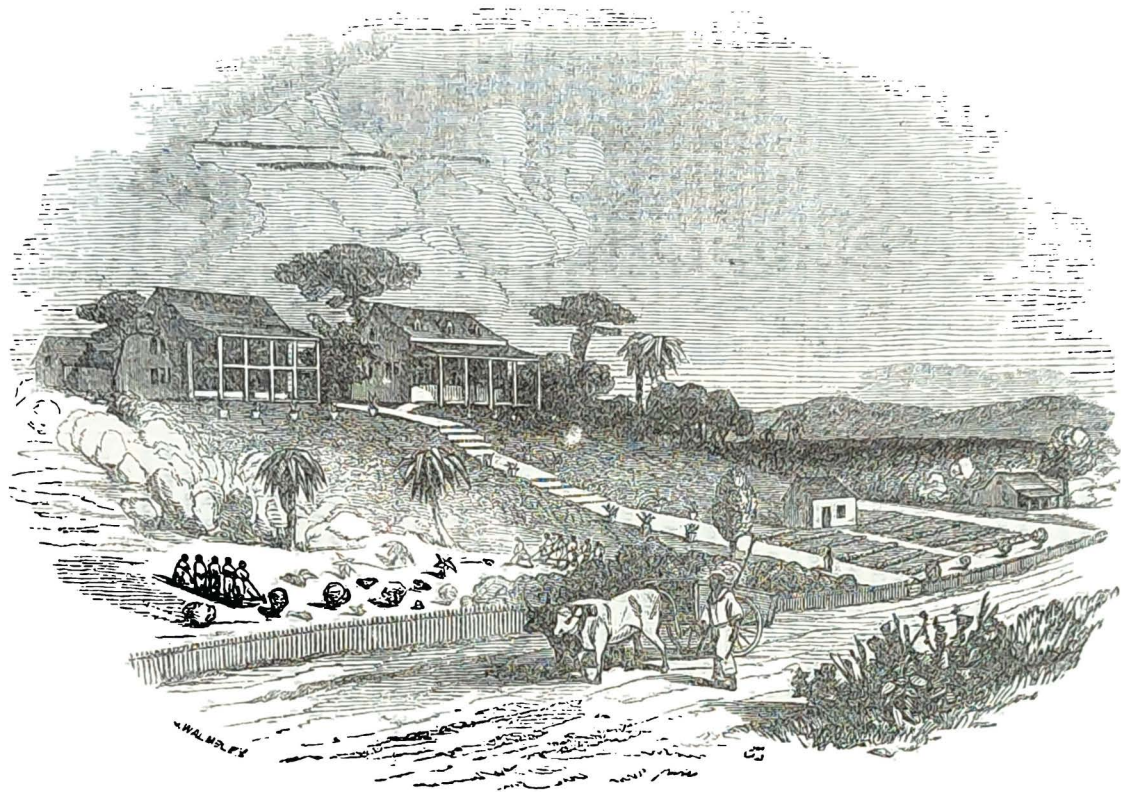
**SHEFFIELD, Eldon Street.**—The General Baptist Church now meeting in this place are contemplating the erection of a new place of worship in the direction of the Cemetery, where one is much needed. The baptist ministers of Sheffield have expressed their cordial approval of the attempt.

**SALISBURY.**—Mr. J. W. Todd, who for the past six years has sustained the office of pastor of the baptist church in this city, has lately received a valuable token of the esteem of the people, who presented him and Mrs. T. with a silver tea pot and cream ewer, valued at £20.

**HEYWOOD.**—Mr. F. Briteliffe, late student at Horton College, Bradford, has accepted a cordial and unanimous invitation to the pastorate of the baptist church meeting in Rochdale-road.

**KENNINGHALL, Norfolk.**—The baptist church in this place have invited Mr. J. Upton, formerly of Accrington College, and lately of Aylsham, to the pastoral office; and Mr. U. has accepted the call.





AMERICAN EPISCOPAL MISSION, CAPE PALMAS, WESTERN AFRICA.

## MISSIONARY.

## GENERAL BAPTIST MISSIONS.

PURI, Orissa, East Indies.—A distressing catastrophe which occurred at the last Car Festival of that infamous idol, the far-famed Juggernaut, is thus described by Mr. Miller, one of the General Baptist Missionaries, who was present at the time:—"The Car Festival commenced, July 8th, and was ushered in by a frightful disaster, involving the loss of twenty-three lives, and serious injury to three more persons. This occurred on the morning of the 6th, the day on which the idols are visible for the first time after the Snán festival and being repaired. A large crowd of people had, at an early hour, gathered round the door of Jagannáth's temple, with the intention of entering, and having their first *darshan*; hence the moment the door was opened, there was a general rush inside, during which twenty-six persons, chiefly Bengáli women, were knocked down and trampled on, twenty-one of whom were killed on the spot, and two more died shortly afterwards from the injuries received. What renders this event most distressing, is the fact that it might possibly have been prevented, had the superintendent and door-keepers used the proper measures to prevent so many being at the door and going in together, and if they had not been guilty of wilful and most culpable negligence. It is customary to open the door very early on this day; in order to avoid a large accumulation of the people outside at one time. This, however, was neglected, and the door was opened some hours later than usual. Then again, the door-keepers, whose place it is to prevent a large number going in together, intentionally neglected their duty. It appears they had quarrelled with the officiating priests inside the temple on the ground of not being sufficiently remunerated. Their demands not being met, and their services, as they thought, not properly appreciated, they resolved to be revenged and make their value and importance known: and for this purpose they selected this time and occasion, and allowed the people to assemble and rush into the temple, without any attempt to prevent them, thus sacrificing the lives of twenty-three of their fellow-creatures to their avarice and revenge. The whole case is now being investigated by the authorities; and we have every reason to believe that all the parties involved will receive a punishment in some measure proportionate to their deserts. The manner in which the dead bodies were disposed of, was most revolting to humanity. To have carried them through the gateway would, in the estimation of the priests, have, if possible, polluted Jagan-

náth's sacred abode more than it had been before; hence another expedient was adopted, they were dragged from the interior of the temple to the summit of an eminence adjoining, and nearly on a level with the outer wall, which is at least sixteen feet high, and, like the carcasses of so many dogs, were thrown one by one into the public street beneath, where they lay piled one upon another for some hours. Notwithstanding the order of the magistrates that they should be buried, they were simply removed from this to a Golgotha, and consigned to the disposal of dogs and vultures. When I passed the temple with Mr. Stubbins some hours later, the by-standers directed our attention to the part of the wall where the corpses had been thrown over, which was marked in several places with blood. Several hundred persons were assembled; and we endeavoured to impress their minds by the awful event. Many heard with attention, until our voices were lost, amidst the Hari bole and vociferations of a number of unfeeling and hardened Pandás, seated on the wall above us, who occasionally, with apparent pleasure and triumph, proclaimed that Jagannáth had displayed his power in the death, and grace in the salvation, of those killed. Turning from them we went towards the Golgotha, and there beheld the remains of sixteen of these poor creatures, dreadfully torn and mangled. They were fast being devoured, for there was no lack of agents for the horrid work; as soon as one set retired, gorged, to rest on the boughs or at the root of a neighbouring tree, their places were filled by others. Oh, it was a shocking and heart-rending scene. We could not but shed a tear, and weep over the miserable and untimely end of so many of our fellow-creatures; and how could we but vow vengeance and unceasing warfare against the hateful and infernal system which thus, year after year, like "a besom of destruction," sweeps thousands unprepared into eternity? The festival of this year was a small one; not more than 30,000 persons were present, and many of them were inhabitants of Puri.

WESTERN AFRICA.—The latest intelligence from this interesting scene of missionary labour will be found in the following paragraphs.

Cameroons.—The joy of the missionary is tempered with grief. While rejoicing over the addition of seven converts to the church of God, the father's heart has been rent with sorrow over the departure of his babe from this scene of anxiety and toil to the home of the blessed. Mr. Saker was at Bimbia, when the sad event took place. The health of Mrs. Saker, we grieve to say, is also impaired. "I urge her," says Mr. Saker, "to voyage to some neighbouring

place up the coast, but the only reply I get is, 'I will go with you into the wilderness when you take your journey.'

*Clarence.*—Five converts were received into fellowship in September. Since then there has been a large increase of inquirers. On his visit to Clarence, late in November, Mr. Saker says, "I was not prepared to witness the wide-spread influence of the word among the young. The young give brighter hopes for the future than have hitherto been indulged. The whole generation from sixteen to twenty-two years seems to be in some measure moved." Mr. Saker has completed the translation and printing of the Acts of the Apostles.

*Bimbia.*—Mr. Fuller informs us, under date of November 21, that he has had the pleasure of baptizing three persons—two women and one man—after giving full proof of their belief in Jesus Christ. One of the women is the daughter of the old king, by name Bwata, or Sarah. The other woman is a native of the Cameroons country, near the mountains. The man, a Byong, was brought up at Isubu. They received the right hand of fellowship from Mr. Saker, "with the earnest prayer that the little one may become a thousand."

*HAITI, Jacmel.*—The congregation in the new chapel is steadily though slowly increasing. It is now usually about half filled. Three persons have been baptized, and two more were awaiting the ordinance on New Year's Day. There are also several inquirers. The girls' school proceeds in a very satisfactory manner under the care of Diana and Corinne, and is daily increasing in numbers. The boys' school will have to be closed, owing to the unworthy conduct of the schoolmaster. Mr. Webley appears to have entirely recovered his health.

*TRINIDAD.*—Mr. Law is still busily engaged in the erection of the new chapel, towards which he needs further contributions. In this colony both the Roman and Anglican churches are built and repaired from the funds of the local government. Since his last letter, Mr. Law has baptized twenty-three persons. Mr. Augustus Inniss, lately an assistant of our lamented missionary Mr. Cowen, has been engaged by the committee to aid in the work now going on in the island, and is expected shortly to arrive.

*BAHAMAS, Nassau.*—Under date of Dec. 13, Mr. Capern mentions his safe arrival at his "foreign home." Through the divine mercy the vessel very narrowly escaped shipwreck as it was entering the harbour. The sea was running high on the bar, when, just as the ship was in the midst of the breakers, the rudder chains broke. The immediate assistance of the passengers, joining hands and supplying the loss of the chains, only saved the vessel.

## RELIGIOUS.

**TENETS OF THE GREEK CHURCH.**—The following synopsis of the theological views of the Greek Church, as given by a theological author, will possess a peculiar interest to those readers who are not familiar with its tenets, from the connection of that Church with the present war between Turkey and Russia. "They disown the authority of the pope and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age; baptism is performed by trine immersion. They insist that the sacrament of the Lord's supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such a place as purgatory; notwithstanding they pray for the dead, that God may have mercy on them at the general judgment. They practise the invocation of saints; though they say they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony, out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors, because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in silver and copper. They approve of the marriage of priests, providing they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacrament bread." The Greek Church comprehends a large part of Greece and the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; to which may be added the whole of the Russian Empire in Europe, a great part of Siberia in Asia, Astrakan, Casan, and Georgia. It compre-

lands more extent of territory than the Latin Church, with all the branches that have sprung from it.

**LAMENTATIONS OF POPERY.**—The recent success of Protestants in Ireland has produced some doleful lamentations. *The Dublin Nation*, a Roman Catholic paper, says:—"The Irish nation is fast dissolving, as the Jewish nation dissolved before the curse of God—as the Carthaginian nation dissolved before the sword of Rome—as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.*" Priest Fitzgerald, in a recent speech, admits: "Our nation and our church are perishing." Another organ of Romanism says, "shall the sonpers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?" "We are afraid that neither the priesthood nor the people of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries are continually at work, and God only knows the evil they have wrought. It is time, and God knows there is full cause, to preach a crusade against them. It has had an incalculable success."

**CHINA.**—Dr. Medhurst, in a recent communication, states that he had visited Shanghai, and a large congregation of natives was gathered to hear him. In the midst of his discourse a fine-looking man in the crowd called out, "That is true! That is true!" and proceeded to address his countrymen at length, protesting against the folly of idolatry, and the wickedness of opium-smoking, and other customs. He referred to the worship of one Supreme God, and to Jesus Christ the Saviour, and other scriptural subjects. He was allowed to go on uninterrupted, and his address evidently produced an impression. Dr. M. conceives that although there may be some serious errors held by these reformers, they may be useful in breaking up the ground for the more correct proclamation of the gospel amongst the people.

**THE ONE MILLION TESTAMENTS FOR CHINA.**—We have not heard how the subscriptions are proceeding for this noble gift. But we hear that the christian missionaries of various denominations now in China, have engaged to print 250,000 copies in eighteen months from Jan. 1, 1854. 250,000 more are to be printed by the British and Foreign Bible Society in England, from wooden blocks sent from China. The whole million are to be completed in three years. We hear, too, that our Bible Society has resolved to print 50,000 copies of the whole Bible for China.

## GENERAL.

**THE NEW REFORM BILL**, introduced by Lord John Russell, proposes to disfranchise nineteen boroughs, with twenty-nine members, which have less than 300 electors or 5000 inhabitants; and to take thirty-three members from as many boroughs with less than 500 or 10,000; which, with Sudbury and St. Albans, now disfranchised, will leave 66 seats to appropriate. Of these, 46 are to go to counties; one more to each of nine towns with above 100,000 inhabitants; one more to Salford; one each to three new boroughs, Birkenhead, Burnley, and Staly Bridge; two for the Inns of Court; and one for the London University. One new metropolitan borough is proposed, and some of the Scotch Universities are to be represented. The franchise is to be extended.

1. To all rated at £10 in counties, excepting represented towns.—2. To all rated at £6 in boroughs, after two and a half years residence.—3. To persons receiving £100 a year, paid not less than quarterly.—4. To persons receiving £10 a year as interest from the public funds.—5. To all paying forty shillings assessed taxes or income tax.—6. To persons who have had £50 in a savings bank three years.—7. To all graduates of Universities. It is proposed, also, that the present freemen retain their right to vote, but that after the passing of the bill, no more freemen be enfranchised. The measure, as a whole, is generally approved.

**A REAL REFORM.**—It is reported that Government intend to propose an entire reform of the mode of nomination to 16,000 public offices. Hitherto, as is too well known, the appointments have been by patronage, which has been a notorious source both of corruption and inefficiency. The proposal is to have a board of commissioners who shall examine all candidates for office, so that public places being open to all, every one who is disposed may apply, and the best men will be selected. Thus at length, we hope, the aspiration of our great poet will be accomplished, when he said:—

"Oh that estates, degrees, and offices,  
Were not derived corruptly. That true honour  
Were purchased by the merit of the wearer.  
How many, then, would cover that stand bare?  
How many be commanded that command?"

**CHURCH OF ENGLANDISM.**—From the statistics of the late census, it would appear that not more than half the population attend the places of worship of the established sect. Well: other official documents tell us that out of 21,026 prisoners in England on Sep. 25, 1852, as many as 16,077, or nearly three-fourths of the whole, professed to belong to the said church.

## POPULATION OF THE TURKISH EMPIRE.

—The latest authority upon the statistics of the population of the whole Turkish Empire is a work just published in Paris by A. Ubcini. He gives the numbers as follows:

Religions.	Europe.	Asia.	Africa.
Mussulmans	4,550,000	12,650,000	3,800,000
Greeks	10,000,000	8,000,000	
Catholics	610,000	260,000	
Jews	70,000	80,000	
Gypsies	80,000		

THE COINAGE OF 1853.—There were coined at the Mint in 1853, 10,597,993 sovereigns, 2,708,796 half-sovereigns, no crowns or half-crowns, 3,919,950 florins, 4,256,188 shillings, 3,837,930 sixpences, 16,038 fourpences, 36,168 threepences, 4,752 silver twopences, and 7,920 silver pence (of these last two coins the same number is printed every year, for Maunday money, we believe), 1,021,440 pennies, 1,559,040 halfpence, 1,028,628 farthings, and 955,224 half-farthings. The total value of the coinage of the year was £12,663,000; the average of the previous five years was only £4,000,000.

A WONDERFUL DISCOVERY.—That is, if it be true. But the papers state that at a recent meeting of the Academy of Sciences at Paris, M. Dumas presented a metal, as white and brilliant as silver, as malleable as gold, as light as glass, and that will not corrode, made, by a peculiar chemical process, from common clay! It is called Aluminum. Now what is this but the discovery of the long-talked-of Philosopher's Stone? That is, if it be true.

CENTRALIZATION.—We are gratified to notice that an anti-centralization society has been formed to watch and oppose all attempts to centralize power in the hands of Government. Our old constitutional system of local management in parishes and boroughs is the foundation of our rights and liberties. Deprived of this, the way is paved for the return of despotism.

DR. BARTH, THE AFRICAN TRAVELLER, has, it is reported, penetrated into a hitherto unvisited region in the interior of Africa, called Adamana. The scenery is described as most splendid, the soil abundantly fertile, with spacious lakes and noble rivers. But domestic slavery prevails. An expedition up the Niger to reach this region is talked of.

THE PEACE DEPUTATION has, we hear, reached St. Petersburg, after a journey of many hundred miles on sledges, requiring 300 horses. They were received kindly by Neselrode, the Chancellor, and an interview with the Emperor was promised.

A DREADFUL COLLIERY EXPLOSION has occurred in a coal pit near Wigan. Above 100 are supposed to be killed, and many seriously injured.

ROMAN CHARACTERS.—A conference of linguists, including the representatives of various missionary societies, has been held in London, Dr. Bunsen presiding, to inquire into the possibility of expressing foreign alphabets by roman characters; when it was deemed both possible and desirable.

SABBATH OBSERVANCE.—Memorials have been presented to the Lord Mayor of London in favour of holding the great cattle market of the metropolis on Tuesdays instead of Mondays; and his lordship expressed his approval of the proposal.

A DUST IN CHINA.—When the British were about to attack the Chinese, a few years ago, Lord Palmerston, when writing to Sir Henry Pottinger, advised him "not to batter them too hard, or he might raise such a dust as would smother both him and his soldiers."

RAILWAYS.—The whole length of lines laid down in Great Britain and Ireland was 7,512 miles on Jan. 1, 1853. During the first half of that year there had been 148 persons killed, and 191 injured, either by accident or carelessness. The passengers conveyed during that period were 45,080,316.

SYDENHAM CRYSTAL PALACE.—The vast works are proceeding with all the rapidity possible, but it is doubtful whether the whole of the edifices and grounds will be ready for the reception of the public in May, as was intended.

SKATES FOR THE QUEEN.—We hear that during the late ice season a Sheffield house presented a pair of beautiful skates to her Majesty. We hope the Queen will be careful. We should not like to hear of her Majesty having a tumble of any kind.

A DIAMOND was lately lodged in the Bank of England, weighing 254 carats, and worth £280,000. It is said to be of the finest water, and free from any flaw. It was found near Rio Janeiro, by a negro slave, who received his liberty as the reward.

THE GREAT BRITAIN STEAMER returned from Australia to Liverpool, Feb. 14. Her mails weighed fifteen tons. Passengers 199, with no deaths. She brought the first shipment of cotton from Sydney.

ARISTOCRATIC.—We once heard of a young lady who cast away the "Pilgrim's Progress" with contempt, because, as she declared, it was so ridiculous to think of going to heaven on foot!

SWEDEN.—A new sect of religionists has arisen in this kingdom, calling themselves "contemplators;" but whether they contemplate that which is good only, appears doubtful.

AFFECTING FACT.—Mr. C. Robinson, one of the masters of the City of London school, slightly wounded his thumb when repairing a pen. The place grew gradually worse, and lock-jaw ensued, resulting in death.

QUEBEC.—On Feb. 1, a fire consumed the interior of the public buildings occupied by the Legislative Council and the Hall of Assembly, together with numerous books, documents, and valuable paintings. The council chamber had been adorned last year at an expense of £60,000.

DR. BOWRING, on being introduced to her Majesty previously to his return for China, was knighted by the Queen. Sir John is appointed Governor of Hong Kong, and Minister Plenipotentiary of trade in China.

PUPIL TEACHERS.—The number in England and Wales who have served their apprenticeship as pupil teachers, according to the orders of the Council of Education, is 1371—942 males and 429 females.

A DISTRESSING FACT.—In Dublin lately, a child of fourteen months, being left exposed in a cradle in a house infested with rats, was, one night, nearly devoured by these ferocious vermin.

WHAT IS A MAN?—Chemically speaking, a man is forty-five pounds of carbon and nitrogen, diffused through five and a half pailsful of water.

THE NEW CRYSTAL PALACE, it is now said, will be opened to the public on May 24—the Queen's birthday.

THE PAPER MANUFACTURE.—There are 360 paper machines in Britain, which produce 2160 miles of paper daily.

#### REVIEW OF THE PAST MONTH.

*Wednesday, February 22.*

As this is a short month, our date must needs be earlier. But the events of the month, so far, both at home and abroad, have been full of eventful importance, and call for more of our space than usual.

AT HOME.—The Queen opened Parliament in person on Tuesday, January 31. The royal progress was witnessed by larger crowds of spectators than in former years. Her Majesty's speech was listened to with breathless interest. Several important reforms were suggested, but as the final decision of the Emperor of Russia was not yet known, the question of peace or war was held as doubtful. Government soon presented reports, in the form of blue books, respecting the negotiations on Russian and Turkish affairs. In a few days afterwards the Russian Ambassadors left London and Paris, and the Emperor of France made a final appeal to the Czar of Russia, but in vain. Now war is regarded as imminent. English and French troops are embarking for the defence of Turkey. The discussions in Parliament have been chiefly on the conduct of our Government in not repelling the aggressions of Russia at an earlier period, but all seem united now in prosecuting war with vigour. With

regard to domestic measures—the alteration of the law of settlement, the abolition of removals, and union rating instead of parochial, were proposed; also, measures for repressing bribery and corruption at elections—the abolition of patronage in all appointments to about 16,000 salaried offices in the civil service, merit being substituted as the only qualification—and a new Reform Bill, which we have noticed elsewhere.

ABROAD.—The state of the weather, for several weeks, interrupted all military movements on the banks of the Danube, with the exception of some affairs between the outposts; but now both Russians and Turks appear to be gathering together their forces for a general contest. The Greeks are reported as in an unsettled state, and there is ground for apprehension that the christian population, as it is called, instigated by Russian agents, will rise against their Turkish rulers. In Asia, the Russians have been repulsed in another attempt to storm one of the Turkish sea-ports in the Black sea, and reinforcements of troops and ammunition have been sent into Asia. The French and English fleets have returned to the neighbourhood of Constantinople, but have sent out steamers to watch the Russian vessels in the Black sea. The armies of France and England, under able generals, are expected to embark forthwith, and will probably reach their destination about the 10th of March. An English Fleet is also preparing to enter the Baltic to prevent any attack of Russia on our own coasts from that direction. The German Powers—Austria and Prussia—have refused to accede to the proposal of the Emperor of Russia to form an alliance with him in his operations. They desire to remain neutral, but events may compel them to take decisive measures for or against the Great Aggressor. The latest news we have seen states that the Emperor of Russia is suffering from erysipelas, and is very irritable and impatient. No wonder. What would the man have? He has already the largest region on earth under the sway of one man. But this is the source of all the mischief, that one person should have such power. Only a despot like himself could have set the world in a flame of war. A Constitutional Government could have been reasoned with; but who can reason with an absolute tyrant? Surely in his infinite mercy, by some unexpected interposition of his Providence, HE who sitteth in the heavens will, as he reproved the blasphemy of Sennacherib, reprove the awful hypocrisy and mad ambition of this vain man, and stay the effusion of rivers of human blood! This should be the public and private prayer of every christian man at this momentous juncture!

## Marriages.

Jan. 25, at Brighton, by Mr. W. Du Pre, Dr. Brandis, to Mrs. Voight, daughter of the late Dr. Marshman, baptist missionary, Serampore.

Feb. 2, at the baptist chapel, Wokingham, by Mr. Harcourt, Mr. Isaac Watts of Greenwich, eldest son of the Rev. Isaac Watts, Falmouth, to Aspasia, youngest daughter of the late Richard Chambers, Esq. Wokingham.

Feb. 6, at Lombard Street baptist chapel, Birmingham, by Mr. Cheate, Mr H. Kimberly, to Miss F. Broomhall.

Feb. 7, at Archdeacon Lane chapel, Leicester, by Mr. Stevenson, Mr. S. Hackett, to Miss C. Breedon.

Feb. 8, at Bloomsbury baptist chapel, London, by Mr. Brock, Robert Priestley, Esq. of Rawtenstall, Lancashire, to Miss Margaret Taylor of Gordon Square, London.

Feb. 8, at the baptist chapel, Charles Street, Leicester, by Mr. Lomas, Mr. Robert Ellis to Miss Kirby.

## Deaths.

Dec. 21, aged 54, after a long and painful affliction, Anne, the beloved wife of Mr. J. Brooks, deacon of the General Baptist church, Stalybridge, with which she had been connected upwards of twenty-nine years. The church has lost a liberal supporter. She often said, "I have no merits of my own, but I plead the sufferings of thy Son." Her end was peace.

Jan. 13, at Tunnel Hill, near Blisworth, aged 72, Mr. W. Goodridge, nearly forty-seven years a consistent member of the church of Christ, and a valuable deacon of the baptist church at Blisworth, from its formation in 1826.

Feb. 2, at the Crescent, Leicester, Richard Harris, sen., Esq., late M.P. for the borough, aged 76. The history of Mr. H. affords another remarkable instance of the success of earnest industry and patient perseverance. In his youth he was in humble circumstances, and attended as a scholar in the sabbath-school of the late Rev. T. Robinson, vicar of St. Mary's. At the close of the last century he served for a season in the militia. He afterwards engaged in the business of the staple manufactures of the town, and becoming serious, he was baptized in 1800, and joined the baptist church in Harvey Lane, then under the care of the late Mr. Cave. He also sat under Dr. Carey and Robert Hall, and became a deacon of the church. After the removal of Mr. Hall to Bristol, he joined with the late Mr. James Cort, Mr. Carryer, and others, in erecting the very neat and convenient chapel in Charles-street, at which place he was also a deacon, and often gave out the hymns. A few years ago Mr. H. erected two spacious school-rooms. In the mean time his business had increased greatly, until, under the joint management of himself and sons, it

became one of the largest in the town. His health and spirits had recently suffered from a succession of family bereavements, but the closing scene was tranquil and serene. Simplicity and sincerity were his leading characteristics; indeed, they were visibly impressed on his features. He was respected by all sects and parties. Before his election to parliament, he had been a member of the town council, from its reformation an Alderman, Mayor, and a Magistrate of the Borough. His funeral was attended by the Mayor and Corporation, and about 5000 inhabitants. At his funeral sermon by Mr. Lomas, hundreds could not gain admission. The text was, "For David, after he had served his own generation by the will of God, fell on sleep."

Feb. 5, Mr. Paul Alcock, formerly pastor of the baptist church, Parley, Hampshire.

Feb. 7, Mrs. Clifton, of Gedney, aged 83. She had been for upwards of forty years a respected member of the General Baptist church, St. James. She was followed to her grave by seven daughters and five sons, most of whom, it is hoped, are living by faith in Christ. Besides them, our departed friend leaves behind her forty-four grandchildren, and fourteen great grandchildren.

Feb. 14, aged 30, Sarah, the wife of Mr. T. Wilkinson, baptist minister, Tewkesbury, and sister of Mr. J. Teall, baptist minister, Hatch Beauchamp, and of Mr. W. Teall, of Lucea, Jamaica. Her last hours were distinguished by the triumph of her faith over all the terrors of the last enemy. Rejoicing in Christ, she departed to be with him whom her soul loved.

Feb. 18, at Melksham, aged 67, Mary, the beloved wife of Mr. T. Orchard, and daughter of Mr. John Davis, who was deacon of the baptist church there many years.

THE  
BAPTIST REPORTER.

APRIL, 1854.

PRESENT PERSECUTIONS OF BAPTISTS ON THE  
CONTINENT OF EUROPE.

At the time we received from one of the secretaries of the Baptist Union a copy of the pamphlet mentioned beneath, we were reading Dr. Merle D'Aubigne's history of the British Reformation, and when we laid that down to look over this, had it not been dated 1853, we might have imagined that we were reading of similar events on the Continent at the same period—viz., 1523—saving only the burnings. When we had read this pamphlet, we could not but exclaim—"When will men be wise? How many years must yet pass over before, even in Germany, the freedom to worship God, for which Luther pleaded for himself above 300 years ago, will be allowed to others by those who boast in bearing the name of the great Reformer?" The pamphlet to which we have alluded is entitled, "Protestant Persecutions in Switzerland and Germany. Results of an investigation into cases of Protestant Persecution on the Continent," &c.

That our readers may know something of its history, we will briefly explain, so far as we understand it, that after the persecutions of the Madiari in Tuscany, the attention of the parties who had been active in securing their liberation, was directed to the inconsistent conduct of certain Protestant States in persecuting their brethren of other sects, especially the

baptists; and, as the Kirchentag, the great ecclesiastical assembly of Germany, was to meet at Berlin, on the 20th September, 1853, these gentlemen convened a conference at Homburg, on August 25th. The Earl of Shaftesbury presided, and there were present friends from England, France, Switzerland, and Germany. The day was what is called St. Bartholomew's day, the anniversary of the great massacre in Paris in 1572, and this was regarded as remarkable.

A Deputation was appointed to the Kirchentag, and another, consisting of the Rev. T. R. Brooke, B.A., Rector of Avening, and Dr. Steane, to make inquiries in certain states respecting the alleged persecutions of protestants by protestants.

This deputation discharged their commission, and then, on Nov. 23, made their report, accompanied by official documents as vouchers, and these form the substance of the present pamphlet.

"We understand, that, under a sincere feeling of sympathy for this denomination of christians—the baptists, whose brethren have been the chief, if not the sole victims to which we have referred, a thousand copies of the pamphlet have been presented to the committee of the Baptist Union, for gratuitous distribution among the ministers connected



with that body. In order to facilitate this process, which, in truth, has its difficulties, we are requested to mention this fact, and to add that any baptist minister applying at the Mission House, 33, Moorgate Street, London, will be presented with a copy until the supply shall be exhausted."

These pamphlets will therefore fall into the hands of our ministers, who will doubtless make good use of them. But as we are anxious that information respecting the painful position in which our brethren on the continent are placed by these unrighteous laws should be more widely diffused, and that prayer may be made to God for them continually, we now extract some of the most remarkable incidents, and we feel confident that our readers will not begrudge the large space they occupy on our pages.

Provided with letters of introduction from various British *chargé d' Affaires* on the continent, the Deputation proceeded on their mission. They report:—"The states we visited were Zurich, Saxe Meiningen, Hesse Cassel, Mecklenburg Schwerin, and Schaumburg Lippe; and we proceed to report upon them in this order; intending afterwards to add some facts which were brought under our notice as having recently occurred in Bavaria and the Duchies of Schleswig and Holstein."

We now make our selection of leading facts in the order of the report.

#### ZURICH.

"In this city, formerly the asylum of many of the expatriated English reformers, and under a republican government, one of the most flagrant of all the instances of intolerance had taken place into which we were commissioned to inquire. The statement we had received was to the effect, that the Rev. Ferdinand Bues, pastor of the baptist congregation, after having acted in that capacity for twelve months, was, on the 1st of May, 1852, summoned before the authorities, and, by a summary pro-

cess, after being thrown into prison, and detained there from Saturday afternoon till Monday morning, marched to the frontiers by gendarmes, under sentence of banishment from the caupon for life."

Among the charges made against Mr. Bues was this, "That he induced servants not to work on the sabbath day." But it was proved that he only exhorted his members to observe the fourth commandment.

#### SAXE MEININGEN.

"In the town of Hilburghausen, formerly the capital of the Saxon duchy of that name, which is now united with the duchy of Saxe Meiningen, is a small baptist congregation, not having a resident pastor, but forming a branch of the baptist church at Hersfeld, in Hesse Cassel, under the superintendence of Mr. Beyebach, a baptist minister stationed there. They are suffering under severe restrictions, so much so that a decree has been issued by the Supreme Government absolutely prohibiting their meetings, the circulation of tracts, and the administration of the sacraments; interdicting the visits of their pastor, and subjecting by name the chief person among them to a specified penalty if he receives him into his house. These prohibitions are enforced by fines or imprisonment, and the magistrates and the gendarmes are charged to watch vigilantly against any infraction of them, and to lay immediate information, if any such case occur, before the State attorney. We saw some of these persecuted people, and received from them such an account of the manner in which they stealthily hold their assemblies for Divine worship, as strongly reminded us of similar scenes and events related in the religious history of our own country. On one occasion, after having administered the ordinance of baptism, their pastor had a narrow escape from being captured by the police; and his little flock were scattered without being able, as they

had intended, to celebrate the Lord's supper. Some time afterwards he ventured to visit them again. One of the members went to meet him at three hours' distance and conduct him by paths lying out of the direct road and through the Prussian territory to the appointed place where the others were to await his arrival. It was at ten o'clock on a dark and rainy night when they all met on the side of a hill in the depths of a pine forest, to show forth the death of Christ. 'Our table,' says the good man who put the written statement into our hands, 'was the mossy turf. I spread that table with a white cloth. How beautiful did the cup of the Lord appear upon it, while a few stars looked down from a clouded sky. It was so dark in the gloom of the forest that we could scarcely see the bread. But our hearts were the more full of joy as we had so long missed this sacred privilege. In commemorating our Lord's death he had strengthened our faith and love, and we joined in a song in the loneliness of a night in the forest.'

The communion over, the pastor dared not enter into the town, but, taking leave of his flock, he set off under the same friendly escort that had guided him to the spot where they were assembled, on his return to Hersfeld. 'We walked all night,' the narrative proceeds, 'when we came at length to a large water, and, fearing to fall into it, we stopped, taking shelter under an umbrella from the heavy rain. At daybreak we continued our course, and had to use great caution to escape being observed by the country people in the fields.'

A short time before these circumstances thus related, that is, on the 19th August last, they were all summoned before the Court, when the following decree was read to them:—

'It can by no means be suffered that baptists should be allowed to make their way into the duchy of Saxe Meiningen, and therefore the following regulations are imposed.

'1. No police office in any place of the district is allowed to grant permission to foreign baptist missionaries to remain. They are, on the contrary, at all times to be passed beyond the boundaries in such way as the police may determine. The police officers are thus to be informed and keep the gendarmes in the strictest vigilance. The potter and brickmaker, Bauer, is prohibited from giving lodging to the capmaker, Beyebach, under a penalty of twenty florins, or a proportionate term of imprisonment; and the gendarmes are to be informed of this. At the same time strict vigilance is to be exercised upon the said Beyebach, and the officers and gendarmes are to be instructed accordingly.

'2. The holding of religious meetings, whether public, or if only a third person is present, and especially if children are admitted, is prohibited to the baptists, under a fine of ten florins.

'3. The circulation or sale of baptistic publications is prohibited, under a fine of fourteen florins or proportionate imprisonment in each case; and this is to be made known to the executive office, and to the magistrates by the official paper of Government.

'4. The celebration of marriages and the dispensation of the sacraments is not to be allowed to the baptists; but against these offences section 247 of the Penal Code is to be applied. Information with a view to punishment is to be laid before the State solicitor by the Ducal Executive Office or by the magistrates; as also in cases of the breach of section 181 of the Penal Code; and in reference hereto police officers and gendarmes are to be instructed.

'5. The communication with the Electoral Hessian Offices, as required fol. 57, of the articles of Administration, is to be opened without delay.'

This decree is published under date of August 3, 1853, and is signed, 'Oberlander, Ducal Minister of State of the Interior Department.'

The strictness with which these iniquitous prohibitions are enforced,

not only compels these persecuted people to repair to the forest to hold their meetings in secrecy, under cover of the night, and upon Prussian soil, but subjects them to many other practical annoyances, and places them under the constant surveillance of the police. On Lord's Day, August the 21st, for example, a gendarme entered the house of Mr. Bauer as early as four o'clock in the morning, and again in the afternoon, to see if the missionary was there, or if they were assembled for worship. Another illustration occurred to ourselves. We had walked through the street in company with one of them, and three more had joined us as we went along. At the end of the town we turned and were about to walk the same way back, when two of them deemed it prudent to take their leave, and the other two led us by another and more private way to our hotel, assuring us that it would very likely bring them into trouble, if so many of them were seen together, and in company with strangers.

Nor is it only by the police that they are harassed. Popular malice has been stirred up against them, and that, we regret to say, by two clergymen who live in the town, and are jointly conductors of a low paper, entitled 'Dorfkirchen Zeitung,' in which these godly people are held up to contempt and ridicule, and the passions of the populace are excited against them. Their windows have been broken by missiles, and, recently, some of the baser sort assembled before the house of one of them, and taking his wood, kindled a large fire with it, to the danger of the premises, in which they burnt the tracts that he had distributed.

Having obtained this information, and spoken words of encouragement and sympathy to the brethren, we took our leave, resolving to visit Meiningen, the seat of government, and seek an interview with the Minister of the Interior, Mr. Oberlander, himself.

The next morning, accordingly, we presented ourselves at his office, in the Ducal Palace. He received us with great civility, and when we had put into his hands Sir A. Malet's letter, and a German translation of it, which we requested him to retain, he expressed his willingness to answer our inquiries. He confirmed the statements we had received at Hilburgshausen, respecting his decree and the restraints imposed by it. On our asking if that decree had the force of law, he explained that it was based upon a particular paragraph in the Penal Code, which he pointed out to us, and with a copy of which, at our request, he politely furnished us. He fixed our attention upon it the more, he said, because he thought we should find that it was a law which prevailed over the whole of the Thuringian territories. This law is the 247th Article in the code, and is referred to in his decree. It requires the authority of the State to be obtained before certain offices can be legally exercised, and imposes a penalty of fine or imprisonment if any of these offices are assumed without it. He added that a court of judicature must decide, after the parties had been put upon their trial, whether the penalties in his decree had been incurred, and whether the decree itself was in accordance with the law. We present to the Committee the copy of the law which we received from Mr. Oberlander.

We then inquired if these restrictive measures had been adopted solely on religious grounds, or if the parties against whom they were directed were politically, or otherwise than religiously, troublesome. To this, he replied, 'not at all.' He believed them to be very good people, except that they would hold their own views on religious subjects, and act upon them. On our expressing regret that good citizens should meet with such severe treatment for religious causes, he suggested that if we had anything to urge upon the matter, it would be

better that we should present our propositions in writing, when they would be considered by the ministry. To this we answered that we were not authorized to make any proposals of the nature referred to, but simply to ascertain facts, and collect information. Having done this, it would be our duty to report to those who had commissioned us, and probably they would deem it proper to make some communication on the subject.

#### HESSE CASSEL.

In this Electorate the intolerance is, if possible, still greater than in the preceding case. All religious meetings and ministerial functions are rigorously interdicted to the baptists, and they are kept in a state of constant apprehension and alarm. Our attention was particularly directed to the state of things at Hersfeld. Here Mr. Beyebach resides, whose name has been already mentioned. He had been summoned before the authorities under the following circumstances:—On the 5th May last, he was sitting with some of his friends in his garden at the back of his house, reading to them an account of the sufferings of the Madias, from the journal of the German branch of the Evangelical Alliance, published at Berlin, when a policeman appeared and dispersed them. Strict inquiries were subsequently instituted at the houses of various members of his church, to ascertain where their meetings are usually held. On the 16th of the same month, a Christian sister was sitting in Mr. Beyebach's house reading a hymn book; again a policeman appeared, and though not another person was present, he insisted that there was a religious meeting. They remonstrated, but to no purpose; and, finally, he declared that as she was reading a religious book, that was a religious meeting. Four days afterwards, on the 20th, Mr. Beyebach was cited before the Landrath, who accosted him, angrily, as a rebel, whom he had the power to

deliver up at once to a court-martial, but added, that, as in other respects he and his friends were orderly people, he should act more leniently. He then required him to give in a list of all the members of his church, and they were severally informed, by a serjeant of police, that they were forbidden, under a penalty of five dollars, or three days' imprisonment, to meet any of their friends for religious purposes. Under such a state of things the public and social exercises of religion are, of course, impossible, except as they may take place by night, or in secret places where the vigilant eyes of the police can be evaded.

We went to Hersfeld, arriving at a late hour of the night. Before we were up in the morning, a policeman was sent to demand our passports. And now a circumstance occurred which gave us personal evidence of the hostile vigilance with which the baptists are watched. Our travelling companion, the Rev. G. W. Lehmann, of Berlin, was described on his passport as a baptist minister, and forthwith he was summoned to appear before the Landrath. We, of course, did not suffer him to go alone. Our appearance, and the letter of Sir A. Malet, however, in which Dr. Steane was, at his own desire, also described as a baptist minister, evidently put a new face upon the matter. First feelings and hostile intentions, if any such had been entertained, gave place to civility and even courtesy; and we spent an hour with this gentleman and another official, probably his secretary, in friendly and interesting conversation.

We fully explained to Mr. Auffarte, the Landrath, the object of our visit to Hersfeld, together with the principles and designs of the Homburg Conference, by which we had been sent, and we sought such information from him as he was disposed to communicate. The substance of what he said was, that the baptists were not allowed to hold meetings, nor in any

way to propagate their sentiments, and were precluded from any religious observances except private worship in their own families; that, on these points, the Government was very strict and determined; and that the objection taken against them was, not on political or moral grounds, but exclusively for their religious views. Mr. Auffarte added, that he was personally acquainted with several of them, in different parts of the country, and he spoke of them in high terms, as respectable and well-conducted people, for whom he entertained much respect. The rigorous measures against them he attributed to the fact, that Hesse is under martial law, though he acknowledged that little expectation could be entertained that they would be tolerated were that removed.

We felt it to be our duty to go to Cassel, and endeavour to obtain an interview with the Supreme Government; and to this step we were also strongly urged by our suffering friends, who were willing to hope better results from it than we fear are likely to be realised.

Hesse being under martial law, it appeared desirable that we should see the military as well as the civil authorities. On inquiring at the *Ministerium*, we found that a Cabinet Council was to assemble at ten o'clock, which would prevent our obtaining an audience with the Prime Minister before one. In the meantime, therefore, we waited upon General Schirmer, the Commander-in-Chief. He received us with great urbanity; but on understanding our business, declared his inability to render us any assistance, or indeed to enter into communication with us respecting it. He was, he said, only the executive power, and could not in any way interfere, especially as the matter related to the church; such affairs were under the control of the minister, to whom he referred us. We withdrew, thanking him for his politeness, and repaired to the office of the latter.

The Prime Minister of Hesse Cassel, at the present time, is His Excellency John Daniel Louis Frederic Hassenpflug. The reception we met with from this gentleman formed a striking contrast to that with which we had just been honoured by the Commander-in-Chief; and we cannot characterize his manners towards us otherwise than by saying that they were extremely rude and ungentlemanly. We again used, as our introduction, the letter of Sir A. Malet; but he treated it with marked disrespect; a circumstance which we felt to be the more offensive, as Electoral Hesse is one of the governments to which that minister is accredited. Having read it, he said curtly, that he should pay no more attention to a deputation bringing such a letter, than he should to any ordinary travellers. This was the first sentence he addressed to us, and it could not, of course, fail to make its proper impression, foreshadowing with no little distinctness the subsequent contemptuousness with which we were treated. As to the object of our visit (he continued), he wished us to understand that the baptists should not be tolerated in Hesse. We asked if this hostility to them had a personal origin, if they were not peaceable subjects, or if they improperly meddled with politics? He replied, by no means; it rested entirely upon ecclesiastical reasons. We inquired if we were, therefore, to understand that no religious liberty would be allowed to persons dissenting from the Church of the State. He answered that he would not say what might be the case if other evangelical sects should arise, but certainly the baptists should have none. We disclaimed for them all connexion both in their principles and historically with the anabaptists of Munster. This disclaimer he allowed might be just in relation to the English baptists, but he denied its application to those of Germany. We rejoined that the Committee by which we were deputed would not throw their shield

over them, if they were not persons of good moral character. It might be so, he said, but that was not enough; the Turks were a moral people. And the Turks, we answered, are tolerated in our country. He replied, with a sneer, such things might do for England, but would not suit Hussia. We inquired if the law which we had with us, and which we showed him, applied to the baptists. This was the constitution given by the Elector in 1848. He threw the paper violently from him, and said, with evident anger, this is of no force now; and he then pointed our attention to a law of the present year which annulled it. We further inquired, if we might entertain the hope that the present restrictions would be removed when martial law terminated. To this he replied, that he could not say what might be done then, adding emphatically, but assuredly, they would not have the baptists in Hussia.

Through the whole conversation

Mr. Hassenpflug manifested great irritation and impatience. We admired the quiet equanimity with which Mr. Lehmann translated to us the waspish sentences in which the baptists were denounced, and we confess to the feeling of a sense of strong provocation which it required something more than philosophy to repress. He would have left us at once on understanding our errand, and evidently intended to hold no communication with us, only that, perceiving this, we succeeded in detaining him by our questions. We were consequently kept standing in an ante-room during the interview. At length, seizing the opportunity supplied by a momentary pause in the conversation, he abruptly made a bow, and hurried away, slamming the door after him as he left the room."

We have not given all our selections. Are these specimens enough, or do our readers wish to have more?

## Spiritual Cabinet.

SELECTED FROM JOHN FOSTER.

MAN LIVING TO HIMSELF is an ancient and universal idolatry. What is it but this that has made the world what it is and has been? The expression means,—to live according to the uncorrected, unrenewed inclinations of the heart:—judge then, let all men judge, what kind of a life that will be. Take man, and let the dictates of his heart be fulfilled—and let those who know tell,—let all experience tell, what will be the felicity and reward of that life? It means,—to despise the claims and the law of God: is this *just* or *grateful*?—to forego whatever could be enjoyed of the friendship of the Eternal: is this *noble affection*?—to advance to encounter whatever terror the Supreme Power has, with which he may oppose his enemies: is this *prudent*? Strange! that a man's own nature should lead itself to misery!

CHRIST CONQUERING DEATH.—A greater event was in reserve:—an event that would have a mightier, newer, and grander influence:—an event with none like it before or after;—the *Death of Christ*.—What (almost) omnipotence of sin was that which could carry death to the "Prince of Life!" There had been no equal proof before of its power. The vast swell of the dreadful flood seemed now to have reached to Heaven.—The scene of the Saviour's death may be regarded as the final field of battle between him and the whole power of darkness, to decide the empire of the world. It may be reasonably believed that the event produced a vast sensation throughout the creation of God: on earth there were manifest signs of its importance, in the earthquake, the shrouded sun, and the rising of the dead. How

much, as to man, depended on the will, the perseverance, and success of the Messiah in that last part! What multitudes looking on their sins might have asked—"Will this, and this be pardoned? Will the divine wrath threatened in these awful words, be averted? those terrors of destruction removed? that immortality of happiness, that kingdom of glory, gained?"—And the answer would have been, "It depends on whether He shall triumphantly finish!" He said, "*It is finished*"—and DIED!!

It was a great step towards salvation that the Son of God lived here—a farther that he died—the completing work was when he rose again.

LIVING TO HIM.—Now what was to be the consequence of all this wonderful scene? On the part of God we know what was to follow,—mercy and pardon; but what should come from man? We may assert that

whatever might be the required consequence of that event, the event was great enough for such consequence to follow. If therefore, the required consequence had been, that men should renounce the greater part of all their pursuits and pleasures in this life, and even the innocent ones, the event was great enough to have secured that that consequence should follow.—If it had been required of men that long and painful journeys should be performed, that many self-tortures should be inflicted, the event should have secured even these. There are no sufferings which the heathen voluntarily endure which are too much in respect to devotion, the objection against them is, they are not commanded.—But the required consequence to us is—"that they who live should not henceforth live unto themselves but unto Him!"

## Poetry.

### THE ARSENAL.

THIS is the Arsenal. From floor to ceiling,  
Like a huge organ, rise the burnished arms;  
But from their silent pipes no anthem pealing  
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,  
When the death-angel touches those swift keys!  
What loud lament and dismal misereere  
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,  
The cries of agony, the endless groan,  
Which, through the ages that have gone before us,  
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,  
Through Cimbric forest roars the Norseman's song,  
And loud, amid the universal clamour,  
O'er distant deserts sounds the Tartar gong.

I heard the Florentine, who from his palace  
Wheels out his battle-bell with dreadful din,  
And Aztec priests upon their teocallis  
Beat the wild war-drums made of serpent's skin;

The tumult of each sack'd and burning village;  
The shout that every prayer for mercy drowns;  
The soldiers' revels in the midst of pillage;  
The wall of famine in beleagu'rd towns;

The bursting shell, the gateway wrenched asunder,  
The rattling musketry, the clashing blade;  
And ever and anon, in tones of thunder,  
The diapason of the cannonade.

Is it, O man, with such discordant noises,  
With such accursed instruments as these,  
Thou drownest Nature's sweet and kindly voices,  
And jarrest the celestial harmonies?

Were half the power that fills the world with terror,  
Were half the wealth bestow'd on camps and courts,  
Given to redeem the human mind from error,  
There were small need of arsenals or forts:

The conqueror's name would be a name abhorred;  
And every nation that should lift again  
Its hand against a brother, on its forehead  
Would wear for evermore the curse of Cain!

Down the dark future, through long generation,  
The echoing sounds grow fainter, and then cease!  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of CHAÏR SAY, 'Peace!'

Peace! and no longer from its brazen portals  
The blast of War's great organ shakes the skies!  
But beautiful as songs of the immortals,  
The holy melodies of Love arise.

## Reviews.

*The Holy City; or, The New Jerusalem. Wherein, its goodly light, walls, gates, angels, and the manner of their standing, are expounded; also, her length and breadth, together with the golden measuring line, explained; and the glory of all unfolded: as also, the numerousness of its inhabitants, and what the tree and water of life are, by which they are sustained.* By John Bunyan. London: Watson, Kirby Street, Hatton Garden.

THIS is a reprint, in a cheap and portable form, of one of Bunyan's treatises, which some have regarded as his greatest production. Be that as it may, we welcome the appearance of every new edition of any of his works, being persuaded that they are all adapted to general usefulness. Bunyan had a thorough hatred of all intolerance, and well he might, for he had suffered under its tyrannical infictions; and as for popery he hated it as he did the devil. He gives an "Epistle to Four sorts of readers"—the Godly, the Learned, the Captious, and the Mother of Harlots, whom he addresses in these saucy terms:

*My fourth word is to the Lady of Kingdoms, the well-favoured Harlot, the Mistress of Witchcrafts, and the abominations of the Earth.*

MISTRESS,

I suppose I have nothing here that will either please your wanton eye, or go down with your voluptuous palate. Here is bread indeed, as also milk and meat; but here is neither paint to adorn thy wrinkled face, nor crutch to uphold or under-shore thy shaking, tottering, staggering kingdom of Rome; but rather a certain presage of thy sudden and fearful final downfall, and of the exaltation of that holy matron, whose chastity thou dost abhor, because by it she reproveth and condemneth thy lewd and stubborn life. Wherefore, Lady, smell thou may'st of this, but taste thou wilt not. I know that both thy wanton eye, with all thy mincing brats that are intoxicated with thy cup, and enchanted with thy fornications, will, at the sight of so homely and plain a dish as this, cry foh! snuff! put the branch to the nose, and say contemptible! "But wisdom is justified of all her children." The virgin daughter of Zion hath despised thee, and laughed thee to scorn; Jerusalem hath

shaken her head at thee; yea, her God hath smitten his hands at thy dishonest gain and freaks. "Rejoice ye with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory." JOHN BUNYAN.

*The Run and Read Library.* 1. *I've been Thinking; or, the Secret of Success.* By A. S. Roe. 2. *Autobiography of a Five Pound Note.* By Mrs. J. B. Webb. 3. *The Confessor; a Jesuit Tale of the Times.* Founded on Fact. London: Clarke, Beeton, and Co. Price 1s. 6d. each.

THE vast success which has followed the appearance of Mrs. Stowe's famous book on American slavery, appears to have excited a host of writers to try their hands at something of a similar kind. Where these writers all slumbered and slept before we know not; but they seem to have started up like a band of armed men from an ambush all at once. Within the past few months the steam machines of the printers have been throwing off thousands after thousands of new volumes—some very passable, and others of a questionable character.

Here we have what is called "The Run and Read Library." By which, we suppose, we are to understand, light and amusing reading. This may be useful, providing the tendency is good. But it may be too much indulged to the exclusion of sound reading, and when it is, it becomes an evil. We have not read these three volumes through, but have been careful to ascertain that their tendency is in a right direction. They are not without reference to religious matters, and the doctrines set forth are evangelical. The first and third volumes have been edited by the Rev. C. B. Tayler, A. M., Rector of Otley.

*Band of Hope Review, 1853.* London: Partridge and Oakley. One Shilling.

WHEN our readers bear in mind the vast number of cheap publications that are now issuing from the press, some of which are of the vilest character, they



will rejoice in every attempt which may be made to counteract their mischievous tendencies. This folio sheet periodical at one halfpenny monthly is full of pictures and sprightly anecdotes, just adapted to catch the attention of the rough lads that attend ragged schools, or other young urchins who wander in our streets or fields uncared for and untended by any. For such outcasts some such attractive sheet was much needed, and this is the very thing for them. We have here the twelve numbers for last year done up in stiff covers with a facsimile of a letter from the Earl of Shaftesbury to the Editor, wishing him all success. But why call it *Band of Hope Review*? We advise the Editor to drop the last word for obvious reasons. A thousand-fold success to it!

*Aims and Ends* — Glasgow: Maclehose. London: Hamiltons. Third thousand. Ninepence.

WE should have been glad to hear that thirty thousands of this little book had found their way into the hands of young people in christian families, for to them it appears peculiarly adapted, by the virtuous and soundly religious principles which it advocates and recommends.

*Saturday and Sunday. Thoughts for both.* Glasgow: Maclehose. London: Hamiltons.

THIS neat volume appears to be made up of three smaller ones — *Aims and Ends*, *Spare Moments*, and *Green Leaves*. For the reasons already mentioned in noticing the first of these, we cordially give the whole our hearty commendation.

## Correspondence.

### WHY I DO NOT BRING MY CHILDREN TO BE BAPTIZED.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Some five or six years ago, a little book was placed in my hands for perusal, and if I thought proper, to make some reply to it. It had been given by the rector of the parish to one of my hearers, on whom he had called and held some conversation respecting infant baptism. It was "The churchman's answer to the question, Why do I bring my children to be baptized?" and contained several reasons supposed to justify the practice. Circumstances, at that time, prevented my giving much attention to it; I, however, began a short paper on the subject; it was afterwards laid aside, and has often since turned up amongst others, and I have many times thought the first opportunity I would put pen to paper again, which I have now, and here present your readers with the result in the form of a letter to you. It is not a reply to the book, but simply "The baptist's answer to the question, Why I do not bring my children to be baptized?" The reasons I shall give are few and plain, and I hope to the point.

1. Because the New Testament does not command it.—It is throughout silent on infant baptism, but clear, full, and convincing on the immersion of believers. Christ did not enjoin the former in his commission; the Apostles did not practise it; not a single parent, that we read of, ever brought a child to Christ or to his disciples to be baptized. We therefore conclude it is not required of us.

2. Because it is a human ceremony. That which is not authorized by the Bible is not of God, but of man; and as it is professedly not a civil, but a religious ceremony, and one that affects the conscience, as every practice involving religious sentiments must, I entirely disapprove of it, and am bound by principle to oppose it.

3. Because of the erroneous influence it is likely to have. Its operation, both on the minds of parents and children, being often baneful. Many indulge the delusive notion that the eternal safety of the child depends on this ceremony. Many teach, and many believe in the saving efficacy of this rite, rather than in the cross of Christ. How often has the clergyman been hastily sent for to baptize the dying child, lest it should die

without it, and so be lost? This is painful proof of its delusive power.

4. Because we should have scripture reasons for every such religious engagement. The Bible is our spiritual adviser and director, and so what it commands we are obligated to practise, but what it does not require of us we cannot be wrong in not attending to. Were I to practise it I could give no scripture reason for it, because I cannot find any, and so must be acting contrary to the Bible. It may be said, but it is not forbidden though not commanded. It is virtually so, though not in so many words, for the command that enjoins baptism on believers, virtually forbids those not possessed of faith to be baptized.

5. Because children can be as well educated without it. Some think it is likely to have much influence on their future training; but why or how we have yet to learn. Parental affection that prompts to care for our children's welfare, will induce us to see to their early and consistent training. Those who feel their responsibility aright will be studious properly to discharge it.

6. Because the reports of baptisms in the New Testament, and the practice our opponents plead for disagree. They do so both as to the persons baptized, and as to the manner of their baptism; and both of these are of importance—because without them it cannot be valid baptism. Repentance for sin, and faith in Christ for pardon and salvation, are requisite in the candidate eligible for baptism; and to every candid reader of the New Testament, it is plain that immersion, and none other, is scripture baptism.

7. Because it does not agree with the spiritual constitution of the church of Christ. The present dispensation is eminently spiritual; and the subjects of Christ's kingdom, the members of his church, are born of the Spirit; and those who have not the Spirit are not qualified for baptism. Some tell us that baptism regenerates them; but the New Testament teaches that regeneration must precede baptism.

8. Because of the inconsistencies frequently connected with it. How often clergymen connect it with temporal benefit. Unless, say they, you have your children baptized, you cannot have any benefit from the rent or clothing

club, or of the parochial charities. Thus they would make temporal gain the motive for religious service; a principle the Bible ever reprobates, and those who try to influence persons in this way must be very wrong in the attempt.

9. Because it is frequently attended with immoralities. Mr. Slee says, in his farewell sermon, on leaving the Church of England, "Whoever seriously reflects upon the feasting, drinking, and merriment so common at many christenings, will be persuaded that it is not looked upon as a divine ordinance among the clergy and their people."

10. Because of the strange requirements of sponsors. The religion of Christ is personal—parents cannot be religious for their children, nor children for their parents. Mr. Knibb said, "I will tell you what made me a baptist; for I was once an independent, and I am well aware they would not blame me so much if I were so still. I asked myself, what right my father had to make me believe that on which I could not think. The baptist principle within me, sprung from the inherent right which every human being has to think and act for himself. I considered that my parents, though I loved them tenderly, robbed me of my birthright, when they took me in their arms to the baptismal font. I am persuaded that baptism on a profession of faith in Jesus Christ is not merely in accordance with the revealed will of God, but with that right which we all possess, to know before we act, and to believe before we profess."

11. Because the practice tends to confound the church and the world. Baptized infants in some sense are reckoned members of the church of Christ, yet as they grow up they give plain evidence that their hearts are still of the world. One design of true baptism is to present the distinction between the church and the world; but if it is administered to those incapable of faith, then the design is made void.

12. Because infants, dying in infancy, are saved by the mediation of Christ, and not by the ceremony of baptism. That Christ receives dying children to heaven, is no argument that we should receive them to baptism;—he, by his grace, makes them meet for heaven; but according to his direction, without faith, they are not entitled to baptism.

*Blunham.*

W. ABBOTT.

## ONE BAPTISM OR MANY ?

To the Editor of the Baptist Reporter.

DEAR SIR,—Your Reporter is our book of reference on subjects connected with the baptist cause, and its monthly appearance is hailed with pleasure. Seeing that persons desirous of information occasionally ask a question, which is kindly answered, I now take the liberty of asking—Is the fifth verse of the fourth chapter of the Epistle to the Ephesians, “One Lord, one faith, one baptism,” rightly translated? I am induced to ask, for having no knowledge of Greek myself, and having, on more than one occasion, when quoting a passage of scripture in support of an argument, been met with the assertion, “that is a mis-translation,” “that is an interpolation,” &c., and not being a Grecian, I could not contradict it.

If rightly translated, how widely different in our country is the practice

from the precept. In the ninth chapter of the Acts, the Apostle Paul’s baptism is recorded; in the tenth, Cornelius and her friends; in the sixteenth, Lydia and her household, and the Phillippian jailor and all his house—but it is needless to multiply examples. These were all believers; and it is therefore evident that believers only were baptized by the apostle; and this, then, must be the *one baptism* referred to above. And infant sprinkling, without regeneration, as practised by dissenters of some denominations, is *baptism* No. 2. And infant sprinkling, with regeneration, as practised by the Church of England and of Rome, is *baptism* No. 3.

How many more there may be I presume not to know; but pray tell me if the verse, as above, if rightly translated, should or should not stand as follows to accommodate all, “One Lord, one faith, many baptisms,” and you will much oblige  
G. P.

## Christian Activity.

### AUSTRALIA.

THE vast regions which now pass under this name are being fast peopled from England and Scotland; and we cannot bear of thousands departing every month without deep concern for the spiritual welfare of themselves and their children. Christian activity has already followed them with Bibles and preachers. We rejoice to notice the zeal of the Free Church of Scotland in this matter.

At a meeting in Edinburgh, when ten more missionaries were sent out by the Free Church, Dr. John Bonar observed:

“We have as yet, I fear, no adequate idea of the importance or even largeness of the field on which these labourers enter. We are founding an empire, and these brethren go to labour with those who are called to the great work of forming the principles of that future empire. Villages, cities, and districts are rising up day by day. The rapidity of growth demands corresponding earnestness of exertion. The one city of Melbourne—which had no existence only sixteen years ago, and was a pendicle of New South Wales at a

still later date—now emulates this very city (Edinburgh), the slow growth of ages, in numbers and in wealth. An intelligent person said this day, that he could scarcely estimate the inhabitants of Melbourne at less than 100,000, and the rental drawn is supposed to be about a million annually. Crowded ships arrive every day in the Bay, and leave their hundreds and their thousands. These are from all lands and of all characters. Into the midst of these thousands bent on money—multitudes of them without any principle, and multitudes with the reverse of every principle—our countrymen are thrown—the old, the poor, the weary, the young, the inexperienced. Surely it is most needful to send ministers who may watch over them; surely these ministers need much of the spirit of wisdom, and of power, from on high; and most meet, therefore, it is that we should unite together in prayer for them.”

Principal Cunningham, addressing the missionaries, said:—

“It is just about a century and a half—the year 1705—since the first presbytery met in the New World, in

the city of Philadelphia. That presbytery consisted of seven ministers. Four of them were from the north of Ireland; two of them were from Scotland; and one from New England. These seven men formed the first presbytery in the New World. That was the first attempt at Presbyterianism. These seven men are now represented by between four and five thousand Presbyterian ministers, who are now, at this day breaking the bread of life to millions of our fellow-men, and who are, we may safely say, among the most intelligent, the most active, and enterprising men in the service of God on the earth, for so the Presbyterians of the United States may be described. Such a prospect, if you are worthy of the places you are about to occupy, you may not unreasonably entertain and expect to fill; and this consideration is fitted surely to deepen your sense of responsibility in the circumstances in which you are placed, and may contribute somewhat to animate and regulate your exertions."

Dr. Candlish remarked:—"We cannot doubt that in the Australian continent the Anglo-Saxon race are destined to repeat again the great experiment of America. And when we consider the position of the Australian continent, the easy access which will be had to a vast extent of the dominion of satan, we may expect a vast outgoing of missionary zeal from that very continent, if we only now manifest missionary zeal towards the people who are settled there. There are various considerations that should tend to keep alive an interest in this continent. There is one obvious to all, and it comes home to your hearts. I suppose there will be but few families indeed who will not have some connexions going out or gone out to Australia. Already a large portion of the families of this city and of Scotland have connexions there, and the thing will go on and spread. The tide of emigration is only beginning to flow, and in a short time the whole population of this country will be knit by ties of kindred to the population of Australia. And whether would you have your sons, or your daughters, or your friends, going forth to that country exposed to those influences which secularise and corrupt, or would you have them going forth to be subjected to a higher and holier tendency?"

#### DESPERATION OF INFIDELITY.

LITTLE incidents sometimes betray great secrets. The following fact, sent by one of our correspondents, not only reveals the desperate wretchedness to which infidelity reduces its victims, leaving them without one gleam of hope, and thus depriving them of every motive to struggle manfully against adverse circumstances, but it shews the necessity which exists for christian effort to step in and pour the balm of its consolation on the troubled soul, healing all its diseases, and invigorating it with renewed strength to combat with trouble, teaching it to look for help from God, whose arm is able, and whose heart is willing, to aid all them that trust in him.

"I had just been shaved, and was putting on my stock, when a man came in and took the seat I had just risen from. I was standing with my back to him. The barber evidently knew him and his circumstances; but I had no recollection of ever having seen him before. The barber said to him, 'Well: how are things going on with you now?' He replied, 'Worse and worse; my wife is ill, and all the children, and my goods are seized. I would just as leave go and throw myself off the bridge into the river as go home!' A deep feeling of pity for the poor man, and gratitude to Him that made me to differ, came over me. I spoke aloud, with solemnity, 'Happy is the man that hath the God of heaven for his help in time of trouble!' He answered, at the same time striking his breast vehemently, 'Sir, that I am destitute of; but I know it is truth. My wife's relations were religious people, and by that means I was introduced into many religious families. I there saw cleanliness, economy, affection, and comfort. To my shame I speak it, I was presented with more than twenty pounds worth of good books, by a relation of her's, when we were married, which I never read, but sold them, and spent the money in waste. I have associated with all classes of society, from the peer to the beggar, and have joined in their festivities and amusements. What they call pleasure is all a deception. They know nothing of real happiness. I am certain, by my own observations and experience, that there is no happiness but in real religion.' Other persons coming into the shop put a stop to any

further remarks. I made inquiry in the neighbourhood concerning him, and found he was a master tradesman in a small business. A young man, a tract distributor, informed me he had been the most violent opponent he had ever met with. He soon left the locality,

and I never heard anything more of him. Thus we see, to the present day, the truth of God's word verified as spoken by his servant Moses thousands of years ago, 'Their rock is not as our Rock, even our enemies being judges!'  
A MECHANIC."

## Narratives and Anecdotes.

THE LATE REV. W. JAY OF BATH, was born at Tisbury, in Wiltshire, in May, 1769—a year which gave birth to many celebrated characters, among them being the Duke of Wellington, Napoleon Bonaparte, and Sir Walter Scott. Mr. Jay's parents were persons in humble circumstances, and he himself, in his younger days, laboured as a mason's boy. At a very early age he exhibited considerable talent as an extempore preacher, and was placed under the care and tuition of the Rev. Cornelius Winter, of Marlborough, a dissenting minister, who was much engaged in preparing young men for the pulpit, and whose life, written by Mr. Jay, has had a large circulation. A mere youth when he began to preach, not having attained his sixteenth year, his first public attempt at a sermon was made in the village of Ablington, in Wiltshire; he has stated in one of his publications, that before he was of age, he had delivered nearly one thousand sermons. At first he preached at various small places in the same part of Wiltshire, and for nearly a twelve month he officiated as the minister of Lady Maxwell's Chapel, at the Hotwells, Clifton. In the year 1791 he was settled as the minister of Lady Maxwell's Chapel, in this city, having previously for many months preached there. He married about the year 1790, the daughter of Mr. Coombs, a respectable miller, resident in the village of his birth, and by her had, we believe, three sons and three daughters. Mrs. Jay died a few years ago, and the deceased afterwards married Miss Head, of Bradford, who survives him. Mr. Jay continued to be the minister of Argyle Chapel until January last, the ministry then having been prolonged during the remarkable period of 62 years. In January, 1841, when Mr. Jay had completed the fiftieth year of his ministry

at Argyle Chapel, the Jubilee was celebrated by religious services in the chapel, and by a social meeting which was held in the Assembly-rooms. This latter took place on Tuesday, the 2nd of February, 1841. As many as 820 persons breakfasted together, and a testimonial of respect was presented to Mr. Jay; it consisted of a silver salver with an appropriate inscription, and a purse which contained £650. His resignation of the pastoral duties at Argyle Chapel occasioned a disunion among his people, which resulted in a secession of a large number, who now assemble for worship in the Assembly-rooms. During 1853, he occasionally preached at Bradford (in which town he has, since his second marriage, frequently resided), at Bratton, and other small places in the neighbourhood; and, not long before his death, he preached at the chapel near the residence of the Earl of Ducie. Within the last month of his life he expressed a wish that he might be once more permitted to preach in Bath, intending, if his desire were gratified, that the Vineyards Chapel should be the place of his final pulpit ministrations. This satisfaction was not, however, permitted him. For three or four weeks he was confined to his house in Percy-place, gradually sinking till his death, which took place on Tuesday evening, Dec. 27th, 1853, in the 85th year of his age.

DEATH OF CARDINAL WOLSEY.—The morning after All Saint's day (Friday, 2nd of November), the Earl of Northumberland, attended by a numerous escort, arrived at Cawood, where the cardinal was still residing. He was the same Percy whose affection for Anne Boleyn had been thwarted by Wolsey; and there may have been design in Henry's choice. The cardinal eagerly

moved forward to meet this unexpected guest, and impatient to know the object of his mission, took him into his bed-chamber, under the pretence of changing his travelling dress. They both remained some time standing at a window without uttering a word; the Earl looked confused and agitated, whilst Wolsey endeavoured to repress his emotion. But at last, with a strong effort, Northumberland laid his hand upon the arm of his former master, and with a low voice said: "My lord, I arrest you for high treason." The cardinal remained speechless, as if stunned. He was kept a prisoner in his own room. The unhappy prelate was conducted to Sheffield Park, the residence of the Earl of Shrewsbury. Some days after his arrival, the faithful Cavendish ran to him, exclaiming: "Good news, my lord! Sir William Kingston and twenty-four of the guard are come to escort you to his majesty."—"Kingston!" exclaimed the cardinal, turning pale, "Kingston!" and then, slapping his hand on his thigh, he heaved a deep sigh. This news had crushed his mind. One day a fortune-teller, whom he consulted, had told him: "You shall have your end at Kingston;" and from that time the cardinal had carefully avoided the town of Kingston-on-Thames. But now he thought he understood the prophecy. Kingston, constable of the Tower, was about to cause his death. They left Sheffield Park; but fright had given Wolsey his death-blow. Several times he was near falling from his mule, and on the third day, when they reached Leicester Abbey, he said as he entered: "Father Abbot, I am come hither to lay my bones among you;" and immediately took to his bed. This was on Saturday, Nov. 26. On Monday morning, tormented by gloomy forebodings, Wolsey asked what was the time of day. "Past eight o'clock," replied Cavendish.—"That can not be," said the cardinal, "eight o'clock—No! for by eight o'clock you shall lose your master." At six on Tuesday, Kingston having come to inquire about his health, Wolsey said to him: "I shall not live long."—"Be of good cheer," rejoined the Governor of the Tower.—"Alas, Master Kingston," exclaimed the cardinal, "if I had served God as diligently as I have served the king, he would not have given me over in my gray hairs!" and then he added

with downcast head: "This is my just reward." What a judgment upon his own life! On the very threshold of eternity (for he had but a few minutes more to live) the cardinal summoned up all his hatred against the Reformation, and made a last effort. The persecution was too slow to please him: "Master Kingston," he said, "attend to my last request: tell the king that I conjure him in God's name to destroy this new pernicious sect of Lutherans." And then, with astonishing presence of mind in this his last hour, Wolsey described the misfortunes which the Hussites had, in his opinion, brought upon Bohemia; and then, coming to England, he recalled the times of Wickliffe and Sir John Oldcastle. He grew animated; his dying eyes yet shot forth fiery glances. He trembled lest Henry VIII., unfaithful to the pope, should hold out his hand to the reformers. "Master Kingston," said he, in conclusion, "the king should know that if he tolerates heresy, God will take away his power, and we shall then have mischief upon mischief—barrenness, scarcity, and disorder to the utter destruction of this realm." Wolsey was exhausted by the effort. After a momentary silence, he resumed with a dying voice: "Master Kingston, farewell! My time draweth on fast. Forget not what I have said and charged you withal; for when I am dead, ye shall peradventure understand my words better." It was with difficulty he uttered these words; his tongue began to falter, his eyes became fixed, his sight failed him; he breathed his last. At the same minute the clock struck eight, and the attendants standing round his bed looked at each other in affright, or to preserve it in the church, he had. It was the 29th of November, 1530. Thus died the man once so much feared. Power had been his idol: to obtain it in the state, he had sacrificed the liberties of England; and to win it fought against the Reformation. Ambitious, intriguing, and impure of life, he had been as zealous for the sacerdotal prerogative as the austere Becket; and by a singular contrast, a shirt of hair was found on the body of this voluptuous man. The last throbs of his heart called for victims; the last words from his failing lips, the last message to his master, his last testament was—Persecution.

*D'Aubigne.*

**DRINKING EXPENSES.**—It is a fact worthy the attention of every political economist, that the sum expended in intoxicating liquors in this country actually exceeds the value of our exports, the former being 70 millions, the latter 65 millions; of the 70 millions thus expended, Mr. Porter estimates that 49½ millions come from the pockets of the working classes! For that class to persist in their use, does indeed appear the very height of infatuation; and yet how often do we find an individual squandering money needed to furnish his family with decent apparel, whilst a few yards from his dwelling the tailor and the shoemaker are in want of employment. Few persons who habitually indulge in intoxicating drinks are aware of the amount they needlessly waste. The man who thus spends 3d. per day,

literally throws away 7s. per month, which if put into the deposit department of the Life Assurance Society, would amount in five years to £24. 2s. 0d.; in ten years to £52. 2s. 6d.; in twenty years to £122. 6s. 0d.; in fifty years to £513. 0s. 0d. What then can be said of those individuals who squander four times the amount named; for unhappily it is too well known that many, even working men, expend 7s. per week in drink. That any toiling artizan should squander in his life-time the worth of £2000, in intoxicating drink, does indeed appear incredible; such, however, is the fact. There are thousands who heedlessly waste sufficient to enable them to spend their old age in plenty and in ease, who at that time will have no alternative but the union-house or starvation.

## Baptisms.

### FOREIGN.

**UNITED STATES**—A few days ago we received a letter dated, Quincy, Illinois, Feb. 10, 1854, from a resident in that city, who was formerly engaged as a compositor in the office of the *Reporter*. He says:—"This is a great country. I came here to farm, and after labouring hard for two years and a half, I gave it up as being out of my latitude; for I laboured under difficulties, and did not make much progress." He then engaged as a printer, and has now a printing office of his own. In this letter he gives some information respecting the proceedings of the baptists in that city, which may seem surprising to some of our readers. Truly we do not do so in England, and we do not think we should altogether do right if we did. However, our readers must form their own opinions after reading the following:—"The baptists in this city have been holding revival meetings for several weeks past, preaching every night, and baptizing every sabbath, sawing the ice in the Mississippi river when it was sixteen inches thick, for the purpose of immersing the candidates. Does not this beat England? The ice would hang on the garments of the candidates and freeze everything they had on, and they would

all stand at the river side till the whole were baptized to the number of eighteen, twenty, or more; and yet I have not heard of one taking cold out of the seventy-seven baptized. The meeting-house has been thronged every night, and great numbers have gone up to the penitent form, and all that were prepared were baptized on the following sabbath. It is to be hoped they will hold fast to their profession, and do honour to the cause of Christ."

### DOMESTIC.

**CAMBRIDGE, Zion.**—Our pastor gave the right hand of fellowship at the table of the Lord, on March 5, to six candidates, four of whom were baptized by him on Lord's-day, Feb. 19. One of the other was dismissed by letter from another church; the other is a teacher in our sabbath school, who was baptized on Lord's-day, Feb. 26, by his father, a respected baptist minister in Norfolk. One of the four baptized on Feb. 19, is the daughter of one of our deacons, twelve years of age; this is the fourth young person in that family in twelve months. "Instead of the fathers shall come up the children." The prosperity of our "Zion" constrains us to exclaim, "What hath God wrought!" J. J. A.

**KINGSBRIDGE.**—On Tuesday, March 21st, after an address from the words, "If ye love me, keep my commandments," our pastor, Mr. Tuckett, baptized three persons. The cases were rather extraordinary. One, a young lady of a Church-of-England family, who was brought to decision at the baptism of her sister in September last,—another was sister to one of our deacons, who, some years ago, had been *sprinkled on profession of faith*, but having now been taught a more scriptural way, she hesitated not to follow the example of her Lord and Saviour.—The other was our pastor's wife, who had long hesitated from educational prejudice, being the daughter of an Independent minister. We have had no baptisms reported for some time. Oct. 27th, 1853, Mr. Tuckett baptized three females; one from the village church of Malbro'—two from the world—and a brother from one of the Methodist branches. Sept. 16th, after solemn addresses and prayers, Mr. Tuckett baptized three females; one of whom, six months before, could not be persuaded to enter a dissenting place of worship. We should have more baptisms to report, Mr. Editor, if the church—the bride—oftener said come. J. G. H.

**HEYWOOD, Rochdale Road.**—On Lord's-day evening, March 5, Mr. F. Birtcliff, our new minister, administered, for the first time, the ordinance of believers baptism, when six candidates were immersed. One of the number had been a member with the Independents several years; the rest were from the school and congregation. Good order was preserved, and a great number of strangers witnessed the ordinance. It was a truly solemn and interesting service. A gentleman who had been a member of the Church of Scotland, and who saw the ordinance administered for the first time, observed that he was most forcibly struck with its being in accordance with scriptural precept and example. If all is well, on what is called Good Friday, April 14, Mr. Birtcliff will be ordained to the pastorate over us. J. F.

**BLUNHAM, Beds.**—Mr. Abbott, after a discourse on the Great Commission, baptized two believers in Jesus, March 19. One of these was a young woman, lame, and often afflicted; but constrained by the love of her Lord, she thus publicly ventured to avow her attachment to him and to his cause.

**LEAMINGTON.**—On Lord's-day, Feb. 5, I was at this town, and went, as I always do when there on the sabbath, to hear Dr. Winslow. I was glad to find, on entering the chapel, that the baptistry was open, and witnessed the immersion of two young candidates, I believe from the sabbath school. It was a solemn scene. Not one of all the vast assembly moved from his place. There was the most perfect order and stillness I ever witnessed. It was truly the scene of a burial. I wish all our baptisms, in all our places, were as orderly and as quietly conducted. The effect would be far more impressive. I was told that they usually have a baptism every month. Dr. W. has the largest congregation, I believe, in Leamington, and the Lord appears to be blessing his labours abundantly. J. H.

**WATERBARN, near Bacup.**—Our pastor, Mr. John Howe, baptized three young disciples on a profession of faith in our Lord Jesus Christ, March 5. Two were females from our sabbath school; the other is a young man who teaches a day school in connexion with the Association Methodists. Others are inquiring for the good old way. We have lately held a series of revival meetings, which were well attended, and members of the church addressed the meeting in succession. They seem to have promoted a good feeling. J. C.

**BRADFORD, Yorkshire—Infirmiry Street.**—On the evening of sabbath-day, Feb. 19, after a sermon by Mr. Sole, pastor of the church, three believers were baptized in the Divine names. A large congregation was present, and a deep feeling of interest was evidenced. Three candidates were also immersed on the first sabbath in December last, and received into the church on the same day.

**TENBURY, Worcestershire.**—After a sermon by our pastor from the words, "Why baptizest thou?" one young female was immersed. During the service, a Wesleyan, annoyed by quotations from pædobaptist authors, abruptly left the chapel. A. W. H.

**SHEFFIELD, Eldon Street.**—Two females were baptized and added to this church on March 5. Both these friends were brought up amongst pædobaptists—one of them having been for many years in connection with the Church of England. D. T. I.



**MANORBEAR, Pembrokeshire.**—Our pastor, Mr. Evans, after a discourse from "Leaving us an example that ye should follow in his steps," baptized eight believers according to the divine pattern, Feb. 26. Three of them were a man, his wife, and daughter. There was also another man and his wife. The others were three young females,—one the daughter of one of our deacons. This was an open-air service, and the weather being exceedingly favourable, an immense concourse of people assembled, many of whom listened with deep interest to the advocacy of our views—the baptists being somewhat a strange sect here. We have several enquirers, and hope to be able soon to report again. Our earnest prayer is that these may be only the first fruits of a glorious harvest. J. T.

**SAFFRON WALDEN, Upper Meeting.**—Our pastor, Mr. W. A. Gilson, baptized three persons on a profession of their faith in Christ Jesus, March 5. One was a young woman who had been a scholar. Another was one who having tasted that the Lord is gracious, desired to follow him in his own way. The other was an aged woman of about seventy, who had been for many years a member of an Independent church in the neighbourhood. S. H.

**ANDOVER.**—Our pastor, Mr. Crofts, after preaching from, "Is there not a cause?" on Lord's-day, Feb. 12, immersed a young female candidate on a profession of her faith in Jesus. Since our pastor came amongst us in September, 1851, we have had several baptisms which have not been reported. Among the candidates were Primitives and Reformers; a village preacher from the Independents; and another from the Primitives. T. N.

**LITTLE STAUGHTON, Beds.**—We have had several baptisms here which have not been reported,—one in May of last year, and another of three married females in August. On the first day of this year a widow of fourscore thus professed her love to the Saviour of sinners, by cheerfully following his footsteps into the watery tomb. She rejoiced with great joy, and we rejoiced with her. J. D. W.

**SUTTON-IN-ASHFIELD, Notts. General Baptists.**—We baptized a female believer who had been a Wesleyan nine years, on Feb. 5th. We hope soon to repeat the service. J. E.

**WIGAN, Scarisbrick Street.**—On Thursday evening, March 9, we had the pleasure of witnessing the baptism of six young persons. Four males and two females. Owing to the indisposition of our pastor, the ordinance was administered by Mr. Dawson of Liverpool. Our new chapel, which was opened last Oct., was crowded by an attentive audience, and Mr. Dawson's address was well calculated to carry conviction to the minds of the attentive assembly. The fact that four out of the six are connected with our sabbath school, and that the other two have both been scholars in it, adds another tribute to the value and importance of sabbath schools, and is calculated to afford much encouragement to all who are engaged as sabbath school teachers. W. P.

**BACUP, Irwell Terrace.**—In the afternoon of Lord's-day, Feb. 26, a very large audience was convened in our chapel to hear the gospel and witness the administration of one of its ordinances; when Mr. Mitchel, after preaching, descended into the baptismal waters and immersed two believers in Christ, both of whom were received. May all amongst us who are converted to Christ follow their example. D. L.

**REDRUTH, Cornwall.**—After a discourse by our pastor, Mr. Evans, Jan. 8, six believers were baptized on a profession of their faith in the Son of God. On Feb. 12, nine more followers of the Saviour were buried with him by baptism into death. We had crowded and attentive audiences, which took, apparently, a deep interest in the solemn proceedings. J. R. S.

**BANBURY.**—On Wednesday evening, March 15, five persons were baptized by Mr. Henderson. One of the number, an aged female, will remain with the community with which she has long been associated. The remaining four will be received into the church. W. C.

**GLASGOW, Nelson Street.**—Since our last report in January, four more believers have put on Christ by baptism. These were added, and others are moving towards us, and, we hope, will soon be with us. J. R.

**HENLEY-IN-ARDEN.**—On the evening of Lord's-day, Feb. 5, our pastor, Mr. Bottomley, baptized the daughter of one of our deacons. We had a good congregation, much attention, and the best order. B. S.

LONDON, *Shouldham Street*.—On Lord's-day evening, Feb. 19, our pastor, Mr. W. A. Blake, baptized three male candidates—one a London City Missionary. Mr. Baker, a member of the church, preached, on the occasion, a farewell sermon, having accepted an invitation to become the pastor of the ancient baptist church at Cranbrook, Kent. The chapel was filled to overflowing. J. E.

LONDON, *Eagle Street*.—On Lord's-day, Feb. 26th, our pastor, Mr. F. Wills, baptized four female candidates; and on Lord's-day, March 5th, these, with two others, were received into fellowship with the church.

NEWCASTLE-ON-TYNE, *Newcourt*.—On Lord's-day morning, March 5th, after an appropriate discourse by Mr. Davies, pastor, four believers put on Christ by baptism. Two were youths, to whom, and the other candidates, Mr. D. previously addressed quotations from sacred writ. The whole service was deeply solemn and very interesting, and was witnessed by a numerous congregation. J. P.

SALFORD, *Great George Street*.—We had a very interesting service here on Feb. 26, when our pastor, Mr. Dunckley, baptized a soldier belonging to the 7th Fusileer Guards, which regiment is about to proceed to Turkey. It may be naturally supposed that much interest and sympathy was excited by the circumstance. I hope to report again next month. F. C.

CRAYFORD, *Kent*.—On sabbath evening, Feb. 12, after a sermon by Mr. C. H. Hosken, pastor of the church, the eldest daughter of Mr. Harris, deacon of the baptist church, Prescott Street, London, was baptized. It is worthy of remark that the candidate is great granddaughter of the late Abraham Booth. E. M.

DUFFIELD, *near Derby*.—A man and his wife were baptized here on the first sabbath in March, after a discourse by our minister, from "What doth hinder me to be baptized?" In the afternoon they were added at the Lord's table. S. J.

SAUNDERSFOOT, *Pembrokeshire*.—Our pastor, Mr. B. Lewis, immersed four believers in the presence of a large assembly, on Lord's-day afternoon, March 5. One had been a member of the Independents. Three others were previously baptized, but not reported. T. H. E.

PEMBROKE, *English*.—Four believers in Jesus made a public profession of their faith in him by being baptized in his name, March 12. Mr. Jones, our minister, opened the service, and Mr. Phillips of Moliston, preached, and then immersed the candidates. We have five more candidates. J. D.

[Notwithstanding all we have said, some of our friends persevere in sending reports of baptisms with only their initials attached. This year we have received "G. I.," who mentions a baptism of three at Haverford-west, and "J. S.," who tells us of a baptism at Germansweek, Devonshire, of seven persons in a river. This latter place we do not find in the "Manual," and presume that it is a branch of the church at Hatherleigh. How is it that these friends cannot see that it would be very indiscreet in us to publish any intelligence without the address of the party sending it as our voucher in case of need? Were we to do so, we should be open to imposition. And we are the more cautious, as attempts have been made, more than once, to impose false reports upon us, which, had we published them, would have brought the baptists into contempt. We refer, especially, to a person who adopted the signature of "G. R." of Bath. But on inquiry in that city, we discovered that he was a bookseller there, and a zealous advocate of anti-baptist views. Our friends need not be afraid of confiding their names and residence to our knowledge. We should not print them in full, but only their initials, as may be seen in our columns every month. We hope we shall not, after this full explanation, be troubled any more with these bare initial signatures. However, if they are sent, they will not be used; and the writers have now fair warning that they may as well spare both their pains and their money. We wish it to be understood that these remarks apply to the communication of all kinds of intelligence.]

Whilst noticing reports of baptisms, as we have a little space left, we would just express our desire that some of our correspondents would give us a little more information respecting them; for there are usually some circumstances attending them, which it might be well to notice. We mention this because some of the reports are very bare indeed of incidents. We want no pompous parade of the proceedings, but simple facts, the publication of which might be useful. And we again remind some of our readers, that frequently baptisms are taking place amongst them which are never reported at all. We want more reports of baptisms.]

## Baptism Facts and Anecdotes.

### PÆDOBAPTIST MISTAKES.

OUR Pædobaptist friends often charge us with laying too much stress on the ordinance of baptism. We are continually and solemnly charged with investing it with an importance which the Scriptures do not warrant, by making it not an appendage, but an element of the Christian character. Now we asseverate that this is wide of the mark—a strange mistake. Instead of giving any undue prominence to that ordinance, we hold to it in that very order in which the Master has placed it: among the external acts—perhaps the first link in the chain—of christian obedience, flowing from christian character, and not preceding or creating it. So that, instead of making baptism an element of christian character, we would not administer that ordinance to any but one whom we believed to possess all the elements of christian life—till he believes, and gives some evidence that he is already a christian. We, therefore, baptize none who do not give indication of having passed from death unto life; and, therefore, cannot be charged with attaching undue importance, or looking for any communication of light or power in connection with the administration of that ordinance.

Hence it is that we do not see neither necessity nor propriety in baptizing those whom God hath visited and blessed at the eleventh hour. We tell that individual that baptism is an act of christian obedience, but an obedience only to be rendered in its proper sphere; that its leading design is, publicly to avow attachment to Christ; but that sphere of obedience is not the dying pillow, and that object is not to be attained, or, at least, not to be observed amid the last quiverings of departing life. We, therefore, gaze upon our friend as we behold him approaching the verge of eternity; all anxious to catch from his lips the words of hope; but we do not speak of baptism, nor speak of its efficacy, no more than we should think of urging the giving of alms, or clothing the naked, as a duty incumbent and essential with the beggar at the rich man's gate.

We see our infants sinking with disease; we prepare to give the loved ones up; we anticipate their entrance into

heaven, and rejoice in the Lord; but, do we drag in baptism, and give it an importance, we might say eternally, by connecting with it, in some way, the destiny of that infant?—No. Who then lays the stress on that ordinance?

In the circular letter of the Association of the Congregationalists of New England, some years since, it was gravely stated, that among the degraded criminals of our country, few had been baptized in infancy; and the inference drawn was that baptism had changed the whole character of those who had received it, so as to affect their whole destiny. And this is often introduced and urged by those very persons who will charge baptists with making too much of baptism!

*Toronto Christian Observer.*

### BAPTIZING THE CRIMINALS.

MR. ISAAC JONES, in his first lecture on the History of the Dissenters in Bristol, says, "I will close this affecting narrative with an anecdote of a more lively nature. I have already said, I have no doubt that the place in which these martyrs suffered was the same which has been so long the place of execution. On this spot is a very large square stone, cut hollow in the top—I suppose it to have been the bore of an ancient cross. The Rev. James Davies, formerly pastor of the Independent church in Bridge Street, told me, that a gentleman of Bristol was pointing out to a stranger what was remarkable about the city, and among other things this spot so fatal to many transgressors against the law. 'And pray,' said the stranger, 'what is this great stone for?' 'Why,' said the other, 'it is for any criminal coming here to be hanged who has not been baptized, that he may be, and so go out of the world a christian.' 'But what if a baptist should come here? its not deep enough to immerse him in,' said the stranger. 'Oh!' added the gentleman, 'but they never come here.'" Mr. Jones says, "as this anecdote came from a pædobaptist, it is surely allowable to tell it; and indeed it bespeaks the liberal mind of the relation, who, I remember, laughed heartily at it himself."

## SWINDON. L. M.

*J. Deacon.*

Come, dear - est Lord, de - scend and dwell, By faith and love, in ev' - ry breast;

Come, dear - est Lord, de - scend and dwell, By faith and love, in ev' - ry breast;

The first system of the musical score for 'Swindon' consists of four staves. The top two staves are for the vocal line, and the bottom two are for the piano accompaniment. The music is in 3/2 time and G major. The lyrics are: 'Come, dear - est Lord, de - scend and dwell, By faith and love, in ev' - ry breast;'. The piano part features a steady accompaniment with chords and moving lines in both hands.

Then shall we know, and taste, and feel, The joys that can - not be ex - press'd.

Then shall we know, and taste, and feel, The joys that can - not be ex - press'd.

The second system of the musical score continues the piece. It also consists of four staves (two vocal, two piano). The lyrics are: 'Then shall we know, and taste, and feel, The joys that can - not be ex - press'd.'. The musical notation continues with similar rhythmic and harmonic patterns as the first system.

## Religious Tracts.

### DONATIONS IN AID OF OUR GRANTS.

SINCE the notice on the 86th page of our last number appeared, we have received a note from a friend in Liverpool who offers us facilities for forwarding donations of tracts to Australia. He says:—

"I called the attention of Mr. Buck, formerly baptist minister at Rotherham, to your remarks in the *Reporter* for March, and he most cheerfully offers his services in forwarding, at any time, a parcel of Tracts for distribution in Australia, as he meets, on board the different Australian vessels in which he holds religious services, persons of different denominations who most readily would put a parcel in their boxes."

This is just what we wanted, and we shall gladly avail ourselves of Mr. Buck's kind offer of assistance.

We did not expect to find many who were immediately willing to follow the example of the generous friend mentioned in our last. We know that the baptists generally are slow to move until they are satisfied of the propriety of any undertaking. But we shall wait patiently under the consciousness that our desire is only to do good and extend the knowledge of our scriptural principles. Time may be required to show the utility of the proposal, but as it is developed by facts and circumstances, we have no doubt of receiving ultimately, approval and assistance. In the meantime we shall continue to report progress from time to time. All we ask for is such aid as any who approve the design may feel themselves competent to give, whether the amount be smaller or larger. On the 22nd March, we received an anonymous note signed "B. P." The writer says:—

"Please accept the enclosed small amount (5s.) to assist in your gratuitous distribution of tracts, or appropriate the same to any other department of Christ's work as you please; and may the presence and blessing of the Almighty accompany your efforts to promote Messiah's kingdom. I am an isolated baptist—have been a constant reader of your valuable *Reporter* the last ten years, and also your delightful little *Pioneer* many years; and must take this opportunity, as a christian duty, to

mention what a source of instruction and pleasure I find from month to month in their quiet perusal. Were it not for the intelligence the '*Reporter*' contains I should know but very little or nothing of what my beloved people 'the baptists' are doing."

### APPLICATIONS.

IRELAND.—I am very desirous to obtain all the information and assistance I can from you, in regard to tract distribution for the spread of baptist views in this locality; where, as you are most probably aware, there has been a small church in existence for some considerable time, and a pastor supported for it by the Baptist Irish Society. Our respected pastor, who has made great exertions amongst us, of which, most probably, you have received information. He has succeeded in getting our meeting-house rebuilt, so as to accommodate upwards of 200 persons, at a cost of only £180. Thanks to the liberality of our friends across the channel—it is all now paid. Our number is about fifty members in fellowship; of which number eight were baptized and added to the church, and four others by profession during the past year. I therefore feel emboldened, as a deacon of the church, to apply to you for assistance to help on this good work. Having seen so frequently in the *Reporter* what you have done for other small churches in the way of gratuitous supplies, I cherish a hope that you will not overlook this application, as I am most anxious for the dissemination of our views in this locality.

PEMBROKESHIRE.—Encouraged by the statements made in the last number of your *Reporter* with respect to grants of tracts, we venture to solicit a grant, as, we think, they would be very useful at the present time—especially your "baptism tracts." The baptist cause in this neighbourhood is in its infancy. The people, for the most part, are entirely ignorant of our principles; and, we are sorry to say, that there are those whom we are compelled to designate, "blind leaders of the blind," who would fain keep them so. Talk about "clerical unkindness"—had we time, and you would allow us space, we might fill a few pages

of your valuable *Reporter* monthly,—headed with the words, “clerical unkindness,” or “clerical bigotry.” But for all that we are making some progress. The people are beginning to enquire and examine the matter. We have had several baptisms lately, and expect more very soon. No small stir has been created; therefore we should be very thankful for a grant. Please remember, that, although we are weak and our cause young, the field is large.

**YORKSHIRE.**—In our village are a few baptists, who have had a Sunday school in a cottage many years; but in 1852, we completed a building, ten yards by eleven, for the better convenience of the school. We have regular preaching in it by four baptist ministers, who preach to us gratuitously; but our trade is chiefly handloom weaving, which, being so very bad, many of the families are very poor. Through reading your *Reporter* we take the liberty to request a few Tracts from your liberality.

**YORKSHIRE.**—I should feel greatly obliged if you would favour me with a few of your tracts. Any of your little one-leaf papers to put into the hands of the careless and of sabbath-breakers; and

some on infidelity would also be very useful in this town, where infidelity and scepticism abound.

**LINCOLNSHIRE.**—You, Mr. Editor, know all about us; but for the information of your readers, if you should print this application, let me say that our ancient church in this small town dates from a period long before that wonderful man, whose native place it is, was born—I mean John Wesley. Here, from a window of our old parsonage, he was snatched when a child when the house was on fire. Our friends would be thankful for a few tracts on baptism, for they are yet much needed here, and, with the Lord’s blessing, might do good in teaching some, who seem slow to learn, the way of the Lord more perfectly.

DONATIONS have been forwarded to—

	Handbills.	4-page.	Reporters.
Mold .....	500	.. 25	.. 6
Spalding .....	500	.. 25	.. 6
Dawley Bank .....	500	.. 25	.. 6
Yarmouth, I. W. ....	500	.. 25	.. 6
Birmingham ....	500	.. 25	.. 6
Pembroke .....	500	.. 25	.. 6
Salterforth .....	500	.. 25	.. 6
Epworth .....	500	.. 25	.. 6

## Intelligence.

### BAPTIST.

#### FOREIGN.

**AMERICAN BAPTIST PUBLICATION SOCIETY.**—The “Baptist Record,” which appears to be the organ of this active and useful Institution, says, January, 1854:—“The Friends and Patrons of the American Baptist Publication Society will be gratified to learn that, owing to the steady increase of its business, and the ever new and pressing claims upon its efforts, its enlargement, both as to premises, and a working capital, has become an obvious necessity. And though this growth of the Society, and the claims upon it, bring with them new requisitions upon their liberality, still it is believed that the announcement will be received with pleasure, and hoped that the call for aid will be met by a ready and cordial response. True, its progress has been very gradual, still its course has been progressive; and now it bids fair to move onward with accelerated speed. When, some years ago, the project was proposed to

raise for building purposes the sum of 25,000 dollars, the business of the Society was very small compared with what it is at present; and it is small now compared with what it must be not many years hence. But even now its growth is such as to require more ample room for its transactions, and a larger capital to keep on hand sufficient stock to meet the public wants. To build on Arch-street, in the rear of the house now occupied, is liable to two objections:—first, it has no outlet in the rear for shipment and transhipment,—secondly, it is too small to admit a building adequate even to the present wants of the Society. While such a building would furnish some relief, it would be but partial and temporary; and the question of removal could only be postponed, at most, but for a little season. As a measure both of convenience and economy, it is deemed desirable to concentrate the various branches of the business at one point. This could not be effected, by any arrangement, on our present premises. As it is, all our printing and engraving, with great portion of our

binding, are executed at diverse places and inconvenient distances; which, beside the inconvenience and loss of time thereby occasioned, is attended with many other disadvantages of a more serious character. Had we sufficient room within our own premises to carry on the different branches of our work, it is believed that it would be done better, and could be executed with more promptitude and at smaller cost. It is estimated that a lot, sufficient for all time, and a building, adequate for all our purposes for many years, can be secured in the best location, at a cost of 55,000 dollars. At a recent meeting, the Board appointed a committee of twenty laymen, to raise the necessary funds, and to carry this measure to completion. Two members of the Board, with noble generosity, pledged each 5,000 dollars towards the object. This, with the building fund previously secured, makes a total of 35,000 dollars. The appeal is now being made for the remaining 20,000 dollars; and it is confidently hoped that, by the efforts of the committee and the liberality of brethren in Philadelphia and vicinity, this sum will shortly be obtained. Besides this work, however, it is proposed to raise a fund of 30,000 dollars for publishing purposes. This is needed to put the Society in possession of adequate means to carry on with vigour the multifarious work committed to its care. Many valuable works, both new and old, not on our catalogue at present, should have a place there. Many such works, involving a heavy expense to have them stereotyped and issued, are unavoidably delayed, though greatly needed, for want of means. Works, in foreign languages, to meet the wants of immigrants, are loudly called for; and if prepared at all, must be prepared by our Society. Missionaries and pastors, among the churches composed of foreigners, and professors in our Seminaries, apply to us for books to aid them in their work. Such works will neither be sought nor issued by private publishers. To meet the present wants of Germans, and Swedes, and French, Spaniards, and others, we ought to have a great variety of publications: more will be required soon. We cannot neglect these calls of Providence and be guiltless. They ask for the bread of life, and we must give it. Towards this further object, one member of the Board, in addition to the 5,000 dollars pledged towards the building fund, offers to pay 1,000 dollars. Who will be the first to follow? While these vigorous measures are being taken by the friends of the Society in this quarter, the Board appeal, with confidence, to the friends of the Society abroad, and ask their speedy aid to carry to completion this worthy enterprise. Come forward, brethren, and

make a cheerful, voluntary offering, on this altar, to God and truth. Do not wait for further application, but send your funds or pledges to the office. Complaints are sometimes made that the Society is small and inefficient. Aid us, we pray you, to make it what it ought to be. Let us all unite this once, and make the Society full worthy of the name it bears,—make it what its pious founders, in hope and vision, saw it would be,—make it adequate to the glorious work assigned to it, and let it stand forth before the nation and the world, as one among the mighty instruments, reared by Providence, to meet the nation's and the world's great want—'the truth as it is in Jesus.'

## DOMESTIC.

LYNN, *Norfolk*.—We have received from a friend in Buckinghamshire a copy of a circular addressed by the pastor of the baptist church in this town, to the "church and congregation" under his care, dated, Dec. 25, 1853, a few extracts from which may interest our readers.—"The Church was formed about the year 1688, by Sir Thomas Grantham, who preached for a time in our Town Hall, but persecution afterwards broke out, and some of its members were fined under the 'Conventicle Act,' and exiled from the town. Sir Thomas Grantham went to Norwich, where he died, and was buried in St. Stephen's Church, in that city, by the rector. It has had successively 26 pastors, of whom 14 were settled less than five years each, none of the others, save the present pastor, having rendered more than 12 years of service. On one occasion, for some years, the church was destitute of a pastor, and on another, nearly three years. My pastorate has this day completed fourteen years; and one signal fact here deserves mention, viz.—that during that whole period, my services having averaged three on the Sabbath and three in the week, I have never lost but one Sabbath through personal affliction. To the grace of God be this fact recorded. The church, during that period, has increased more than three-fold. It numbered when I came amongst you about 80 members,—454 have been baptized on a profession of faith, 7 of whom are in the ministry partially or entirely; 43 have been received from other churches into our fellowship, in all 502, leaving 280 who have been removed from us; more than 65 of these have died in the faith, about 95 have been dismissed to other christian churches, 70 have removed to other localities, and the remainder have removed under withdrawal, or discipline. We now number 301 in our fellowship. During the fourteen years of my pastorate we have raised eight thousand pounds, making an

average of £670 per year. Besides rendering aid as we have been enabled to various societies which belong to the universal church, it has been our privilege to aid the *Baptist Home, Irish, Translators, and Foreign Mission Societies*. We have a fund for the sick poor, which has distributed more than £20. per year. The sabbath school numbers 200 children, with nearly 30 teachers, who are all members of the church. Our tract society has rendered good service, but now wants working with renewed vigour. Our chapel and school libraries want fresh books added to them. 150 meetings of the finance committee have been held; with only three or four exceptions they have been distinguished by deep attachment to the cause, and friendly union with each other. 203 church meetings have been held, at which most important matters have been introduced, having a bearing not only on time but on eternity, and although the fullest liberty has been accorded to freedom of speech, in season, and with courtesy, few have been the times when christian decorum has been violated, and unpleasantness has been the exception, not the rule." We hope we shall be excused by the respected pastor of this church in publishing these facts—others of a more private yet pleasing character we have not given. But is not the writer under a mistake in giving the celebrated old General Baptist "Messenger of the Churches" the cognomen of Sir Thomas Grantham?

**SALENDINE NOOK, Yorkshire.**—The pastor of the baptist church in this place, Mr. J. Stook, having lately received an invitation to become the second classical tutor of the baptist college, Bradford, Yorkshire, which he declined in favour of retaining his present pastorate—the members of the church and congregation, in order to express their satisfaction and gladness at the decision, convened a meeting of the friends, when the senior deacon presented Mr. S. with 80 sovereigns, and Mrs. S. with 20 sovereigns, in beautiful purses worked by two ladies. Mr. S., in suitable terms, acknowledged the kindness of the friends. We hear that Mr. S. has acted in this matter from the most conscientious and disinterested motives, the salary offered him from the college being not far from as much more as that he is now receiving.

**TWERTON, Bath.**—Mr. E. Clarke, late of Weston, Northamptonshire, was recognized as pastor of the baptist church meeting here, on March 13th, when Messrs. Winter of Bristol, Wassal of Bath, and Morris of Clifton, took part in conducting the interesting services.

**BOLTON.**—Mr. J. J. Owen of Sabden, has accepted a cordial and unanimous invitation to the pastorate of the baptist church in this populous town.

**REPORTED SECESSION.**—An old and trusty correspondent—W. H. B.—informs us that a baptist minister, who was educated at one of our colleges, and is now residing in one of our cathedral cities, contemplates the resignation of his position with the view of entering the establishment. We hope the report is unfounded; but if true, then we think we have a right to ask, how is it that things are now sometimes done which our fathers never heard of, and which, had they heard, would have made their ears tingle and their eyes weep? Has a taste for medieval ornaments nothing to do with these erratic movements?

**TOBERMORY, Mull, Scotland.**—Mr. Alexander Grant, baptist minister, was presented by his friends, on March 10th, with an elegantly bound copy of the Holy Scriptures and a pair of gold spectacles, as tokens of their high esteem for one who has laboured among them in the gospel for twenty-five years, and whose labours have been blessed by the Lord to many souls, not only in Tobermory, but throughout most of the western Highlands. Many friends assembled on the occasion, and the senior deacon, Mr. Mc Kenzie, presented the gifts.

**CHALFORD, Gloucestershire.**—Mr. R. White, the pastor of the baptist church in this place, having accepted an invitation to the church at Appledore, Devon, after a social tea, a meeting was held, on Tuesday evening, January 17. Mr. W. Yates of Stroud, presided, who, with several other ministers and friends, expressed high esteem for Mr. White, for the excellent spirit he had displayed during the six years he had resided at Chalford. Several standard works were also presented to Mr. W. as tokens of respect.

**AUSTRALIA.**—It will afford our readers much gratification to hear that the baptist church, Bathurst-street, Sydney, has subscribed £200. for the assistance of Mr. Voller and his family, whose providential deliverance from shipwreck on the island of Amsterdam, in the Indian Ocean, was narrated in our February number.

**SHEFFIELD, Eldon Street.**—The General Baptist church now meeting in this place are contemplating the erection of a new place of worship in the direction of the Cemetery, where one is much needed. The baptist ministers of Sheffield have expressed their cordial approval of the attempt.

**BIRKENHEAD.**—Mr. W. H. Bonner, of London, has acceded to the unanimous call of the church at Birkenhead, Cheshire, and enters on the pastorate on the second Lord's-day in this month.

**BRISTOL.**—Mr. G. H. Davis, pastor of the baptist church, Old King-street, the able and successful opponent of popery, has resigned his charge to become the travelling secretary of the Protestant Alliance.





MISSION PREMISES AT BETHSALEM.

## MISSIONARY.

CHINA.—Intelligence from this land is now waited for with intense interest. But, there is much difficulty in obtaining correct information of the movements of either the imperialists or the insurgents. One opinion seems to prevail among the christian missionaries stationed at the outskirts of the empire, whether British or American, as to the religious character of this mighty movement against the old idolatry. Looking over our papers from the United States, we met with the following:—

*Religious Views of the Revolutionists.*—“The Presbyterian” has a letter from a missionary at Shanghai, dated Nov. 4, which gives an exceedingly hopeful view of the religious aims of the revolutionary leaders. The writer speaks of the young relatives of one of the chiefs, now at Shanghai, with confidence in the reliability of their representations, and accounts from their being separated from their family.—He says:—“In estimating this movement, it is important to understand the personal character of its leaders. It will be anxiously inquired whether they are indeed governed by the precepts of the gospel of Christ. At present this is a question concerning which we must stand in doubt. One thing, however, can hardly be doubted—they are sincere in their belief of christianity as a religious system, disinterested in their professions of that belief, and are acting according to the light they have, in conformity to their heartfelt convictions. Their conduct cannot be accounted for in any other way. It is not policy that suggests their course. Why should men, aiming at the possession of the empire, array against themselves all the long-cherished prejudices of their countrymen, by declaring war against time-honored institutions and universally received opinions? No, they must be sincere.”—There are now in Shanghai two young men, one of whom is the son, and the other the nephew and adopted son, of the insurgent chief, who has the title of the “Eastern King.” The former is twelve, the latter eighteen years of age. The elder followed the army from the first outbreak until it left the province of Kwangsi, and was present at the earlier battles and sieges. He saw some of those remarkable deliverances which are described in the books as the “descent of the Heavenly Father.” One of these was the occurrence of a thick fog when the insurgents, having been totally defeated, were flying before their pursuers. The fog, by concealing them, saved them from being cut to pieces. Similar explanations, perhaps, may be given of the peculiar language employed in the books in other instances. What is more interesting,

however, is the christian character of these youths, as developed under the sole teaching of the insurgents. As to be expected, they are deficient in knowledge, and yet so far as their knowledge extends, their views appear to be sound and scriptural. Of the elder one particularly, the baptist brethren speak in the highest terms. He had seen but small portions of the New Testament until he came to Shanghai, and it is now his constant companion. He studies its contents with the avidity of one who longs for the bread of life, and can relish the sincere milk of the word. Both of the young men, after suitable trial, have been received into the church by the baptist mission at this place, and they regard the elder one as giving much clearer evidence of genuine conversion than any one they have yet received into their mission church. We have ground to hope that their teachers may not be behind them in the knowledge and love of the truth. These youths have come from Canton, seeking an opportunity to reach Nanking. The elder one was sent back from the army to see to the welfare of the family at home; and the occupation of the country, abandoned by the advancing insurgents, and by imperialist troops, cut off his return. It would seem, from the account which these young men give, that the leaders of the insurrection regard themselves as raised up by Providence for the express purpose of opening the way for the spread of the gospel in China. The present rulers have set themselves against it by restricting foreigners to a few places on the coast, and by persecuting the professors of the religion of Jesus. Therefore, they are to be deprived of power and others to be put in their place, who shall encourage preachers of the gospel, foreign and native, to pass through the empire “as freely as the winds of heaven.”

We add another paragraph from the same paper.

*A Chinese Almanac.*—An almanac has been issued by the insurgents in China, in which the year is divided into weeks, and each Sabbath is duly marked as a day of worship. The distinction of lucky days and the calculation of destiny with which Chinese works of this kind are filled, are rejected from it on the ground that “times and seasons are at the disposal of our Heavenly Father, and he who piously performs his duty will at all times enjoy the divine protection.”

THE SANDWICH ISLANDS.—A fourth part of the inhabitants are members in regular standing of Protestant Christian churches; and not less than sixteen hundred new members were added to these churches during the past year. During that year,

five thousand pounds were contributed in those churches for the support and propagation of the gospel. The nation recognizes the obligations of the sabbath. Houses for christian worship are built and frequented as among ourselves. Christian marriage is enjoined and regulated by the laws, and the number of marriage licenses taken out in in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars. The bible, translated by the labours of eight missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th January, 1822, there have been issued nearly two hundred millions of pages. The very first article in the constitution, promulgated by the king and chiefs in the year 1840, declares, "that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of his word;" and that "all the laws of the islands shall be in consistency with God's law." What was this but a public, solemn, national profession of the christian religion, on the high puritan basis? And the laws and administration of the government since that time, have been as consistent with this profession, to say the least, as those of any other christian government in the world. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution with secure titles among the people, are in constant progress.

**MISSIONARIES CHILDREN.**—There have been 282 children born of Protestant missionaries to the Sandwich Islands, forty-seven of whom have died at the islands, eight in the United States, and three at sea; 164 of the 235 now living are at the islands, and seventy-one in the United States. Eight of the sons of the mission have received a liberal education, three others are pursuing a collegiate course, and a large number are preparing for the same. Four of the daughters have completed a regular course of study in the United States, and have returned: eleven have been married, eight of whom are in the United States, and three at the islands. Of the 235 now living, ninety-one are hopefully pious, most of whom have made a public profession of religion. Of the eighty-six living at the islands, who are twelve years of age, sixty-four are hopefully pious.

**FRUITS OF GOOD INSTRUCTION.**—A correspondent of the *New York Observer* says, that while Rev. Mr. Brown, now of Owasco, New York, was a missionary teacher in China, he succeeded in gathering from the streets a few Chinese boys, whom he studiously instructed in the bible and its principles, and in our American views of civil and religious liberty. After his return to this country, he kept up a correspondence with the most prominent of them. One of these boys is now at the head of the Chinese rebellion. Another is at the head of the 30,000 Chinese in California, and although not a professed Christian, he tells his countrymen, "I cannot engage in the senseless idol-worship of my country—it is so degrading." Another is a promising medical student in the University of Edinburgh, and another is a student in Yale College.

**A MISSIONARY MEETING IN NEW ZEALAND.**—At a missionary meeting in New Zealand, held in the open air, on account of the number present, very many were provided with good and capacious tents, and all were remarkably well dressed in European costume. Twelve native teachers and three chiefs addressed the audience, and a collection was taken amounting to about 240 dollars. One individual present proposed that these meetings be discontinued, but the people, on its being referred to them, exclaimed with a hearty voice, "No, never! When we give up our missionary collections, we shall have renounced christianity."

**THE GOSPEL AMONG THE NESTORIANS.**—The American missionaries have full liberty to preach in all the Nestorian churches in the Oroomiah district. All the churches have been divested of their pictures, crosses, &c., and all the objectionable portions of their liturgy, such as prayers of intercession to the Virgin, saints, &c., have been marked out, and are omitted in their devotions.

## RELIGIOUS.

**POPERY IN ENGLAND.**—An American religious newspaper says:—"The constant boastings of the Roman Catholic church and press, that England was rapidly being converted to popery, as well as the late assumption of ecclesiastical titles by the romish hierarchy, had induced the belief that really very large accessions to that church had taken place; but the census has just dispelled the charm. Of the seventeen millions of English population, the pope has not even two hundred thousand subjects, or, about one in a hundred, and even that small number is more than fully accounted for by Irish and other foreign immigration. Indeed, taking the papal immigration in the balance, popery must have lost more adherents than she has gained. It is evident that all the

accounts of the romish press about the progress of romanism in England must henceforth be received with extreme caution, and that if the progress of England towards romanism continues at the same rate, it will take at least a million of years to effect the conversion of that country."

**POPERY IN THE UNITED STATES.**—The "Metropolitan Catholic Almanac, and Latty's Director, for 1854," published at Baltimore, under the superintendence of the romish clergy, states that forty-five years ago there were 80 Catholic churches in the United States, and only 68 priests to serve them. Twenty-two years afterwards, there were 11 dioceses in the country, with 230 churches, and as many priests. In 1840, there were 455 churches, and 482 priests. In 1850, there were 1,073 churches, and 1,081 priests. The record of the present year gives 7 arch-dioceses, 41 dioceses, 1,712 churches, and 1,574 priests. The total number of professing catholics in the United States is stated in the work at about 1,750,000, which is supposed to be somewhat below the actual number, as the returns from many districts, at the time of making up the statement, were incomplete. Connected with the church throughout the United States are 34 ecclesiastical institutions, 590 clerical students, 45 literary institutions for young men, 174 female religious institutions, 112 female academies, and 131 charitable institutions.

**METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.**—The minutes of the Annual Conferences for 1853 present the following statistics:—Members, 648,680, Probationers, 103,957, total, 752,637, increase from the preceding year 3,937. Travelling preachers,—effective 4,954, superannuated and supernumerary, 606, total, 5,560.—Raised for missions, domestic and foreign, 210,447 dollars.

**PHILADELPHIA, United States.**—It appears from the Directory of 1852, that there are two hundred and thirty-four places of worship in Philadelphia; forty-eight of which are Presbyterian; twenty-five Baptist; thirty-three Protestant Episcopal; seven Lutheran; four Dutch and German Reformed; thirteen Roman Catholic; twenty-seven Methodist, including four Methodist Protestant; and twenty-nine of various other classes, including twelve coloured.

**GLASGOW.**—The congregation worshipping in West George Street Chapel, have agreed to call Dr. Lindsay Alexander, of Edinburgh, to assume the pastorate vacant by the death of the late lamented Dr. Wardlaw.

**DR. RAFFLES AND DR. HALLEY,** are, we hear, about to take a tour eastward, visiting on their way, Rome and Jerusalem.

**A SOLEMN WARNING.**—The following narration of an awfully sudden death has been forwarded to us from one of our circuits:—"A very aged sinner has been called to his account within the last few days, under circumstances the most appalling. Whilst partaking of his dinner, he uttered a dreadful oath in reference to some one that had defrauded him of an article of little value, and at that instant the summons was served, and he gave up the ghost, most fearfully proving the fulfilment of the words, "When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating." And says the same scripture—"This is the portion of a wicked man from God." The deceased was 102 years old, and has lived all his life in rebellion against that God who has declared that the "sinner being an hundred years old shall be accursed."—*Zion's Herald.*

#### GENERAL.

**UNITED STATES.**—The slavery party are now making another audacious attempt to extend their influence by the addition of an extensive region as a slave state—the territory of Nebraska. The Hon. Charles Sumner, in Congress, delivered a long and eloquent speech against the bill, which he proved to be a most barefaced and infamous violation of a former compact, proposed by the slavery men themselves, and embodied in an act of Congress, March 6, 1820, which declares that in this region "Slavery and involuntary servitude, otherwise than as the punishment of crimes, shall be, and is hereby for ever prohibited." We give one extract from the speech of Mr. Sumner, which, with the one given above, will shew the vast importance of the question now before Congress.—"The question presented for your consideration is not surpassed by any in our national history since the Declaration of Independence. In every aspect it assumes gigantic proportions, whether we simply consider the extent of territory it concerns, or the public faith, or national policy which it affects, or that higher question—that *Question of Questions*, as far above others as Liberty is above the common things of life—which it opens anew for judgment. It concerns an immense region, larger than the original thirteen States, vying in extent with all the existing free States, stretching over prairie, field, and forest—interlaced by silver streams, skirted by protecting mountains, and constituting the heart of the North American continent—only a little smaller, let me add, than three great European countries combined—Italy, Spain, and France, each of which, in succession, has dominated over the

world. This Territory has already been likened, on this floor, to the Garden of God. The similitude is found, not merely in its present pure and virgin character, but in its actual geographical situation, occupying central spaces on this hemisphere, which, in their general relations, may well compare with that early Asiatic home. We are told that,

Southward through Eden went a river large;  
so here we have a stream which is larger  
than the Euphrates. And here, too, amidst  
all the smiling products of nature lavished  
by the hand of God, is the goodly tree of  
Liberty, planted by our fathers, which,  
without exaggeration, or even imagination,  
may be likened to

————— the tree of life,  
High eminent, blooming ambrosial fruit  
Of vegetable gold.

It is with regard to this territory, that you are now called to exercise the grandest function of the lawgiver, by establishing those rules of polity which will determine its future character. As the twig is bent the tree inclines; and the influences impressed upon the early days of the empire—like those upon a child—are of inconceivable importance to its future weal or woe. The bill now before us, proposes to organize and equip two new territorial establishments, with governors, secretaries, legislative councils, legislators, judges, marshals, and the whole machinery of civil society. Such a measure, at any time, would deserve the most careful attention. But at the present moment, it excites a peculiar interest, from the effort made—on pretences unsustained by facts—in violation of solemn covenant, and of the early principles of our fathers—to open this immense region to slavery.”

**TAX ON PAPER.**—We scarcely know a tax which is more objectionable than this. Not only does it retard the spread of knowledge, which alone is a great evil, but it is so unequal and unjust in its exactions, so expensive in its operations, and so annoying to the paper makers, that men of independence and enterprize are prevented from engaging in the manufacture. Were the paper tax removed there can be no doubt that as many more mills would immediately be in active operation. Had not this vexatious Russian war arisen, we believe that the tax would have been removed during the present session.

**REPUBLIC OF LIBERIA.**—The Editor, writers, composers, and printers, of the *Liberia Herald*, are all negroes! What can the oppressors and calumniators of the black man say to that?

A NEW EMPLOYMENT has been found for intelligent females, in working the Electric Telegraphs at London, Liverpool, and Manchester.

**A SAD RESULT.**—The public papers mention the sudden death of Lord Gilbert Norman Grosvenor, son of the marquis of Westminster. His Lordship was a lieutenant on board one of the war-ships about to sail for the Baltic. It was reported that he was killed by the falling of some of the tackling of the ship, but it is now affirmed that death was produced by the inordinate use of ardent spirits. The body of the deceased young nobleman, who was but twenty-two, was sent on shore.

**PAPER FROM WOOD.**—The scarcity of materials for the manufacture of paper has for some time occupied the thoughts of scientific men, who have been seeking for some new substance. At length it is affirmed that certain woods may be so reduced and worked into pulp, as to produce a good writing and printing paper. We shall rejoice to find that this report is correct.

**FATAL FOLLY.**—Some wild and foolish fellows, at a “wake” at Rosslea, county of Monaghan, performed a farce of a trial, and then led the pretended culprit to execution. By some accident, after the rope tied round his neck was affixed to the beam, the stool on which he stood was removed from under him, and he *was* hanged.

**POOR LAW REMOVALS.**—For the year ending Lady Day, 1853, as many as 10,032 orders of removal were made out for England and Wales, involving an expence of £13,646. It is high time that a system involving so much personal and family suffering, and such a vast expence, should be entirely abolished.

**UNIVERSITY REFORM.**—At length something is to be done. Lord John Russell has brought in a bill for the reform of the Oxford University; but though he admits the principle, and 102 members of Parliament requested him to do so, he has not ventured to open the doors to Dissenters.

**PUBLIC HOUSES AND BEER SHOPS.**—The official returns for England and Wales for 1853, give 61,040 licensed victuallers' houses, and 40,913 beer houses. The licensed victuallers' houses of Scotland 14,812, and Ireland 15,280.

A CURIOUS PETITION has just been presented to the House of Commons from a friend of our native song-birds, who asks that a law should be made to prevent the destruction of blackbirds and thrushes! Could these songsters be made acquainted with the fact they would doubtless raise some new notes in his praise.

THE GREAT STRIKE AT PRESTON continues; but the leaders of the movement have been brought before the magistrates on a charge of conspiracy in preventing some fresh hands from working at the factories.

THE SITE OF THE GREAT EXHIBITION in Hyde Park is now entirely covered with grass, and has been re-opened for the use of the public. It presents no traces of the ravages effected for the time by the erection of the Crystal Palace.

FUGITIVE SLAVES IN CANADA.—It is stated that as many as 35,000 fugitive slaves are now in Canada, many of them working on the new lines of railway. In Canada West many are settled, and occupy 25,000 acres of land.

THE DUKE OF CAMBRIDGE, cousin of the Queen, has been elected President of Christ's Hospital, London, by a large majority over the Lord Mayor, who has usually been elected.

JERUSALEM.—Another violent squabble is reported between the Greek and Latin priests for possession of the holy places, ending in blows and death. How disgraceful!

#### REVIEW OF THE PAST MONTH.

*Saturday, March 25.*

AT HOME.—All has been bustle and activity in embarking troops for Turkey, and in sending off a powerful fleet to the Baltic. These warlike indications have had a depressing effect on the public funds, which are gradually sinking. But notwithstanding these exciting demonstrations, both Houses of Parliament are proceeding vigorously with matters of domestic legislation. We cannot now, however, expect any further reduction of taxation, but rather a serious increase. It is already proposed to add one-half to the income tax for the next half-year, and to double it for the half-year following, with a prospect of further increase should the war go on; the Chancellor of the Exchequer having announced his intention of asking for the payment of all the war expenses, year by year, as they are incurred, leaving in this case no war-debt to be paid by our posterity. The death of

Judge Talfourd on the Bench whilst delivering a charge to the Grand Jury at Shrewsbury, has produced a great sensation in high places. He was much respected for his talents and amiability.

ABROAD.—There has been no serious contest between the Turks and the Russians in Asia, or on the banks of the Danube, since our last report; but each party appears to be strengthening its positions. The rising of the Greek Christians in some of the provinces against the Turks, no doubt at the instigation of Russia, has caused some uneasiness and apprehension. In the Black Sea, there has not been any collision between the fleets, but two war-steamer have been sent from the united squadron to open the mouths of the Danube, by force, if they find it necessary. The *Ultimatum* of England and France has been sent to the Emperor of Russia, with a notice that six days would be given for a reply; on hearing of which, it is said, that the proud Autocrat exclaimed, "six days! six minutes will do." And now the *Times* of this morning says,— "By Electric Telegraph. Count Nesselrode has communicated to the English and French Consuls, that the Emperor will give no answer at all to their joint summons." *War, then, is inevitable!* The English fleet, which was led out from Spithead by the Queen in her royal yacht, under the command of Admiral Napier, has reached the Baltic, and is now off Copenhagen, waiting orders. The next move is expected to be to the island of Aland, off the eastern coast of Sweden, commanding the gulphs of Bothnia and Finland. Sweden and Denmark have declared they shall be neutral. The conduct of Austria is undecided, and that of Prussia very suspicious. We may yet have a general European war, and all under the fanatical pretence of veneration for the tomb of the Redeemer—the Prince of Peace!—Verily, "the beginning of strife is as when one letteth out water."

## Marrriages.

Dec. 1, at the Mission Chapel, Cuttack, East Indies, Babu Behari Lal Singh, of the Free Church Mission, Calcutta, to Mary, adopted daughter of Dr. Amos Sutton, who performed the ceremony.

Feb. 14, at Cannon Street, chapel, Birmingham, by Mr. Swan, Mr. James Evans, to Miss Ann Threadgall.

Feb. 22, at Union baptist chapel, Oxford Road, Salford, by Mr. Tucker, Mr. R. Chenery, minister of York Street baptist chapel, Manchester, to Miss E. A. Parkinson.

Feb. 23, at the baptist chapel, Branch Road, Blackburn, by Mr. Barker, Mr. W. Whitehead, to Miss Mary Bladen.

Feb. 25, at the baptist chapel, Grimsby, by Mr. Preece, Mr. H. Atkinson of Thoresby, to Miss S. Colton of Cleethorpes.

Feb. 26, at the General Baptist chapel, Mansfield, by Mr. Wood, Mr. W. Strauther to Miss E. Truelove.

Feb. 28, at the General Baptist chapel, Stoney Street, Nottingham, by Mr. Hunter, Mr. R. Clay, to Miss E. Allen.

March 2, at the General Baptist chapel, Sawley, by Mr. Buckley, missionary from Orissa, Mr. Ezra Glover, of Berry Fields House, near Daventry, to Miss Martha Parkinson.

March 2, at the baptist chapel, Belvoir Street, Leicester, by Mr. Wigg, Mr. J. Jackson, to Miss S. J. Beazley.

March 7, at the Congregational church, Holloway, by Mr. Brock, baptist minister, of Bloomsbury chapel, the Rev. P. J. Turquand, of Walworth, to Miss Mary Emma Mickle, of Bedford Place, London.

March 14, at the baptist chapel, Kettering, by Mr. Toller, Mr. R. Wallis, to Miss S. Stockburn.

March 14, at the baptist chapel, Emsworth, Hampshire, by Mr. J. Millard of Lymington, Mr. W. Silverlock, to Miss Eunice Blaven.

March 16, at the General Baptist chapel, Bourne, by Mr. J. B. Pike, Mr. Joseph Woolley, to Miss Elizabeth Taylor.

March 18, at the baptist chapel, Wrexham, by Mr. Brooks, Mr. Enoch Kidson, to Miss Harriet Wood.

## Deaths.

Jan. 20, after a short and severe illness, Rebecca, the wife of Mr. John Birtwistle. She was for many years a consistent member of the baptist church, Branch Road, Blackburn.

Feb. 12, aged 50, Mr. Thomas Widdowson, many years an esteemed member of the General Baptist church, Ashby-de-la Zouch.

Feb. 19, at Stroud, Gloucestershire, Mrs. E. Hawkins, widow of Mr. H. Hawkins, baptist minister. Mrs. H. had been, for more than sixty years, an honourable member of the baptist community.

Feb. 23, at Curry Mallett, Somersetshire, Mr. Francis Taylor, aged 21. He was baptized and became a member of the baptist church, Isle Abbots, before he was sixteen years of age. His course was short, but honourably run. He was afflicted for the last twelve months, during which period he was supported by the presence and promises of God. His end was peace.

Feb. 23, at Derby, Mrs. Elizabeth Tivey, aged 66. Mrs. T. had been a member among the General Baptists many years, and was well-known as the manager of the Temperance Hotel in Derby, where her attention and kindness secured the esteem of a large circle. Mrs. T. was mother of Mr. T. Cook, of the Leicester Temperance Hotel.

Feb. 25, in the 38th year of his age, Mr. Thomas Swan, one of the pastors of the baptist church, Nelson-street, Glasgow. He might aptly be styled an apostle of the poor; as he was instant in season and out of season in his efforts to bring sinners to the foot of the cross, a work in which he was singularly blessed, particularly open-air preaching, by which he would often send the gospel message in at the doors and windows of adjacent houses. Hundreds will have cause to bless God through all eternity for his labours of love on their behalf. In his death the church have met with a severe loss, but we know that our loss is his gain.

March 4, at Great Ellingham, Norfolk, aged 76, Mr. C. Hatcher, who for nearly thirty-seven years was the respected pastor of the baptist church in that village, which he resigned in 1842, from the premature infirmities of age. His end was peace; dying, in his own language, "resting on the bosom of Jesus." His funeral sermon was preached, March 12, to a large congregation, by the present pastor, Mr. J. Cragg, between whom an uninterrupted excellent christian feeling had prevailed.

March 4, at Louth, aged 72, Elizabeth, wife of Mr. W. Ashton, long a consistent and much-respected member of the General Baptist church in that town. Her kind hospitality, especially in entertaining ministers of the gospel and friends of the Redeemer, endeared our departed friend in the remembrance of a large circle.

March 7, after a brief illness, Jane, the beloved wife of Mr. J. P. Lewis, baptist minister, Diss, Norfolk, aged 36. She lived the life, and died the death of the righteous, and truly her "last end was like his."

March 9, at Guilsboro', Northamptonshire, aged 95, Mr. John Clifton, nearly threescore and ten years a member of the baptist church in that village.

In our last number we briefly mentioned the departure of Mr. Paul Alcock, formerly baptist minister of Parley, Hants. Mr. Fletcher of Christchurch, writes, Feb. 24th: "He died at Christchurch, on Sunday, Feb. 5th, in his 63rd year, after many weeks' illness and much suffering. I visited him nearly every day for some weeks before his death. He was much esteemed by all who knew him in this town. Since his residence here, after retiring from Parley, he was accustomed to attend upon my ministry and was in fellowship with our church. Though much troubled in mind at various times during his last illness, his end was perfect peace."

THE  
BAPTIST REPORTER.

MAY, 1854.

PRESENT PERSECUTIONS OF BAPTISTS ON THE CONTINENT  
OF EUROPE.

PRESUMING that our readers will wish to hear something further of these strange matters, we give the remainder of the principal facts.

MECKLENBURG SCHWERIN.

“ We first visited Ludwigslust, where the greatest hardships have been endured.

On the morning of the 24th of February last, three officers presented themselves at the house of Mr. Wegener, the baptist missionary residing there, bringing with them a search warrant. Having made their perquisition, they took away with them a number of books, the church records and seal, the communion plate, and several private letters. The next morning they came again and repeated the search; boxes and cupboards were ransacked, and about a thousand religious tracts, eight Bibles, and a quantity of other books, among which were Baxter's Saints' Rest, Bunyan's Pilgrim's Progress and Holy War, and Memoirs of Mrs. Judson, were packed in baskets brought for the purpose and carried off. In the afternoon of the same day, Mr. Wegener was cited before the authorities, and told by them that they were acting in what they had done under instructions from the highest quarters; that he and his congregation were not acknowledged by the State, and would not be permitted to celebrate Divine worship, and that he ought to obey the laws, and not act in violation of them. The

missionary replied, that he had always lived as a good subject, and had honoured the magistrates; that neither he nor his friends had ever spoken or done anything against the government; that they created no disturbance, but worshipped God peaceably; and that their only wish was to make the gospel known among their fellow-creatures. He was finally told that there was only one alternative, submission or emigration, and was then dismissed. On the 19th of May he was apprehended and sentenced to fourteen days' imprisonment, every other day on bread and water, for having administered christian ordinances.

About the same time another person in the neighbouring town of Eldena, of the name of Weding, was summoned before the judicial court of Grabow for not having brought his infant to be baptized. He was ordered to take it for baptism within a week, under a penalty of twenty-five dollars, or a fortnight's imprisonment.

Another person from Korn was at the same time, and by the same court, commanded to provide his child with a Lutheran catechism within three days, or pay a fine of ten dollars.

Scarcely had Mr. Wegener been out of prison a week than he was summoned again on the 9th of June before the court, when a decree was read to him to the following effect:—

1. That the articles which had been taken from his house, viz. Bibles, Testaments, hymn books,



papers, &c., vessels for the Lords' supper, church register, seal, &c., should not be returned to him.

2. That all preaching and spreading of baptist doctrines, or making of proselytes, was entirely forbidden, and that in every case in which he administered baptism, the penalty of imprisonment should be doubled.

3. That the circulation of books, whether by sale or gratuitously, was strictly prohibited under a fine of ten dollars.

4. That journeys for missionary purposes, and all activity at the missionary stations, were entirely forbidden, and that he should be placed under the surveillance of the police, and not be allowed to go beyond the boundaries of Ludwigslust.

Six days later he was summoned again, and this decree, or a similar one, was again read to him, and he was specially informed that the gendarmerie of all the surrounding districts were instructed to arrest him, if they found him beyond the boundaries of the town. His passport was taken from him. On the 21st of the same month, an officer came to his house, and, in the presence of his wife and children, took down a full description of his person, to be given to the gendarmes. On the 13th of July a mandate was served upon him to pay sixteen dollars for having taught children and held meetings two years before; and this was followed three days after by another mandate for seventeen dollars to pay law expenses. To meet these penalties and costs, and to defray also the expenses of his imprisonment, for he was charged for the bread and water on which he was kept, his goods were seized and sold. Two days only before we were at Ludwigslust his cow, the chief support of his family, had been seized and sold by public auction.

Such a course of oppression, it will be easily apprehended, had greatly harassed the missionary and his family, destroying their domestic comfort, and keeping them in a state of

constant alarm. But it had also resulted in consequences in some respects more serious still; for it had brought him into pecuniary difficulty, and thus reduced him and his family to straitened circumstances. That he might not be entirely chargeable upon the missionary funds, he used to occupy himself in part like other of his brethren in his calling, being by trade a turner, but these incessant persecutions had almost ruined his trade.\*

Cases are then mentioned of refusals to allow marriage on account of religious sentiments. Some couples had to wait for years, and others had to emigrate in order to be married legally.

The Deputation attempted to obtain an interview with the Grand Duke, but were not successful.

"Before we left Ludwigslust, we thought it right to call upon the principal magistrate there, as he was the person before whom Mr. Wegener had been so repeatedly summoned.

\* Since our return, Dr. Steane has received a letter from Mr. Wegener, dated Ludwigslust, October 19, in which he says, that on the 14th an officer of justice came to him from the minister to say, that an execution would be put into his house for the costs of the last proceeding against him, amounting to something more than seventeen dollars, and that he must proceed to take an inventory of his effects. "But where," said he, "are they? Your things are already gone; your cow is sold; what shall I take now?" I replied that he must take my wife and children; for if I was deprived of everything else, I should have nothing with which to support them. The man looked perplexed, but said he must execute his commission, painful as it might be to him. "He knew," he remarked, "and the authorities knew that I was a good and peaceful citizen, and it would be well," he continued, "if all the inhabitants of the place led such a life as I did. They (the officers) would lay no hands on me, unless they were forced to do so by the ministry; and every one's faith was certainly a matter between God and his own conscience." Finding that there were no articles of furniture of any value left, the officer was about to set down the house, when he was told that there was still a pig and a goat, and that he must take them. These words, Mr. Wegener says, coming from his wife, quite overcame the man. "Your cow is gone, and will you now part with your pig and your goat?" and the man wept bitterly, adding, "how is it possible!" "In June of last year," Mr. Wegener adds, "my silver watch and a polished bureau were seized for six dollars, for costs of trial and eleven days' imprisonment at Grabow; this year, the cow, the pig, and the goat, the last necessities in my house, on which we and other brethren and sisters who have lodged with us have lived for the last year. May they be an offering to the Lord, who has commanded us for His sake to leave father, and mother, and wife, and children, and houses, and lands, and promised that we shall receive a hundred-fold in this life, and in the world to come life everlasting."

We mentioned to him how much we were grieved at the severities inflicted upon our friend, and the sensation produced by the report of these and similar acts of intolerance in England, where accounts of them were published in some of the journals. He expressed his surprise on learning that these things were known so far off, and excused himself by saying, that he was only acting in obedience to his superiors, to whom he referred us. We informed him that it was our intention to go to Schwerin, but that we wished to show respect to him in the first instance, especially as he was the judge of the court before which the proceedings had been taken; and further, that as he lived in the same town with the persons who were the subjects of them, and knew them, we were desirous to learn from him if they gave trouble as bad citizens; or whether, on the contrary, they were people of a quiet and peaceable behaviour. He replied that he had nothing to say against them, except in reference to their religion; they were honest and good neighbours, but they would hold meetings for worship, which could not be allowed."

At Schwerin they had an interview with the Minister of Justice and Ecclesiastical affairs. He stated that Lutheranism was the religion of the country, and no other was allowed except by special permission. He said:—

"The baptist worship consequently was illegal, and as such was suppressed. The baptists had no ministers in Mecklenburg *de jure*, nor by royal permission, and would be allowed to have none, nor to organise churches. The hardships they had endured, could not be complained of, because they were only the penalty justly inflicted for the violation of the law, which forbade the holding of religious meetings and the administration of the sacraments, of both which misdemeanours they had been guilty. They might entertain their opinions, but they must not profess them. They might worship in their families, but

other persons might not be present; nor might they make proselytes. The law would not molest a man for being a baptist, or a methodist, or of any other religious way that he pleased, for the law gave universal liberty of conscience, so that all men were free to embrace what sentiments they chose, only they must keep them to themselves. A man might be baptized and the law would not punish him, but the man who baptized him would be punished. The Government must protect the Lutheran Church, and guard its subjects against the intrusion of any other faith; hence it was its duty to suppress all missionary efforts on the part of other religionists, and it would continue rigorously to prohibit their attempts to propagate their views."

The Deputation reasoned with the minister on all the matters referred to above, but whilst he admitted the hardships he affirmed the law to be imperative.

"We remarked that if these were the opinions of German statesmen and governments, we feared the case of the baptists was hopeless. He said it was so, and repeated, 'nothing is left for them but to emigrate.'

To this account of our conversation with Mr. von Schröter we subjoin only one remark. We left his presence filled with astonishment that sentiments so intensely intolerant could find an advocate in one whose heart was obviously under better influences, and whose whole manner, so courteous, cordial, and christian, impressed us with sentiments of sincere respect, and left upon our minds the gratifying conviction that he knew and felt the power of the truth.

#### SCHAUMBURG LIPPE.

The principality of Schaumburg Lippe is one of the smallest states in Europe, and adds to this distinction that of being also one of the most intolerant. In the month of June, 1852, the following decree was issued by the Prince:—

'We, by the grace of God, George William, reigning Prince of Schaumburg Lippe, having been informed by our Government and Consistory that the sect of the so-called baptists, for some time past existing in our territory, have sought by public addresses and the distribution of tracts to gain adherents, and that the emissaries of this sect have even dared to dispense the holy sacraments; and We, being resolved that this sect so opposed to public as well as ecclesiastical order shall not continue to pervert the minds of our subjects, and finding that the warnings of the clergy have been of no avail, do make the following Decree, founded upon the Church Ordinance of the year 1614, as follows:—

1. The local authorities are prohibited from granting a permission of residence to any missionaries of the baptists.

2. Should such foreign missionaries secretly or without permission remain in the country, they are to be arrested and imprisoned, for the first offence for one month, for every subsequent offence three months.

3. If baptists who are natives of the country hold conventicles or meetings for religious worship, they shall be imprisoned one month or two, according as the meeting has been held privately or in public. Foreigners holding such meetings are liable to the punishment in Clause 2.

4. Whoever allows such meetings to be held at his house, but does not himself conduct it, shall suffer imprisonment for fourteen days.

5. Any person, whether a native or a foreigner, who sells or distributes baptist tracts, shall be liable to an imprisonment of fourteen days for each offence. A foreigner incurs in addition the penalty in Clause 2. All tracts of this kind are to be sent to our government.

6. Persons performing ecclesiastical acts, namely, the administration of the sacraments, ordination, and marriage, shall be subject to an imprison-

ment of six months. Foreigners incur in addition the penalty in Clause 2.'

This decree was not suffered to remain inoperative. The measures taken in consequence of it were detailed to us by Mr. Tecklenburg, a respectable tradesman in Buckeburg, who, together with his wife, had suffered imprisonment. His narrative was to the following effect:—

'In consequence of the decree we were no longer able to hold our meetings publicly; they were not, however, entirely discontinued. We met sometimes in the forest, and sometimes privately in each other's houses. The police used their best endeavours to surprise us when thus assembled, but without effect. On the 8th, 15th, and 22nd September, 1852, nine of our brethren were summoned to appear before the authorities, and were separately questioned. On the 20th October, nine brethren and one sister were sentenced to a month's imprisonment, with an additional fourteen days to our sister, because she would not reveal where she had last partaken of the Lord's supper. The authorities gave us permission to petition His Royal Highness. We did so, begging for a remission of the punishment and for leave to hold meetings. Our petition was rejected, except that the additional fortnight was taken from the sentence of our sister.

On the 26th February, 1853, six of the brethren were apprehended, and committed to prison. Each of us took his Bible under his arm, and we went cheerfully to our punishment, in the confidence that the Lord was with us. In the evening, when we were locked up, we sung a hymn in the dark, for lights were not allowed, and commended ourselves to the grace of God, and then laid down to rest. Next morning we deliberated how we should pass our time. We agreed that we would spend the morning in singing, reading, and prayer. At every meal, each, in his turn, was to read a portion of the Word of God,

and pray: besides this, we had meditations on the Scriptures at ten in the forenoon and three in the afternoon, and practised singing. Thus the time passed rapidly, and we often remember with joy the blessed hours we spent in prison. Books were allowed us without restriction, and in the presence of the jailer we were permitted to receive visits from our friends. Our prison was over the gate of the town, and our singing was heard in the street, and attracted much notice, so that our imprisonment and the cause of it became all the more known as the consequence, and people were led by it to inquiry and to the Word of God. On the 26th of March we were restored to liberty.

On the 11th May, four of the sisters were cast into prison. My wife was one of them, with an infant in her arms only four months old; and the wife of another brother, with an infant only six weeks old. Like the brethren, they spent much of their time in reading, and, at first, in singing also; but this was afterwards forbidden, and the jailer was commanded to take away all their books from them, except the Bible. They suffered much, and especially the infants, from cold.

We saw and conversed with Mrs. Tecklenburg, who confirmed these statements of her husband, and spoke with much christian simplicity of the peace of mind they enjoyed in prison; and said that they learned many lessons of patience and meekness from their infants, who were a comfort and a pattern to them all.

In addition to his imprisonment, a fine was inflicted upon Mr. Tecklenburg, for refusing to take his infant to be baptized; and his goods were seized for it. This proceeding created a great sensation in the town.

There is no baptist missionary stationed in Buckeburg, but one comes over from Hanover; and as we learned that he was in a neighbouring village, we desired that he might be informed of our arrival. He returned

with the messenger, and came to us. We were gratified much with the interview. He appeared to be a man of good information, and of an excellent spirit. In Hanover he told us he was allowed to live and meet his friends for religious purposes without molestation; and he had understood, that, on being consulted by the authorities of Schanmburg, the government of Hanover had advised them to a similar course. How little they have been disposed to act upon this tolerant and wise counsel, the preceding statements show. He mentioned, moreover, that he had just been informed, that the police were diligently watching for him; but he hoped to evade them, and that evening, after dusk, he was to meet his flock in the house of one of them some distance from the town."

Here the Deputation sought an interview with the reigning Prince, but the Marshal of the Court informed them that it was not then convenient. This officer was surprised when told that men and women were imprisoned for religion, and professed to be ignorant of the facts. He referred the Deputation to other persons of influence, upon whom they waited, but without any satisfactory result.

#### BAVARIA.

"A small baptist church has existed at Bayreuth, since the year 1840. By an instrument, dated July 6th, 1852, and signed by the magistrate of the town, the pastor is strictly forbidden to administer the sacraments of baptism and the Lord's supper, and to hold religious meetings, under pain of imprisonment and hard labour, in the prison of Plassenburg. Household-ers are warned by public advertisement, not to suffer such meetings to be held in their houses; and different members of the church, and among them the pastor's wife, are threatened by name, if they attend any such meetings, with severe visitation by the police. A petition was forwarded to the government by the



## Spiritual Cabinet.

**WILT THOU MURMUR?**—Is not Christ thy treasure? is not heaven thine inheritance? and wilt thou murmur? Hast thou not much in hand, and more in hope? Hast thou not much in possession, but more in reversion? and wilt thou murmur? Hath not God given thee a changed heart, a renewed nature, and a sanctified soul? and wilt thou murmur? Hath not God given thee Himself to satisfy thee, His Son to save thee, His Spirit to lead thee, His grace to adorn thee, His covenant to assure thee, His mercy to pardon thee? and wilt thou murmur? Hath He not made thee a friend, a brother, a son, a bride, an heir? and wilt thou murmur? Hath not God often turned thy water into wine, thy brass into silver, thy silver into gold? and wilt thou murmur? When thou wast dead, did He not quicken thee? and when thou wast lost, did not He seek thee? and when thou wast wounded, did not He heal thee? and when thou wast falling, did not He support thee? and when thou wert down, did not He raise thee? and when thou wert staggering, did not He establish thee? and when thou wert erring, did not He reclaim thee? and when thou wert tempted, did not He succour thee? and when thou wert in danger, did not He deliver thee? and wilt thou murmur? What! that thou who art so highly advanced, and exalted above many thousands in the world? Murmuring is a black garment and it becomes none so ill as saints.

**PREACHERS FROM THE DEAD.**—Were a preacher from the realms of bliss to visit us—and were another to come from the regions of despair—were the one to describe the glories and the joys of that world, where the Lamb leads the redeemed to fountains of living waters, and wipes all tears from their eyes: where the seraph never ceases to cry, Holy, holy, holy,

is the Lord God of hosts! were he to exhibit the garlands, the robes of white, and the palms of triumph which he there wears, in order to inflame our ambition to inherit the same crown of life, and the same palms of victory; and were the other to describe the torments of that world where now is his own dwelling place, where the worm dies not, and the fire—unlike that of Sodom—is not quenched, and, were he to entreat us to flee from the wrath which had overtaken him; we should feel an unusual awe, doubtless, on being so addressed. As we listened to the one it would seem to us as if heaven were opening its doors of light, while those who dwell within were waiting in shining throngs beside its portals to bid us welcome; and as we listened to the other we should feel as if we drew nigh the burning gates of the place of punishment, and could hear a confused and doleful noise from within, as of men weeping, and wailing, and gnashing their teeth. But soon, very soon, should we become familiar with the persons of the preachers, and with their method of address, and then the Gospel, even on their lips, would be to us only “a tale that is told.” “And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

**A SOLEMN ADMONITION.**—Do not trample upon the blood of our dear Redeemer, as every one does who names the name of Christ, and yet does not depart from iniquity. For was not the very design of Christ's coming to redeem us, and reconcile us to God? All religion stands in being resigned in heart to God without reserve; and any farther than our minds come to this, all professions, opinions, words, or prayers in relation to religion, are nothing but empty sounds.

## Poetry.

## INVOCATION TO SPRING.

BY JOHN HORNE.

Come, Spring, from thy sweet bowers,  
 On wings of balmy air;  
 And let thy vernal showers,  
 The drooping stem uprear:  
 Come brood o'er nature's withered brow,  
 Reanimate her struggling throe,  
 And lay old Winter's glory low—  
 Come, gentle Spring.

See, creeping up the mossy slope  
 Sweet heirs of passive toil;  
 The snowdrop and the violet ope  
 Their petals for thy smile:  
 The fragrant primrose in the grove,  
 And woodbine—type of earthly love,  
 Wait for thy mantle from above—  
 Come, gentle Spring.

The bursting foliage weaves a crest,  
 O'er meadow, copse, and lea;  
 And buds in glowing glory drest,  
 Paint bedgerow, shrub, and tree:  
 The lark in higher regions towers,  
 As if to meet thy happy hours,  
 And bring them down enshrined in flowers—  
 Come, gentle Spring.

Yes! for those cheerful hours I long,  
 When dewdrops sparkling gleam;  
 And Philomel pours sweet her song,  
 Adown the silvery stream:

When warblers sit on every tree,  
 And waters flow to melody,  
 While nature dances to the glee—  
 Sweet Spring has come!

But, ah! how soon her flowerets fall  
 And mingle with the sod,  
 And faded form a yellow pall  
 To clothe the naked sod.  
 How soon in mournful tones 'tis said,  
 Alas! her sunny hours have fled,  
 And all her joyous music dead—  
 Sweet Spring is gone!

Oh! what a solemn truth it brings,  
 It tells me I must die;  
 And perish like all earthly things,  
 When the cold blast sweeps by.  
 Oh! when this mortal mould is riven,  
 And to the vale of death is driven,  
 Shall I be meet to enter Heaven—  
 And ever sing—

And wander in its blissful bowers,  
 Where incense fills the breeze?  
 Or cull those sweet unwithering flowers,  
 The archetypes of these?  
 Where seraphs tune their songs of joy,  
 And pleasures live that cannot cloy;  
 Where rolling ages ne'er destroy—  
 The fadeless Spring!

## CONSOLATION IN CHRIST.

BY JOHN HORNE.

THERE is a HOPE that is not built  
 On works or duties done;  
 But 'one infused by Him who blest,  
 Our interests with his own;  
 A hope inspired by sins forgiven;  
 Pledge of a Saviour's love;  
 A hope that triumphs o'er the tomb  
 And wafts the soul above.

THERE is a PEACE that is not found  
 On pleasure's sandy base;  
 It flows not from an earthly spring,  
 Whose waters soon may cease;  
 It dwells in Jesus, where the soul  
 May sweetly lay at rest,  
 And feel, reclining in his arms,  
 The raptures of the blest!

THERE is a ROBE more glorious far  
 Than earthly princes wear;  
 A robe unsullied by a stain—  
 It makes the vilest fair!  
 That robe is wash'd in Jesus' blood,  
 And with a smile benign  
 His Father loves the soul that wears  
 A garment so divine.

THERE is a HOME beyond the grave,  
 Where hope's fond wishes meet;  
 Where faith no longer lends her aid  
 To visions made complete.  
 A home where Jesus ever reigns,  
 And veils no more his face:  
 A home where joys undying grow,  
 And conflicts yield to peace.

There is a crown—a diadem,  
That never fades away ;  
It glistens with transcendent light  
Through an eternal day.  
Its crystal gems will ne'er be dimmed  
By one corroding care,  
Nor shall its lustre ever wear  
The impress of a tear.

Lo! weeping christian, these are thine,  
Christ's purchase on the tree ;  
His death procured their priceless joys,  
A legacy to thee!

Canst thou be poor? Shouldst thou repine  
With such a mighty friend?  
Who gives thee all things meet for time,  
And glory in the end.

Yea, all thy wants his fulness meets,  
And yet a boundless store!  
For every pain he has a balm,  
As sovereign as his power.  
Then, rather find some cheerful song,  
A grateful heart should raise;  
Till Heaven shall teach thy loosen'd tongue,  
Its own immortal lays!

## Reviews.

*Which was First? A Brief History of the Great Egg Controversy, or Science in Sport made Christian evidence in Earnest. By Anti-Sceptic.*

Whether was first, the Egg or the Hen,  
Tell me, I pray you, ye learned men.

London: Arthur Hall, Virtue & Co.

A Curious title for a curious little book, in which the writer, in a very humorous style, pours ridicule and contempt on the whole host of Transcendentalists, Mythicists, Idealists, and Physicists, whose presumptuous affirmations and preposterous whims deserved the chastisement he inflicts on them. We give one specimen:—

"It was contended by one Mr. Volney that Mr. Moses's narrative, for example, was simply the hatching of a few mythical Eggs, and those mythi were of the Astronomical class. Thus the feasts and sacrifices and observances which Mr. Moses had instituted, all, he said, had reference to the aspects and position of the stars, the said Mr. Moses being 'learned in all the learning of the Egyptians.' And so 'learnedly' did this Mr. Volney discourse on the subject, that many of the Hen Merchants were puzzled, and did not know what to say for themselves. At length a spokesman arose in the assembly and delivered himself as follows:—'Gentlemen; if you will only allow me the same latitude of application, and the same scope for imagination as Mr. Volney has taken, I will undertake to prove any thing you please: and now, what shall it be?'

No answer being given, he proceeded,—'then, gentlemen, if you will not give me a subject I will take one; and now I undertake to prove that the nursery rhymes with which we were familiar in our childhood were not merely what they appear to be, but

astronomical myths. I take as an example the beautiful legend—

'Little Bo-Peep has lost his sheep,  
And doesn't know where to find them,  
But let 'em alone, and they'll come home,  
And carry their tails behind them.'

This, gentlemen, you have been in the habit of considering as merely an idle tale to amuse our infants in the nursery; but it is an Allegory in which a deep and hidden meaning is contained. This little Bo-Peep is no other than the sun, who is usually represented, as Apollo, carrying a bow, (when the 'w' in this word was dropped is not quite certain,) and who 'peeps' out of the heavens in the morning when he rises. The 'sheep' alluded to are comets, whose erratic course, as compared with that of the planets, is here described under the figure of being 'lost.' In the second line we have a description of their approach to their aphelion, when they often proceed so far away as to be entirely out of sight, so that the sun, it is said, 'does'nt know where to find them.' In the next line we have a declaration of the certainty of their return to their perihelion, in the words, 'let 'em alone, and they'll come home;' and in the last line we have a beautiful and surpassingly accurate description of the manner of their return, for it is universally observed, that, in their movement towards the sun, they 'carry their tails behind them.'"

*Education best promoted by Perfect Freedom, not by State Endowments. With official returns of Education. By Edward Baines. London: Snow.*

FOR sixpence our friends may obtain this valuable pamphlet, which will put them in possession of all the leading facts on the great question of the General Education of the people. We most cordially commend it to their immediate notice.



*Religious Liberty in Germany. A Letter to the Assembly of the German Evangelical Churches, held at Berlin, 1853. By the Rev. G. W. Lehmann, pastor of the Baptist Church in Berlin. Translated from the German. London: Houlston and Stoneman.*

THE baptists of Great Britain cannot fail to evince the most tender sympathy with their suffering brethren on the continent of Europe, "remembering them that are in bonds as bound with them." They will, we have no doubt, call to mind how their own fathers in this land once suffered, that they might secure for them that freedom to worship God and to tell his truth which they now enjoy. Elsewhere we have given at length some reports of the persecutions which the baptists in Germany are now enduring. This tract by Mr. Lehmann is a noble protest against those persecutions; and when we tell our readers that for threepence they may obtain a copy of it, we hope they will at once hasten to secure one.

1. *London, the Subject of Fearful Predictions, contained in the Revelation of St. John.*—2. *The Coming Rest for the Nations of the Earth.*—3. *Armageddon: or the Battle Field on which Antichrist and his armies are to be overthrown.* London: Houlston and Stoneman.

OUR readers have probably heard of a pamphlet called "The Coming Struggle," which obtained a wide circulation, chiefly, we believe, through its catching title. These three pamphlets are of the same class. Some men are very wise in their generation in taking advantage of passing events, and calling in mysterious prophecies to their aid, they are often able to make a profitable speculation in the book-making line. There are always many curious and fearful people in the world, and among such they succeed.

*Library of Biblical Literature. London: Freeman.*

THIS work, which appears periodically, is published in parts at twopence, and each part is ornamented with maps or engravings. Four numbers are before us. 1. Ancient Nineveh. 2. Israel and the Pyramids. 3. The Dead Sea. 4. Plagues of Egypt. The design is a good one, and is well carried out.

*The Russians, the Turks, and the Peace Party. By William Stokes. London: B. L. Green. Birmingham: Showell. Leicester: Winks & Son. Sixpence.*

THIS pamphlet is a timely protest from an active Agent of peace principles, against the insinuation that the peace party are the friends of Russia and the enemies of Turkey. Mr. Stokes, from authentic sources, furnishes facts to prove that Russia is "the Upas of the nations, and the Gehenna of the universe," and that there may be found "the wreck of all that makes life valuable." On the other hand he shows, from the highest authority, that Turkey is progressing in toleration, education, and improvements. He then protests against the Friends of Peace being called upon to unravel the present complications, inasmuch as they were not the parties who wrought this web of ugly intanglements. Elsewhere in this number we have given some of the facts referred to.

*Letters to the Working Classes, on Important Subjects, by One of their Number. Letter 1st, Atheism Irrational. Proofs of the Existence of God, or an Intelligent First Cause of all Things. London: Kent & Co., Paternoster Row. Threepence.*

ONE good result will, at all events, proceed from the late violent attacks of atheists and infidels of all classes on our common faith, and that is, the multiplication of tracts and pamphlets of the character of the one now before us, which will find readers among many who otherwise might have manifested a sleepy indifference to the weighty matters which they discuss.

*The Bible and its History. The Manuscript, Literature, Translation, and early Printing of the Sacred Volume. By the Rev. W. Tarbotton, Limerick. London: Snow.*

WE rejoice in the multiplication of handy little books like this; they are so well adapted to enlighten the young in the knowledge of the word of God, and enforce its claims on their devout regard. Mr. Tarbotton has here condensed and presented a large amount of information within a small compass. Christian parents and teachers will do well in placing this small volume in the hands of the young under their care.

*For Notices of Music see page 149.*

## Christian Activity.

### PREACHING TO AUSTRALIAN EMIGRANTS.

NOT only do the immediate relatives of those who are going off to the vast island at our antipodes feel a deep interest in their welfare; the christians of this land, who love truth and liberty, are also deeply concerned that the foundations of this rapidly-rising colony may be laid by men of sterling integrity, whose principles shall be in accordance with the word of God. They wish every British emigrant to be a real representative of this land of civil and religious freedom, carrying with him the love of its bible, its sabbath, its worship, and of God our Saviour. We rejoice, therefore, when we hear of any attempts to impress the importance of these great matters on the minds of those who are bidding farewell to the land of their birth. It appears that in Liverpool special attention is paid to this subject. Mr. James Buck, formerly baptist minister at Rotherham, is now an active agent of the "Seamen's Friend Society" in that port. In a letter to one of the local papers, dated Monday, March 20, he says:

"The *Saldanha*, which is carrying out about 590 passengers, and, including her crew, will have not less than 640 souls on board, went into the river on Tuesday morning. On Wednesday I visited her for the purpose of ascertaining when my services among the passengers might be given with most advantage, and was somewhat surprised to find that, though she had only left the dock the day before, all the people, upwards of 600, who were in the lower or third cabin, were all sitting down to a plentiful and well-cooked dinner at half-past one—a sign of previous activity which was refreshing to look upon. There was, however, no room for me that day. The day following (Thursday) I was again among them by one o'clock, and was glad to find that the ship was also provided with a chaplain, the Rev. Mr. Thackeray. We soon became familiar, and I found him bent upon making himself as useful as possible during the voyage. He looked upon the ship as his parish, and the people as having all the claims upon him usually arising out of such a relationship. He is evidently a very talented young man,

and his antecedents are all such as to warrant the fullest conviction that he will abound in evangelical labours, and be made a great blessing. He goes out to an appointment under the Bishop of Melbourne. From conversation with him, his plan, during the voyage, will be to deliver a weekly lecture on some popular subject, to establish a class for psalmody, as he is quite a scientific singer and pianist, to form a bible class for any who may become more than usually thoughtful, and on sabbaths to hold Divine service twice. A capital course if he can really carry it out, and certainly I think he has quite sufficient heart for it; and the kind co-operation of Captain Finlay, who appears to be a most estimable man, will remove all difficulty. There are also on board more than 100 men from the west of England, who, when I told them this, said, 'We will stand by him, and gather round him in all his labours for our souls' good.' So that, as far as the *Saldanha* is concerned, our wishes on behalf of all on board are realised. There is a good captain, a good doctor, and a good minister. The people will be cared for in their most important interests, and, with the Almighty's usual blessing, are likely to do well. But to return to my own service. The chaplain accompanied us down into the third cabin at half-past two o'clock, and I commenced, taking my position up about the middle of the ship on the starboard side, so as to have the congregation on either hand. Upwards of 300 were around us in a very little while; the west of England men forming our choir, and making the ship re-echo with their sonorous voices. Mr. Thackeray said afterwards he never heard the old tune of Devizes sung with such power and feeling, fit vehicle for the beautiful sentiments of the hymn, which commences—

"Come let us join our cheerful songs  
With angels round the throne;  
Ten thousand thousand are their tongues,  
But all their joys are one."

It was evident that there were many there who, though penetrated with a deep sense of their unworthiness to be permitted to do so, felt, nevertheless, that, through Divine grace, they were competent to unite their voices, even

with the holy angels, in the song of praise to Christ — men who could with deep feeling say, as they responded to the angels' song,

“Worthy the Lamb, our lips reply,  
For he was slain for us.”

Our supplications to the throne of grace were attended with the most devout silence, broken only by the sigh of some weeping female, or the fervent “amen” of some of the more ardent men around us. In our sermon, the love of God in the redemption of the world by Jesus Christ was fully presented before them, and their own privilege and obligation to seek a personal and immediate interest in the great salvation. And for an hour no wandering eyes or feet gave pain to the preacher for the time, or to the preacher for the future, who stood by his side; and when it came to the peoples' turn to find relief to their feelings in singing, the doxology was sung, if not with as much scientific precision, with as much of gracious feeling as in any place of worship in our fatherland. After the service, I mentioned to them how fortunate they were in having the presence of such a man as the chaplain amongst them; and he kindly responded to my introduction of him, by assuring them all that he should labour for their good, and, after what he had then seen of their respect for the ordinances of the Lord, he should enter upon his labours with great confidence. They testified their approval by a general clapping of hands, and so we parted for that time, mutually delighted with one another.

The day after, Friday, the 17th, I renewed my visit about eleven o'clock, and by half-past eleven I took my stand on the quarter-deck, on the larboard side, opposite the mizenmast. On my faithful Cornishmen lifting up their voices in the hymn of praise, we were speedily surrounded with 350 of the passengers, who sat and stood behind and before and on either hand. It was a most lovely morning, the sun so warm as to render it improper for me to be long without my hat, which, therefore, was only laid aside during the prayers. The river was quite still, and the air balmy as a midsummer's eve. The best cabin passengers and their friends had, this time, an opportunity of being present. Without any interruption we spent an hour and a half in worship. The singing had

a beautiful effect from the combination of so many, and such various, voices, and at the second hymn the hallelujah chorus was given with great zest and unction. This time the sermon was a more practical one, suited to their peculiar position, and containing counsel on the various duties devolving upon them in their present and their future life, in leaving the land of their birth, and in entering, by-and-bye, upon the land of their adoption. Not forgetting, however, what, under their circumstances, it would be a crime to lose sight of in any sermon, to point out to them the only means of their present reconciliation to God, and of their future continued enjoyment of his pardoning and sustaining grace, or to urge upon them, as their first and chief concern, immediately to yield up their hearts to Him who manifested his love for them in the sorrows of the cross, with a view to their redemption. Nor had I any occasion for complaint on the score of attention. Once, indeed, and that in the middle of the sermon, circumstances proved too strong for my powers of attraction, and for their powers of abstraction from the surrounding influences. A steamer passed, having a large number of soldiers on board, and some, who were forward and not engaged with us, cheered them as they came almost within touching of the ship's side; and at this peculiar juncture, when war is so imminent, and our sympathies are so much engaged with our brave defenders, it was too strong a temptation to be resisted, and many could not refrain from reaching forward to see, or from uniting in the cheer which had been initiated forward and had travelled aft. It was, however, but for a minute, and my influence over them was again speedily recovered, and continued until the close without any other abatement, being stronger at the end than at other periods of the service. I was most warmly greeted, on descending from my pulpit, with thanks and shaking of hands, and every other suitable demonstration of gratitude, for my repeated visits among them. Then came the thoughts of friends at home, and I received a very large number of addresses to which the paper should be sent containing this printed statement. The government agents were on board at the time of both my services, as well as the owners and brokers of the ship. Conversation with all these showed

how much they approved alike of the object of my visits and the mode in which that object had been carried out. It is but due to those gentlemen, as well as to Captain Finlay, I should say, that in all my movements I have been not only enabled to act with most unrestrained liberty, but have had their most unequi-

vocal countenance and sanction. And now, as she left the Mersey on Saturday morning, all her people in good spirits and full of hope, I shall wait most anxiously to hear the first intelligence which may reach us of her having been seen clear of the channel, with the open sea alone between her and Australia."

## Narratives and Anecdotes.

**MAN-WORSHIP IN RUSSIA.**—While the professors of the Greek faith in Russia are the most superstitious of the nations of Europe, they are the most heedless and contemptuous of their religious chiefs. While the people repeat, in their catechisms, that the Emperor is the Vicegerent of God, a synod, presided over by a lieutenant-général, decides upon ecclesiastical affairs. The priests are paid their stipends from the public treasury; they receive rank according to military routine, and, officiating at the altar, they are decorated with the insignia of the military orders. This priesthood, teaching the nation that the will of the Emperor is the only law, the only means by which they can be blameless in this world, or saved in the next, are also used to administer to the enormous mass of men constituting the army of Russia, the oath to *extend its frontier!* The following extracts from the "Russian Catechism" will verify these remarks:—"Q. How is the authority of the Emperor to be considered in reference to christianity? A. As proceeding immediately from God.—Q. What duties does religion teach us, the humble subjects of his Majesty, the Emperor of Russia, to practise towards him? A. Worship, obedience, fidelity, the payment of taxes, service, love, and prayer; the whole being comprised in the worship and fidelity.—Q. Wherein does this worship consist, and how should it be manifested? A. By the most unqualified reverence in words, gestures, demeanour, thoughts, and actions.—Q. What kind of obedience do we owe him? A. An entire, passive, and unbounded obedience in every point of view.—Q. In what consists the fidelity we owe to the Emperor? A. In executing his commands most rigorously, without examination; in performing the

duties he requires from us, and in doing every thing willingly without murmuring.—Q. What are the supernaturally revealed motives for this worship? (of the Emperor.) A. The supernaturally revealed motives are, that the Emperor is the Vicegerent and Minister of God, to execute the divine commands; and, consequently, disobedience to the Emperor is identified with disobedience to God himself; that God will reward us in the world to come, for the worship and obedience we render the Emperor, and punish us severely to all eternity, should we disobey, or neglect to worship him. Moreover, God commands us to love and obey, from the inmost recesses of the heart, every authority, and particular the Emperor; not from worldly consideration, but from apprehension of the final judgment.—Q. What books prescribe these duties. A. The New and Old Testaments, and particularly the Psalms, Gospels, and Apostolic Epistles.—Q. What examples confirm this doctrine? A. The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned him to death.—In the printing of the Catechism, the words "God" and the "EMPEROR," are printed in large letters. The name of "Christ" in small. This was the Catechism that the Roman Catholic Polish children were constrained to learn, and by which constraint the treaty of Vienna is wholly violated, even had it been preserved in all other respects.

**THE KNOT IN RUSSIA.**—The following is the way of administering the knot. Conceive, reader, a robust man, full of life and health. This man is condemned to receive fifty or a hundred blows of the knot. He is conducted

half naked, to the place chosen for this kind of execution; all that he has on is a pair of simple linen drawers round his extremities; his hands are bound together, with the palms laid flat against each other; the cords are breaking his wrists, but no one pays the slightest attention to that. He is laid flat upon his belly, on a frame inclined diagonally, and at the extremities of which are fixed iron rings; his hands are fastened to one end of the frame, and his feet to the other; he is then stretched in such a manner that he cannot make a single movement, just as an eel's skin is stretched in order to dry. This act of stretching the victim causes his bones to crack, and dislocates them—what does that matter! In a very little time his bones will crack and be dislocated in a very different manner. At a distance of five-and-twenty paces stands another man: he is the public executioner. He is dressed in black velvet trousers, stuffed into his boots, and a coloured cotton shirt, buttoning at the side. His sleeves are tucked up, so that nothing may thwart or embarrass him in his movements. With both hands he grasps the instrument of punishment—a knout. This knout consists of a thong of thick leather, cut in a triangular form, from four to five yards long, and an inch wide, tapering off at one end, and broad at the other; the small end is fastened to a little wooden handle, about two feet long. The signal is given; no one ever takes the trouble to read the sentence. The executioner advances a few steps, with his body bent, holding the knout in both hands, while the long thong drags along the ground between his legs. On coming to about three or four paces from the prisoner, he raises, by a vigorous movement, the knout towards the top of his head, and then instantly draws it down with rapidity towards his knees. The thong flies and whistles through the air, and descending on the body of the victim, twines round it like a hoop of iron. In spite of his state of tension, the poor wretch bounds as if he were submitted to the powerful grasp of galvanism. The executioner retraces his steps, and repeats the same operation as many times as there are blows to be inflicted. When the thong envelops the body with its edges, the flesh and muscles are literally cut into stripes as if with a razor, but when it falls flat,

then the bones crack; the flesh in that case, is not cut, but crushed and ground, and the blood spurts out in all directions. The sufferer becomes green and blue, like a body in a state of decomposition. He is now removed to the hospital, where every care is taken of him, and is afterwards sent to Siberia, where he disappears for ever in the bowels of the earth. The knout is fatal, if the will of the Czar or of the executioner desires it to be so. If the autocrat's intention is to afford his people a sight worthy of their eyes and their intelligence; if some powerful lord, or some great lady wishes to indulge in the pleasure of viewing the sanguinary spectacle; if they wish to behold the victim, with his mouth covered with foam and blood, writhe about and expire in frightful agony, the fatal blow is given the very last. The executioner sells his compassion and pity for hard gold, when the family of the miserable sufferer desires to purchase the fatal blow. In this case, he inflicts death at the very first stroke, as surely as if it was an axe that he held in his hand.

**THE RUSSIAN CHURCH** affects toleration. Of the vast population of fully 60,000,000, only about 45,000,000 are members of the regular Church; 350,000 are dissenters or heretics to that Church itself; 3,500,000 Roman Catholics are found throughout the wide domains of the Czar; and fully 250,000 Armenians. The Protestants of the Augsburg Confession of Faith amount to 2,000,000; those of the Reformed Church to 54,000. There are 10,000 Moravians, while no less than 2,500,000 belong to the Mahometan creed. The Jews are 600,000 in number, and the followers of that mysterious potentate, the Grand Lama, amount to no less than half that number. There are creeds still more extraordinary throughout the enormous tract of territory which constitutes the Russian empire; 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of Fetishism, worshipping bats, cows, and every uncouth specimen of brute, as representatives of the divinity of heaven.

**THE GREEK PRIEST.**—His ignorance is inconceivable. With the exception of a few members of the higher clerical grades, all of whom belong to some religious order—some monks who rarely quit the convent walls—the *Russian priests are almost without instruction.*

Placed in a seminary at a very early age, they are taught the Slavonian tongue, to chant, to make the sign of the cross according to the orthodox fashion, and every other gesticulation prescribed by the Russian liturgy: but with the Holy Scriptures and their explanations they are absolutely unacquainted.

**THE RUSSIAN CLERGY.**—Nothing can exceed the depravity of the Russian clergy; and their ignorance is on a par with their vicious propensities. Most of the monks and priests pass their lives in disgraceful intoxication, that renders them incapable of decently discharging their religious duties. The priestly office is regarded in Russia, not as a sacred calling, but as a means of escaping slavery and attaining nobility. . . . The appearance of the popes (as the clergy of the Greek church are termed) provokes equal disgust and astonishment.

**SPEED ON RAILWAYS.**—Dr. Lardner adopts some ingenious arguments, or rather illustrations, to render familiar the extraordinary velocity with which our express trains move. The Great Western Express to Exeter travels at the rate of 43 miles an hour, including stoppages, or 51 miles an hour without including stoppages. To attain this rate, a speed of sixty miles an hour is adopted midway between some of the stations; and in certain experimental trips 70 miles an hour have been reached. A speed of 70 miles an hour is about equivalent to 35 yards per second, 35 yards between two beats of a common clock; all objects near the eye of a passenger travelling at this rate will pass by the eye in the thirty-fifth part of a second; and if 35 stakes were erected at the side of the road, a yard asunder, they would not be distinguishable from one another; if painted red, they would appear collectively as a continuous flash of red colour. If two trains with this speed passed each other, the relative velocity would be 70 yards per second; and if one of the trains were 70 yards long, would flash by in a single second. Supposing the locomotive which draws such a train to have driving wheels seven feet in diameter, these wheels will revolve five times in a second; the piston moves along the cylinder ten times in a second; the valve moves and the steam escapes ten times in a second—but as there are two cylinders, which act alternately, there are really twenty puffs or

escapes of steam in a second. The locomotive can be heard to “cough” when moving slowly, the cough being occasioned by the abrupt emission of waste steam up the chimney; but twenty coughs per second cannot be separated by the ear, their individuality becoming lost. Such a locomotive speed is equal to nearly one-fourth of that of a cannon-ball; and the momentum of a whole train, moving at such a speed, would be nearly equivalent to the aggregate force of a number of cannon-balls, equal to one-fourth the weight of the train. That “smash” should follow a “collision” is no subject for marvel, if a train moving at such speed—or anything like such speed—should meet with any obstacle to its progress.—*Dodd's Curiosities of Industry.*

**FACTS IN HUMAN LIFE.**—The number of languages spoken in the world amounts to 8064; 587 in Europe, 896 in Asia, 276 in Africa, and 1264 in America. The inhabitants of the globe profess more than 1000 different religions. The number of men is about equal to the number of women. The average of human life is about 28 years. One-quarter die previous to the age of 7 years; one-half before reaching 17; and those who pass this age, enjoy a facility refused to one-half the human species. To every 1000 persons, only 1 reaches 100 years of life; to every 100, only 6 reach the age of 65; and not more than 1 in 500 lives to 80 years of age. There are on earth 1,000,000,000 inhabitants; and of these 33,333,333 die every year, 91,334 every day, 780 every hour, and 60 every minute, or 1 every second. These losses are about balanced by an equal number of births. The married are longer lived than the single; and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favour previous to being 50 years of age than men have, but fewer afterwards. The number of marriages is in proportion of 75 to every 1000 individuals. Marriages are more frequent after the equinoxes; that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.

## Baptisms.

### FOREIGN.

**INDIA, Kálikápur.**—Mr. Johannes had the pleasure to baptize four converts at this place, on sabbath morning, the 27th of November.

**Calcutta.**—At the Lal Bazar chapel, one believer was baptized by Mr. Thomas on sabbath morning, the 25th of December. One believer was baptized in the Intally baptist chapel on sabbath morning, January the 1st.

**Balasore, Orissa.**—Mr. Cooley informs us that he had the pleasure to baptize three persons on the first sabbath in December, and one on the 1st of January.

**Jellassore, Orissa.**—Mr. Phillips writes, "On the 27th of November, I had the pleasure of baptizing a female convert, the wife of a native christian, at this place; and the first Lord's-day in December, three native converts at Sántipur."

**Serampore.**—Four persons connected with the Regimental Band were baptized here on sabbath day, the 12th of February.

**Monghyr.**—"Two brethren and a sister, Europeans, were baptized at this station on February 3rd, by Mr. Lawrence. May they be 'kept by the power of God through faith unto salvation, ready to be revealed in the last time.'"

**Barisal.**—On sabbath-day, February the 5th, Mr. Page had the pleasure to baptize two converts at this place.

**JAMAICA, Savanna la Mar.**—We have received a long and interesting statement, from Rev. John Clarke, respecting the churches under his care. It gives a clear and distinct view of their condition and progress. From this statement we learn that at Savanna la Mar and Fuller's Field, with their out stations, there are in fellowship 910 members, 281 inquirers, added by baptism 128, which, with those received from other churches and restored, make the clear increase 172. This is very encouraging, and though we are well aware that our brother has had to struggle with great difficulties, yet here is a rich reward, and the prospect before him is rich in promise.

**Providence.**—Schools are of great value in this district. Mr. Claydon has three, two of which are self-supporting, with some slight aid from the Society of Friends. The people have suffered greatly from small pox, and a severe

drought has destroyed their crops of corn and pimento. Still the work of God has prospered. In September, sixteen persons were baptized, and a like number are in readiness. Ten pounds have been collected for mission purposes, in addition to their usual gifts for the service of God. In other places signs of revival have also appeared. "We hope yet," adds Mr. Claydon, "for brighter days for Jamaica, both religiously and commercially."

**UNITED STATES, Prattsburg.**—We have had one of the most refreshing seasons in Prattsburg that I have witnessed for many years. This little village contains about twenty-five families. Two years ago, I visited the place, when there were no meetings of worship in the village, and laboured with them more or less through the winter. The Lord poured out his Spirit, and converted a number of persons, who were baptized; and with others organized into a branch of the Milan church. Since the new year commenced, there has been preaching most of the time. We have had a protracted meeting, which commenced the last week in January.—The result has been glorious. Fourteen persons have been baptized, and eighteen have joined the church. Others have joined the Methodists; and still the work is going on in other neighbourhoods and with other churches.

### DOMESTIC.

**LONDON, Devonshire Square.**—On Thursday evening, March 30, a very interesting baptizing service took place. On this occasion Mr. Hinton preached from the words, "Alive unto God." He observed that this expression is metaphorical; that as the body is alive to the objects around it that appeal to its senses—as the light to the eye—so the soul has a feeling of life or sensibility towards certain objects that it prefers, chooses, and loves. To all other objects it is indifferent, as though they were not. In this sense a person is said to be dead to one class of objects, being indifferent to what he dislikes; while he is alive to another class of objects which he prefers and loves. "Alive unto God." This is the most natural thing possible; just what a man ought to be as a rational and responsible creature. But this is not what man

is. When religion is produced in the heart of a man, then he becomes dead unto sin but alive unto God. He is first alive to the terrors of the Lord; then to God's grace; then to his friendship; and then he is alive to his glory. Seeing then that baptism is an ordinance of Christ, which he requires of all his followers, he says, "Baptize me — let me bear the outward mark of that name that is so deeply graven on my heart, and which I so much love and delight to glorify." After saying these things and much more to the purpose, Mr. Hinton solemnly immersed three young females and one young man. This young man had been a pædobaptist for some years, but he now clearly saw it to be his duty to be buried with Christ by baptism. The preacher also said that he believed the misunderstanding and misplacing of this ordinance had done much mischief—had given to many a false passport for heaven which would only be acknowledged at the gates of hell. He also made some powerful and earnest appeals to those who are alive unto sin and dead unto God.

T. R.

*Eagle Street.*—Four candidates, two male and two female, were immersed by our pastor, Mr. Francis Wills, on Lord's-day, March 26, before a large congregation, after a sermon preached by him, from, "Can any man forbid water that these should not be baptized, who have received the Holy Ghost, as well as we." The following Lord's-day, the above four, with four others, were publicly received into the fellowship of the church at the Lord's table.

J. S.

*East Street, Walworth.*—Our pastor baptized ten persons on their professing "repentance toward God and faith toward our Lord Jesus Christ," on Thursday, March 30. Three had been members of Independent churches, two of whom were man and wife. They stated they had not been influenced by the conversation or persuasion of any persons, or by reading our books; but from the New Testament alone were they convinced of this duty. They esteemed it a privilege to be immersed according to the Lord's command, and in the way that christians were baptized in the apostles' time. One had been brought up in the Church of England, whose enmity to dissenters had been very great. Two stated that they received their first serious impressions when sabbath scholars. One had been a

member of the Wesleyan society; and one was the wife of one of our deacons. Mr. Bland delivered an appropriate discourse to a large and attentive congregation, from, "Why are they then baptized for the dead?" A passage that Doddridge calls obscure and ambiguous; and well he may; for it would be impossible to show how sprinkling a little water on the face can represent the death, burial, and resurrection of Jesus!

J. S.

*Loughwood, Devon.*—On the morning of sabbath-day, March 5, the ordinance of christian baptism was administered by Mr. Stembridge. The candidate was a young man who had for some time been connected with the Wesleys. And on April 2, in the presence of a considerable concourse of spectators, after delivering a discourse on, "Consider of it; take advice; and speak your minds," Mr. S. immersed a young female, the history of whose conversion to God was very interesting. About three years ago she became servant in a family who usually worship with us. She was much attached to the Episcopal Church, and it was with some reluctance that she came to our place of worship. But a discourse on, "How should man be just with God?" awakened her attention. Soon after this she was obliged to leave her place on account of ill health. She now apparently drew near eternity; but her mind was cheered in the immediate prospect of entering into rest through Jesus Christ our Lord. Unexpectedly, however, she was raised up again; and now she cheerfully dedicated herself to the blessed Saviour in "being buried with him by baptism."

*Ragland, Monmouthshire.*—We had a baptism on April 9, when one believer thus put on Christ. This young woman was the last of a family who are now all baptists. After the ordinance, Mr. Bailey preached from, "Why baptizest thou then?" in which he claimed for believers baptism, divinity of origin, purity of administration, and spirituality of purpose.

J. B.

*Cambridge, Zion Chapel.*—Our pastor immersed four followers of Jesus on Lord's-day evening, March 26, which, with three more dismissed by letter from other churches, were received into our fellowship. Our hearts are full of gratitude that the converts to the cross are so numerous among us. May the Lord increase their number.

J. J. A.



**ATHLONE.**—"I rejoice to inform you," says Mr. Berry, Jan. 16th, "that yesterday I baptized in one of the streams of the Shannon, at mid-day, an intelligent Roman catholic. The banks contained a large congregation, many of whom were Roman catholics, and all behaved with the greatest decorum: two other converts will soon follow. This is to me a great consolation, after all the persecution I have endured. It is very difficult here to get a suitable place for baptizing. The river near the town, and in the town, is too deep; and the ice yesterday on the stream was so thick it was with difficulty we could obtain a place. I wish you would advise me how I could get a vestry, pump, and baptistery at the chapel. I feel this the more in proportion as I see prospects of frequently baptizing. The services yesterday in the chapel, and at the water, were very interesting and well attended."

**WARWICK.**—On sabbath evening, March 26, after discoursing on the great commission to a crowded and attentive audience, Mr. Nash baptized two candidates, a male and female. The latter had recently been brought to the knowledge of the truth; the former had enjoyed religion for many years. Before his settlement at Warwick he had worshipped with the Episcopalians; but not relishing the doctrine of baptismal regeneration, and other kindred errors, taught in all the churches here, he came to our place; and after attending with us for some time, he said, "I will go with you; for I have heard that God is with you." May they both hold the beginning of their confidence steadfast unto the end.

**TROWBRIDGE, Bethesda.**—On Lord's-day morning, April 2, our pastor, Mr. John Webster, baptized nine females. Three of these attributed their first impressions to the instruction received in the sabbath school. These, with two others, were received into full communion the same afternoon.

**BROSELEY, Old Baptist Chapel.**—Two candidates were baptized by Mr. Howe of Shrewsbury, on March 26, after preaching from, "And now why tarriest thou? Arise and be baptized." They are both teachers in our sabbath school, and singers. In the afternoon they were received. T. E. P.

**SOHAM, Camb.**—On Lord's-day evening, March 26, Mr. Smith baptized another convert—a young woman—in the presence of an unusually large congregation.

**AMERSHAM, Upper Meeting.**—After a sermon by Mr. Sexton of Tring, from, "Why baptizest thou?" one believer was baptized, April 9. He had been (to use his own language) the chief of sinners, but through the instrumentality of the temperance society was made a sober man, and was afterwards led to attend the means of grace in a Wesleyan chapel, where the word came with power to his heart. But not feeling satisfied in reference to the subject of baptism, he determined to search the scriptures for himself; and the Holy Spirit was pleased to shew him the scriptural manner of attending to this sacred rite: and although he had frequently heard it spoken of as a "non-essential," he was enabled, through Divine grace, to come forward and publicly declare, that "He was not ashamed to own his Lord." In the afternoon he was received into the church. May the Lord preserve him! J. T.

**CHIPPING SODBURY, Gloucestershire.**—Our pastor, Mr. F. H. Roleston, baptized three persons on a profession of faith in Christ, April 2. There was another candidate, but she was prevented from attending to the ordinance by her husband, who would not allow her to leave the house; and was observed pacing to and fro like a sentinel guarding the door to prevent his wife's escape! We hope, however, that, ere long, a way will be opened for her to obey her Lord's command, and that the persecution offered will turn out rather to the furtherance of the gospel. W. B.

**DUNNINGTON WOOD, Salop.**—In Jan., Mr. Clarke of Wellington, baptized a young man, a local preacher from the Wesleyans, who now supplies the pulpit at Dunnington Wood, and other places in the county where they are without a minister. And on March 26, Mr. James Jones baptized one male candidate at the same place. T. E. P.

**SHAFFIELD, Eyre Street.**—On the evening of Lord's-day, April 16, after an appropriate sermon by our pastor, Mr. H. Ashbery, to a crowded congregation, six persons were baptized: four of the above are scholars in our Lord's-day school. C. A.

**EBBW VALE, English.**—Our pastor, Mr. Hill, baptized two females on a profession of their faith in Jesus Christ, April 2. In the evening of the same day they were received into the church and participated of the Lord's supper. J. L.

**BIRCHCLIFF**, near *Hebden Bridge, Yorkshire*.—Fourteen believers were baptized on the 1st of April by Mr. Lockwood, who preached a sermon on the subject on the following Lord's-day. One of the candidates having been a Wesleyan for several years, many of his old friends were present on both occasions. Our prayer is, that truth may triumph over all the prejudice and pride of man.

**GRANTHAM**.—Mr. Bishop baptized three believers in the name of the Lord Jesus, on April 9, in the baptist chapel, Bottesford, which was kindly lent for the occasion. These friends were also received into the church at the Lord's table in the evening.

**IPSWICH**, *Turret Green*.—On the first sabbath in April, our pastor, Mr. Lord, had the pleasure of baptizing and receiving into the church two female friends, one of whom had long attended the Established Church. G. R. G.

**SAUNDERSFOOT**, *Pembrokeshire*.—After a discourse on "the Law and the Testimony." Our pastor, Mr. B. Lewis, baptized two young females on a profession of their faith in the Lord Jesus, April 2. The congregation was large and attentive. T. H. E.

**MANORBEAR**, *Pembrokeshire*.—On Lord's-day morning, March 26, our pastor, Mr. B. T. Evans, had again the pleasure of going down into the water and baptizing nine believers on a profession of their faith in Jesus. One had been for many years a consistent member of the Independents. In the evening of the same day these were all added to the church. "The Lord hath done great things for us, whereof we are glad." J. T.

**LEICESTER**, *Carley Street*.—On what is called Good Friday evening, Mr. Winks baptized a man advanced in years, who, when describing the change he had experienced, stated, among other things, that formerly his sabbaths were the most wearisome days of the week to him, but now they were the happiest.

**SANDHURST**, *Kent*.—On the first Lord's-day in April, four believers followed their Saviour by being baptized in his name, after a discourse from the words, "What mean ye by this service?" It was a solemn occasion; and we believe others will shortly follow in this divinely appointed way. T. E. S.

**WELLINGTON**, *Salop*.—On March 26, Mr. Clarke baptized one female, who was added to the church. T. E. P.

## Baptism Facts and Anecdotes.

### SLANDERING THE BAPTISTS.

FORMERLY, even in this country—and in some obscure parts of it yet—the baptists were exposed to evil reports. No wonder then that in Germany, where they are little known, all manner of evil is said of them. Mr. Lehmann of Berlin, in the tract which we have noticed at page 138, ably vindicates his brethren from the aspersions of their traducers. We give an extract or two.

*Alleged Immorality of Immersion*.—But often, against the baptisms administered by us, morality has been invoked, and base charges have been brought against us in reference to them. Newspapers and pamphlets have circulated gross tales of this kind, against which it was difficult everywhere to remonstrate. But any person to whom pure truth is a matter of the smallest consideration, will have acknowledged or felt, that it was simply our enemies who, with malicious purpose, published monstrous tales of the rite ob-

served by us, that they might, along with the baptisms alleged to be administered in an immoral manner by us, be able to bring the rite itself into contempt. But is the administration of baptism according to the original mode not conceivable in the most dignified, moral, and beautiful manner? And if art, misled in its views by unbiblical usage, has hitherto presented us with no works in which prominence has been given to the refined and christianly-moral feeling in baptismal scenes, would it be absolutely impossible for it to produce such pictures, by which the practice also of the rite might perhaps improve, so as to give to the sacred and divine a corresponding manifestation? Such ideals float before our minds. But how could that which came from the heart of God, and which the exalted Son of God had performed on himself, ever savour of the vulgar, or be quite unsusceptible of the most saintly, modest, and beautiful representation? The faults

and oversights which may be observed in the administration of the rite by the baptists, should be matter of brotherly counsel, of christian admonition, in the assurance that instructions thus given fall on susceptible soil. Those persons have judged themselves, who in scornful wise have dared to hold up to public reprobation, and to abandon to ridicule or contempt, what eternal wisdom has commanded, and what love and obedience have performed in the holiest and loftiest decision of the heart. It is melancholy to see, that many ministers of the Evangelical church have done this, amidst the general scorn of the world; and it reminds us of Shakspeare's expression—

"And fools rush in where angels fear to tread."

*Proselyte-Making.*—Another complaint raised against the baptists, consists in the charge that they draw away the best members of the church, that they direct their efforts principally to the believers in it, in order to attract these to themselves, and that it is a matter of far more account with them to bring forward their peculiar doctrines, and gain currency for them, than to lead souls to Christ, and to labour for the conversion of sinners. This so called proselyte-making, we are told, it was, that called forth the resistance of the church, which is obliged to be considerate of its own preservation and security, and can have no fellowship with such as design its weakening and destruction. In reply to this complaint, I remark first, that it is a great error to assume that our members are almost entirely recruited from the believing of other church parties. This must be most decidedly denied. I can from my own

immediate experience testify, that, in the community at Berlin, only about the twentieth part of the members consists of those who had an experimental acquaintance with salvation before they joined our community, and that, accordingly, the large majority of the members are persons who were first led to Christ through the instrumentality of our ministry. In most of our communities the proportion is about the same, more or less, so that on the whole the matter stands as above described. The assertion, therefore, so often and so confidently made, is quite untrue, and on that account requires to be here as emphatically denied. My statement I can prove to every one who will examine the case more closely, by bringing forward the actual persons.

It has been charged on the baptists as a crime, that they have observed an aggressive line of conduct against the church, and thereby provoked the persecution which has come upon them. But, if perchance it has so happened in particular places, and in the case of single individuals, it certainly cannot be ascribed to the body as a whole; the warfare on this field has almost in every case proceeded from preachers of the state church, and, as we have melancholy proofs before us, has been waged with a malignity which would be incredible, were not the proofs of it at hand. The replies to such attacks have been both very sparing and very temperate; and it would certainly have been much more advantageous for the general interests of truth, if more examples of the same kind had been shown on our side.

## Sabbath Schools and Education.

### SABBATH AND DAY SCHOOLS IN ENGLAND AND WALES.

*From Baines's "Education best Promoted."*

THE first modern impulse to popular education was given by *Sunday Schools*, which originated in the private efforts of Robert Raikes, a newspaper proprietor at Gloucester, in 1782. Without the aid of a sixpence or a smile from Government, Sunday schools have gradually increased, so as to become coextensive with places of worship; and I know not a nobler

feature in the history of our country. In 1818, the Sunday schools of England and Wales were returned to Mr. Brougham's Parliamentary Committee on Education, (probably under-estimated), as 5,463, with 477,225 scholars. In 1833 they were returned to Lord Kerry's Parliamentary Committee as 16,828 schools with 1,548,890 scholars. In 1851, they were found by the Government Census to number 23,498 schools, with 2,407,409 scholars. Compared with the population of the respective years, the Sunday

scholars were as one in 24.40 in the first period, one in 9.28 in the second, and one in 7.45 in the third. The number in actual attendance on the Census Sunday was about 2,280,000. Considering that the children of the upper and middle classes do not attend the Sunday schools, it may be said that nearly the whole of the children of the working classes attend them and remain there on an average eight years. What is scarcely less gratifying than the number of scholars, is the prodigious number of gratuitous teachers, who are stated in the Census Report on Religious Worship at 302,000, or one in sixty of the whole population,—representing an amount of religious principle and practical zeal for education infinitely beyond what most writers on education seem to have conceived. In the Principality of Wales, the Sunday scholars are in the proportion of 1 to 4 of the population.

In *Day Schools* the great modern impulse to the education of the working classes was given by Joseph Lancaster, a humble schoolmaster of the Society of Friends, just at the beginning of this century. Dr. Bell, who had before adopted the monitorial plan in India, and even tried it in England, emulated Lancaster's zeal, and realised larger success. The former established his schools on the principle of simple biblical instruction; the latter added the distinctive religious teaching of the Church of England. From Lancaster's efforts arose the "British and Foreign School Society;" and from Bell's the "National Society for Promoting the Education of the Poor in the principles of the Established Church." Both of these great Societies have proceeded from strength to strength for more than forty years. One of their earliest objects was to promote the establishment of schools throughout the country, and even in the colonies and foreign countries; and with these views they trained teachers, prepared school-books, employed inspectors and travelling agents, made grants of money and school materials, furnished plans of school buildings, published yearly reports, and became the mediums of the benevolence of thousands. When the Census is published in detail, we shall know more exactly the fruits of their labours. It has been supposed that the British Schools contain 200,000 children; whilst the National and other Church Schools of primary instruction, according

to a minutely detailed report of 1846-7, published in a folio volume, contained 955,865 day-scholars. It is worthy of remark, that both the National and the British Societies tried for many years the plan of gratuitous instruction, and that, from an experience of its bad consequences, they both abandoned it, and adopted a moderate charge for the education given.

### NOTICES OF MUSIC.

As we sometimes introduce a new tune in this department, we give below a few notices of modern pieces which have been furnished by an amateur of the art.

*The Palm of Victory: an Anthem to the memory of the late Rev. William Jay, of Bath.* By John King. London: Houlston and Stoneman. 2s. 6d.

WE have often listened with much pleasure to the "Missionary Requiem" and "Missionary Warrior," which were composed in memory of two devoted missionaries—Williams and Knibb—and have no doubt that this tribute to the memory of the venerable Jay, by the same author, will meet with as welcome a reception as its predecessors. The piece is arranged for the organ or pianoforte, and is embellished with a beautiful steel portrait by Branwhite.

*The Angel's Mighty Stone—a Type of Babylon.* By John King. London: Houlston and Stoneman. 2s.

THIS is another composition by the same author, and is adapted to the times.

*The Noblest Boon of Heaven.* London: J. Hart. 2s.

THIS is a timely and successful effort to commemorate the Jubilee of the British and Foreign Bible Society. It is arranged for one or four voices; and with an accompaniment for the organ and pianoforte.

*The Evening Hour.* By the Rev. H. F. Lyte. The Music by Cornelius Ward. London: J. Hart. 2s.

BOTH the poetry and the music of this piece are expressive and harmonious.

*Invocation. Designed for the commencement of Religious Worship.* By Benjamin Clarke. Music by J. Fawcett, senr. London: J. Hart. 3d.

WELL adapted for the purpose intended.

## Religious Tracts.

### A TRACT ON CONFIRMATION.

PERHAPS of all the ceremonies of the Church of England, none is more serious, and productive of more awful effects, than that of confirmation. For it solemnly affirms *salvation by baptism*, as asserted in the Baptismal Service, and taught in the Catechism. The bishop says, "Let us pray. Almighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins, &c." And again: "We make our humble supplications unto thee for these thy servants, upon whom (after the example of the apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them."

Here, then, we see that *baptismal regeneration* is fully recognised and taught—that all who are confirmed are declared to be the *servants* of God—that God has given unto them *forgiveness of all their sins*—and that of the truth of all this the bishop *certifies* every one of them by solemnly laying his hands upon their heads. Now all this is either a solemn truth, or an awful falsehood; a glorious reality, or a fearful delusion. *Which is it?* Let us see.

First.—The whole body of the evangelical episcopal clergy renounce the doctrine of "baptismal regeneration," as taught in this ceremony. This is a remarkable fact. The inconsistency of which is flagrant and indefensible.

Second.—What is required of those who come to be confirmed in the belief that God has regenerated them, made them his servants, and forgiven them all their sins? Why, simply this: that they "can say"—it is only *say*—"the Creed, the Lord's-prayer, and the Ten Commandments; and can also answer to such other questions, as in the shorter Catechism are contained." Thus we see that a state of regeneration and pardon, or the awfully opposite state, is to be tested and proved by the strength or the weakness of the memory! If a young person can *say* the Creed, the Lord's-prayer, &c., he is to be confirmed, and certified that he is in a state of salvation: but if he *cannot say them*, he is to be rejected as unregenerate and unforgiven.

Can anything be more contemptible or monstrous than this!

Third.—What *practical evidence* do the crowds of young persons give, who go to be confirmed, that they really are the regenerate and pardoned servants, and children of God? Is there one of them in twenty that gives the least evidence whatever of being in a renewed and justified state; or that he cares a single straw about "repentance towards God, and faith in our Lord Jesus Christ," or the salvation of his soul? We believe not. And yet in the presence, and on the behalf, of these thoughtless and perfectly careless young people, the bishop thanks "Almighty and everlasting God, that he has vouchsafed to regenerate them, and give unto them forgiveness of all their sins!"

Fourth.—Can anything under heaven be more calculated to deceive and ruin the souls of young persons than this ceremony of confirmation? If they *believe* what the bishop says, they must then conclude that they are all right and safe for eternity. If they do *not* believe him, then they will most likely regard him as being a religious impostor, and religion itself as a cheat. What a fearful state for young and ignorant persons to be placed in!

Fifth.—Are not all parents bound to keep their children from such a perfectly unscriptural, shockingly delusive, and awfully dangerous ceremony as this? It may cost their children the salvation of their souls. O Parents! be advised in this matter. Regard not the persuasions, or authority, or customs of men; but the plain word of that God at whose awful bar both you and your children must shortly appear!

Permit me to set before you a more excellent way.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."—Eph. vi. 4.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scrip-

ture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 14—17.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house."—Acts xvi. 31, 32.

"For ye are all the children of God by faith in Christ Jesus"—Gal. iii. 26.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born,

not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 11—13.

Now bring this confirmation ceremony, and seriously compare it with these instructions of the holy word of the living God, and then say which you ought to regard.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20.

*The above may be had in a separate form, at One Shilling per 100, of Winks and Son, Leicester.*

APPLICATIONS AND DONATIONS IN OUR NEXT.

## Intelligence.

### BAPTIST.

#### FOREIGN.

FRANCE, *Brittany*.—Mr. J. Jenkins has laboured as a baptist minister and evangelist in Lower Brittany for the past twenty years, and not without encouraging success. A chapel was erected at Morlaix, of which we furnished an engraving in the *Reporter* for Sep., 1850: the scriptures, and various religious books and tracts, have been translated, printed, and circulated; and education has been promoted. The language of the people is similar to that of the Welsh; and hence the advantages possessed by Mr. Jenkins, as a Welshman, in addressing the people.

During 1853, three country-women have been baptized into Christ. The conversion of two of them is very remarkable. One is a woman sixty-three years of age. She has had a bible, received from Mr. Jenkins, in her possession the last eighteen years, and the perusal of it has been made the means of bringing her to Christ. Mr. Jenkins occasionally visited her during this time, giving explanations of the word of God. Two other women have, through her instrumentality, been brought to the knowledge of the gospel. The other remarkable conversion is that of a young woman, thirty years of age, of a wealthy peasant family, and sister to the sub-mayor of Plougasson. About two years ago she became convinced

of sin. Under its pressure she sought peace, but in vain, in the rites and practices of the church of Rome. Absolution was given freely enough by her confessor; but it was powerless to allay the anxieties of her soul. Many prayers were offered, relics and churches visited, penances performed; all were in vain. She remained a poor penitent sinner, without peace or consolation. The notoriety of her case caused it to become known to the woman with the bible referred to above. She said to a friend, that she believed she could tell the anxious one things from the gospel that would yield her consolation. The young woman lost no time in seeking it. The gospel was read and explained to the broken heart; the heavy burden fell away, and joy filled the soul. A New Testament was quickly bought. The meetings of the believers were attended; and ere long she openly confessed her attachment to the Saviour. A great clamour was raised. Medical advisers were consulted, and attempts made to prove her insane. She was said to be bewitched by a book the old woman had; by the food too of which she had partaken in the missionary's house. The priest was applied to, to use the exorcising power the priests of Rome profess to have. He gave six months as the time in which his exorcisms should take effect. Masses were said for her return to the church of Rome. Three women were sent in turn, on three successive Mondays, to light wax candles in a chapel dedicated to the virgin at Lanmeur, six or eight miles off; but the

candles would not take fire, the virgin thus wonderfully showing her displeasure. Friends have privately sought to turn her aside. A Jesuit priest filled the church with his denunciations and arguments; and throughout the month of May she was the object of unceasing reference in the sermons and services of the Romish church. In spite of all the covert remained steadfast: and on sabbath morning the 15th of May, she and two others confessed in baptism the name of Christ. She has, however, been obliged to quit her plentiful home, which she has cheerfully done, without murmur or complaint. Reproaches and calumnies she has had to bear; but with wonderful firmness, self-denial, and devotedness, she has been able to forsake all for her Saviour. These conversions have produced a powerful impression throughout Brittany, and have led to many inquiries respecting the faith. It would seem that in many quarters that impression is very favourable. Throughout Mr. Jenkins has received the kindest protection from the maire of Morlaix. Recently this gentleman voluntarily purchased some twenty testaments for distribution as prizes in the national school. Two of these converts are now actively engaged in the itinerary school. One is supported by some kind English friends. The younger of the two, whose story is related above, enters on the work at her own charges. She could not, she said, take what others contributed for this work, while she could support herself. By these self-denying labours, saving knowledge is imparted, in daily lessons, to ninety-two individuals of all ages; and numbers more are desirous of receiving the teacher's visits. But the work has attracted the attention of the Romish clergy; and of late a most furious and lying attack has been made on Mr. Jenkins in "L'Univers" newspaper, the organ of ultramontane popery in France. Unexpected defenders of his character and labours have risen up even in the ranks of Rome; and in Mr. F. Monod, Mr. Jenkins has found a powerful advocate. The worst part of the matter is, that evil disposed persons have been excited to make attacks on the chapel, and on two occasions no slight injury has been done. Still the local authorities are prepared to protect the missionary. His prudent and conciliatory course has commended him to the sympathies of the Bretons who know him, and he does not doubt that all these events, whether prosperous or adverse, are alike calculated to the furtherance of the gospel. Happy will the day be for France when the gospel shall have free course through all her borders. Anarchy and tyranny will both flee before it, and the basis be laid for a free, full, and impartial liberty.

## DOMESTIC.

SCOTLAND—*Home Missionary Society, chiefly for the Highlands and Islands.*—From the last printed report of this useful Society, we gather that twenty-six missionaries are sustained, wholly or in part, by its funds, which are at present not adequate to meet the current expences. In giving a few extracts, we confess our surprise to hear of the moral condition of the people of that long-favoured land. "The missionaries are encouraged by the manifestation of an increased spirit of prayer in the churches for the outpouring of the Spirit of God, and by large audiences at the different stations—the people showing a greater anxiety to hear than they have done for some years past. These are tokens for good, for which we ought to thank God, and take courage. Nor should we, even under discouraging circumstances, slacken in our efforts in this sacred cause. The command is, to preach the gospel to every creature; the object is, to convert sinners unto God: and we know that multitudes of our countrymen are living without God, and walking according to the course of the world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." The opinion of the Duke of Argyle respecting the atheism of a great proportion of the population is then given. And "this melancholy picture is not confined to the degraded portions of city population, for His Grace describes the condition of the rural districts as also 'retrograding;' and that it is so, to a fearful extent, is established by many competent witnesses, especially as regards the North of Scotland, and Western Highlands and Islands, the principal seats of your missionary stations." Others "agree in representing the moral condition of farm labourers in the northern counties as having deteriorated to a most alarming extent within the last twenty years, from certain changes in their social condition, arising out of agricultural improvements, which have so greatly enriched the country. The result of those changes is represented as fraught with the most 'demoralizing consequences,' forming 'hot-beds of vice,' and tending to draw 'out all the evil tendencies of our nature,' and leading to 'conduct resembling that of tribes of savages.' Such testimonies from such individuals, given as the result of personal knowledge and anxious inquiry, shew the urgent necessity for 'home missionaries.' And what is no less affecting, is the fact attested by one of the friends of this Society in the north, that 'there are many who profess to be church members, but very few who can be discerned to be converted persons; nor is it to be expected that it should be otherwise, while people think that the child is made a member of the visible church

by baptism, and therefore never look for conversion, forgetting the words of our Lord, 'Except a man be born again, he cannot see the kingdom of God.' The means adopted by your Society seem eminently adapted to the end—because they are simple and scriptural—and the agents employed are well fitted to perform the work. They are faithful, diligent, self-denied, and intelligent. They are men of God. They go forth in faith, sowing the seed of Divine truth, preaching the everlasting gospel, declaring the whole counsel of God,—using no carnal weapons, but armed with the sword of the Spirit, which is the word of God. Their labours are not confined to the chapels or out-stations, nor to the Lord's-day, nor other stated times of meeting; but they are instant in season and out of season, in winter and in summer, from day to day, and from house to house—preaching the word of life to the traveller by the way-side, in the house and in the field, and at the beds of the sick and the dying—instructing the ignorant, warning the impenitent, and directing the troubled soul to the Lamb of God, whose blood cleanseth us from all sin. This, be assured, is no fancy picture; it is drawn from the modest letters of these worthy men, who unostentatiously record facts as they occur from time to time, for the information of your Committee."

**LANDBEACH, Cambs.—New Chapel.**—The gospel of our blessed Saviour was introduced into this village by Mr. Baron, one of the first pastors of the old baptist church, Cottenham. A blessing accompanied the preaching; and when, after the lapse of a few years, Mr. Edmunds, of Cambridge, began to visit the village, it occurred to him, and he suggested to the friends, that it was high time for them to build a house of prayer. They adopted the suggestion, formed a church, and, assisted by a local association, secured and enjoyed the services of a highly respectable christian minister. At length the little cause, though still extremely feeble, became self-supporting,—a fact the more to be wondered at, inasmuch as most of the members and friends were, as they now are, labouring people. Things went on in this way; the small, barn-like, and dilapidated chapel being generally well-filled, till Mr. J. C. Wooster, late of Swavesey, was induced to accept a cordial and unanimous invitation to the pastoral office; soon after which, it became evident to all around, that the people must "lengthen their cords" by building a new and more commodious sanctuary. A friend on the spot gave a piece of freehold ground, in a good situation, in addition to a handsome subscription; and on Tuesday, the 21st of March, R. Foster, Esq., of Cambridge, laid the foundation stone of this new house in the presence of a large company of sympathising spectators. The venerable

gentleman's address, and the workman-like manner with which he used the trowel, excited much interest. The stone being laid, Mr. Robinson, of St. Andrew's Street chapel, Cambridge, ascended the platform and delivered an eloquent address on the nature and object of the day's proceedings. Tea was afterwards provided in a large marquee, the entire proceeds being devoted to the building fund. The evening meeting was presided over by R. Foster, Esq., of Cambridge; when addresses were delivered by Mr. Robinson of Cambridge, M. W. Flanders of Cottenham, C. R. Player of Great Shelford, R. R. Blinkhorn of Willingham, and J. C. Wooster, the respected minister of the congregation. It may be truly said, that this was a "day long to be remembered." The people at Landbeach have done nobly; but as they still need about £200—who will help them? Mr. Robert Piggott, of Landbeach, will be happy to correspond with such. M. W. F.

**LIVERPOOL, Welsh Baptists.**—On April 13, 14, and 16, several preachers from Wales conducted services in the chapels at Liverpool, and in that at Birkenhead. On the 17th, Mr. Robert Ellis, of Lirhowy, delivered a lecture in Welsh to a large audience in the English baptist chapel, Byrom Street, on "Job and his Times;" the proceeds going to the Birkenhead chapel. All the meetings were well attended, sometimes crowded; and it was reported that much had been done to reduce the debts on the respective chapels. They were truly refreshing seasons. J. R.

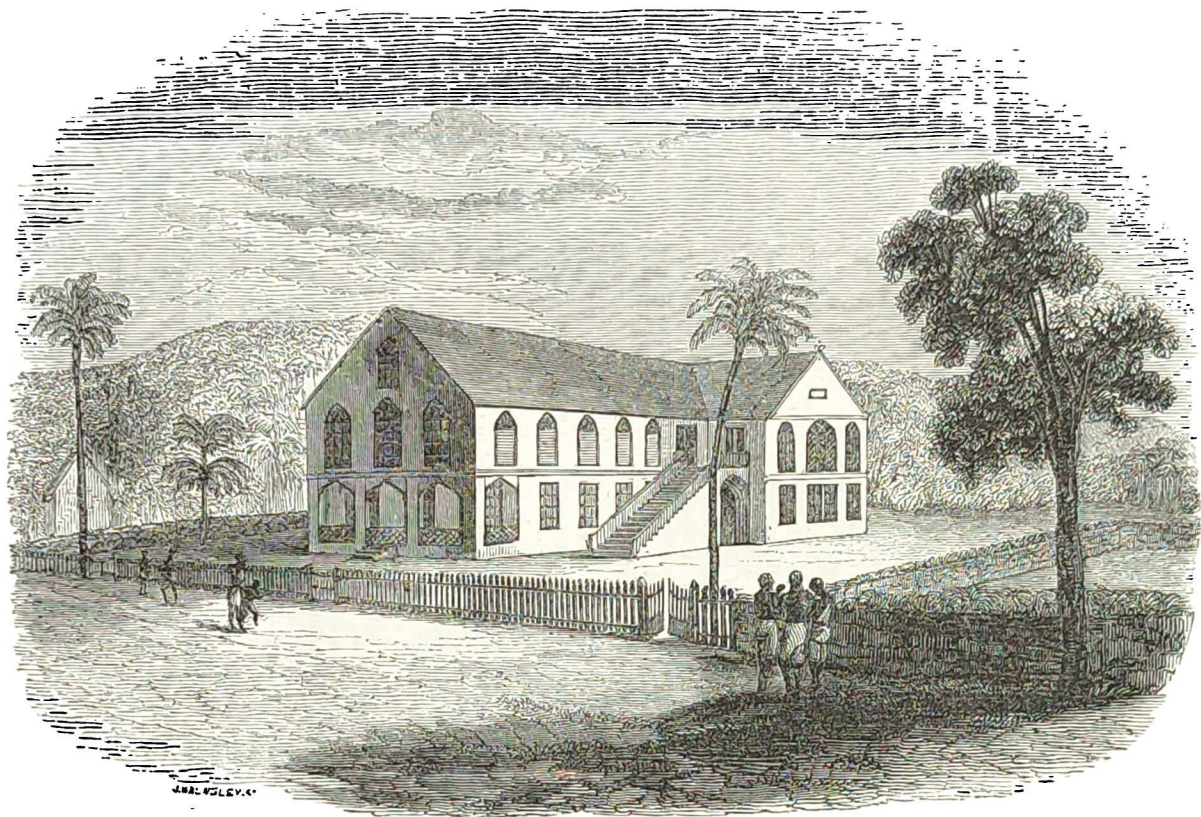
**MADELEY, Shropshire.**—A friend residing in this populous place, of nearly 10,000 inhabitants, and once the scene of Fletcher's pious labours, informs us that the baptists have erected a small place in which they meet for divine worship; but they are few and poor, and greatly need help.

**CLIFTON, near Bristol.**—On Monday evening, April 9, a tea meeting was held at Buckingham chapel to celebrate the extinction of the chapel debt, which once amounted to nearly £5000. A ground-rent charge of £600 remains, which it is hoped will soon be discharged.

**MONMOUTH.**—Rev. Henry Clark, A. M., has announced his intention to resign his connection with the baptist church in this town at the end of June. The cause of this step is the hopelessness of a new chapel, the prospect of which had induced him to remain the last few years.

**REMOVALS.**—Mr. Joseph Davis of Arnsby, near Leicester, to Kent Street, Portsea—Mr. G. Bailey of Haddenham, after twenty-three years service, to the old meeting, Rusden—Mr. H. Smith of Coalville, Leicestershire, to Tarporley—Mr. John Spooner of Attleboro', near Coventry, to Haddenham—Mr. J. C. Butterworth of Kingstanley, to Frogmore Street, Abergavenny.





CHAPEL AT BROWN'S TOWN, JAMAICA.

## MISSIONARY.

## TWELFTH ANNUAL MEETING OF THE BENGAL BAPTIST ASSOCIATION.

It was decided last year that the next meeting of the Association should be held at Khari. As this village is situated at a distance of about fifty miles from Calcutta, and in a place not easy of access, except to pedestrians, it was feared that the attendance would be small; and this apprehension proved so far correct, that only two missionaries, Messrs. Leslie and Wenger, found it practicable to go there. They proceeded in a hired conveyance, *via* Barripore and Joynugger, until within a distance of five or six miles from Khari, by a road, the last part of which, entirely overgrown with grass, appeared not to have felt the pressure of carriage wheels for many months. The rest of the way (from Krishnachunderpur) they walked, and arrived at their place of destination a little before sunset. A goodly number of people from Lukhyantipur had preceded them; and as the evening advanced, fresh companies might be seen to approach, including some native christians from Nursikdachoke, Calcutta, and Serampore. As all these had made nearly the whole of that day's journey on foot, they were fatigued; and consequently the rest of the evening was spent in preparations for supper and repose.

The chapel and the native pastor's house (which adjoins it to the north) occupy the eastern side of a tank. Temporary accommodation had been prepared for the expected guests on the southern side. Two rows of huts, or sheds, meeting at right angles in the southeast corner, had been erected, and served as sleeping apartments, whilst the open space in front of them served as a dining-room, only partially covered by a primitive awning. Adjoining this on the west was the culinary department, forming an enclosed space of considerable size, with a temporary kitchen and store-room.

On Wednesday morning at eight, an introductory prayer-meeting took place, which was attended by at least two hundred persons. The chapel was quite full, almost uncomfortably so. A pleasing spirit of seriousness pervaded the meeting, and afforded great encouragement to hope that the divine blessing would attend the assembly. After this service was concluded, active preparations for dinner were made, and in due time these were followed by the meal itself. There were again, like last year, long rows of men and boys, and in the enclosed space long rows of women, seated on the ground, with plainain leaves serving as plates, before them, who were liberally and cheerfully supplied with food in various

courses by those appointed to serve tables—a work which had been undertaken by some of the most respected brethren. Not less than three hundred and fifty native christians were counted on this occasion; the number probably was even larger.

Some time after twelve a second public meeting was held for transacting the business of the Association. The letters from the various churches were read, or if written in English, the substance of them was communicated in Bengali.

About four o'clock another meeting, attended only by the delegates from the various churches, was held, at which a considerable amount of business was got through.

The great body of the people spent the afternoon in singing, sometimes accompanied with the native guitar. The words that were sung were all expressive of christian truth and feeling, and had, in part at least, been composed for the occasion. Some of the tunes, however, appeared to be Hindu tunes. The evening closed with the supper, served as the dinner had been in the forenoon.

On Thursday morning, at eight, the Association sermon was preached by brother Bhagawan of Serampore. It was a discourse on Mark i. 1, well divided. In the first part the preacher dwelt upon the subject of God, pointing out the guilt of atheists and formalists, and describing the true worshippers of God. In the second part he set forth Jesus Christ, the Son of God, dwelling upon his credentials, his person, and his work. And in the third part he set forth the gospel; its beginning in prophecy; its first publication by Christ and his apostles; its subsequent diffusion; its "beginning" in this country; and the duty of christians, preachers, and churches to carry on that "beginning," until the gospel should be spread throughout the whole land. Judged by European rules, the discourse might be thought deficient in unity of design, and in copiousness of detail; but it really was very rich in matter, suitable to the occasion, and very well expressed.

About 1 p.m. the last meeting was held. It was a meeting for prayer and conference. Among the many subjects on which the conversation turned, that of marriage occupied a prominent place, the native brethren expressing themselves very strongly, though respectfully, on the unsatisfactory working of the new Marriage Act.

The rest of the day was again spent by the people in singing. A talented brother had put the history of the three friends of Daniel into a poetical or semi-dramatic form; and the hearers enjoyed the singing of it very much. But it was thought desirable, after a while, to check it, as it was

feared that the exciting effect might prove injurious. Christian hymns were then sung, till they were again interrupted by the preparation for supper.

Early on Friday morning those who had come from a distance began to take leave of their friends and commence their journey homeward.

With gratitude to God be it recorded, that not a single case of serious sickness occurred, and that peace and harmony prevailed the whole time. The people of Khari not only contributed of their substance towards the expenses that were incurred, but also manifested great alacrity in their endeavours to make their friends comfortable and happy on the occasion. J. W.

**YOUNG MENS' BAPTIST MISSIONARY ASSOCIATION.**—On Tuesday evening, March 28, a meeting for conference of this association was held in the Baptist Mission-house, Moorgate-street. Between 300 and 400 young men connected with the baptist churches in London were present; the Rev. J. Angus, D.D., in the chair. The secretary read an abstract of letters received from missionaries during the last few months, which described the assistance rendered to the missionary cause by the agency of this society, and the need for increased help, especially in respect to schools for the young. There has been a series of lectures to the young in connection with the society, which have been attended by 20,000 children and young persons. The Rev. Owen Clarke spoke of the association as carrying the spirit of christianity into our Sunday schools at home in that higher development which can convert the recipients into the administrators of benevolence. Sheridan Knowles, on rising, was greeted with much cheering. He spoke with great energy in substance as follows:—"Oh, my friends, in such a meeting as this, how sweet to reflect on that attribute of the Almighty—His Omnipresence. How delightful to know that God is here, watching the emotions kindled in your hearts. An assembly of old men would be interesting; but an assembly of young men, quick in thought, and lively in imagination, remembering their Creator in the days of their youth—Oh! how delightful. What a prospect for another generation, if all the young men of the present were true to the faith of the Son of God, and ready to co-operate with head, and heart, and hand, for the preservation of the truth. Young men, work on, not only for yourselves, but for others. Remember, that in promoting the objects of the society you promote the glory of the Father of Lights, and do more for the welfare of your fellow-creatures than to enrich them with the greatest wealth and crown them with the highest honours. I add

no more. May God's blessing rest upon you all!" After a few words from the Rev. Mr. Spurgeon, of New Park-street chapel, an interesting conversation ensued, relating to the directions requisite for working classes, and hope was expressed, that before long a manual on the subject would be printed, so that suitable articles of clothing, &c., might be transmitted to the several mission stations. The committee was also invited to take steps to form branch associations in provincial towns. A vote of thanks having been presented to Dr. Angus and Mr. Sheridan Knowles, the proceedings terminated with prayer.

**THE ARMENIANS IN TURKEY.**—Our venerable brother Aratoun has recently received a letter from the Rev. J. S. Everett, American Missionary at Constantinople, from which we are happy to be able to present a few extracts, relating to the circulation of an edition of the Armenian New Testament printed for the Bible Translation Society in Calcutta, and to the spread of evangelical religion among the Armenians in Turkey. The letter is dated November 30, 1853:—"There remain about 200 Testaments of the 500 sent. These books have been of great benefit to the inquirers after truth in your nation, as it was for a long time the only Reference Testament, and was sought for by many,—even by those who did not understand the Armenian language, in the region of Aintab. It has done a good work. It was principally distributed in the time of persecution, when many wished it, who could not pay for it; and many were given to those we thought worthy; and some have been sent to all places where there has been any inquiry after the truth, and it has been blessed. We thank those that sent it. I now proceed to answer inquiries.—1. The native churches consist of Armenians, Armenian Catholics, and Greeks.—2. They are not able to support their pastors, but in a small part, yet. They contribute for their support, also for the poor, and for their secular department at the head of government. The privileges of Protestants are now beginning to be more and more respected. Prejudice seems to be dying away. The cause of truth is advancing in this land. One of the native pastors lately made a tour through the interior of Old Armenia. Everywhere he was entreated to send them a preacher and teacher. He found everywhere there was a hungering and thirsting for scriptural knowledge. The little bands, the followers of the Saviour, are weak; but they are doing a great work. Books are sent all over the country, and their fruit is beginning to appear. The present is a time of trial to this country. War is commenced; and it is doubtful when it will end. It will end,

without doubt, for the good of God's people, and, we hope, for entire religions toleration. I shall read your letter to many who love our common Lord, and give them your salutations. You would rejoice to see these believers in Christ; but there will be a glorious meeting above; for that let us wait in patience and hope."—*Oriental Baptist.*

CHINA.—"Two or three months ago," writes Dr. Legge, on the 26th of November, 1853, "a shoemaker here, (Hong Kong) showed me a letter from a relative, who is in the ranks of the rebel army at Nanking. It was obviously the production of an unlettered man, but an enthusiast. 'I have joined,' writes he, 'this army, because God has raised up our true Lord to drive out the Tartars, and deliver China from idolatry. Our army is a holy army, and we are sure of success. Every morning, and every evening, and at our meals, we pray to God. Formerly I was an idolater, and worthy of death, as you are now. Worship God! Go to some of the foreigners at Canton, and get a copy of God's holy book. That will teach you what to believe and what to do.' Surely, observes Dr. Legge, a movement in which such letters are going about through all China, must be regarded by us with intense solicitude."

THE FAMOUS CAR OF JUGGERNAUT of Mueh, near Serampore, was totally destroyed by fire on the night of the 6th of February. The "proprietors," plunged in grief, look upon it as a sign of the fury of their god. Cause unknown.

#### RELIGIOUS.

BRAZIL.—This vast country, benighted and priest-ridden as it has been, is yet furnishing a little ingress for the light of truth. The "Congregationalist" states, that a gentleman who for months has been engaged in distributing the word of God in this Roman Catholic country, finds the Brazilians quite willing to be addressed on the subject of a purer and higher religion than their own: they acknowledge their need of it, and never refuse the bible or religious tracts. Portuguese Testaments and tracts are received with eagerness by custom house officers, coffee stowers, and sailors, (Portuguese or Brazilian) and they are read: applications are often made for them by Romanists themselves. The conviction is deep and earnest, that the country, at least a portion of it, is quite prepared for the sowing of the seed of God's truth, with the prospect of a rich and abundant harvest.

*From America.*

SURREY CHAPEL, London.—Mr. Newman Hall, Independent minister of Hull, is about to succeed Mr. Sherman at this popular place of worship.

PROGRESS IN CALIFORNIA.—Recent accounts from this country are of a cheering and redeeming character. The state of society is rapidly emerging from its first discordant, lamentable condition, naturally incident to the settlement in a new country of such vast numbers of adventurers from all parts of the world. The heterogeneous mass of population as it becomes amalgamated, exhibits from day to day more unity of character and feeling; the habits of the people are more fixed and regular; the diversity of both country and tongue is less and less observable, a degree of order and respect for government and its laws is fast developing itself among all classes, and security to life and property is more certain; churches and schools are becoming numerous, and are having their proper degree of benefit; ingenious workmanship, and even the fine arts, are encouraged to a considerable extent; music has its influence, —a more powerful influence than the public are aware of;—a bookselling house in San Francisco recently ordered from Boston a thousand copies of the *New Carmina Sacra*, a sacred singing book. This handmaid to the cause of religion, we are pleased to learn, is doing good missionary service. Let us say success to our younger sister, and may she go on "to perfection."

THE ENGLISH BIBLE.—It has long been a very prevalent error to imagine that our English bible owed anything to any government, as to the expense of its production, from Henry VIII. downwards. Even in the case of the current version, first printed in the reign of James VI., it owed nothing to him, either as to money, or what is vulgarly called patronage; though a dedication in a very fulsome style was prefixed, now most properly often left out. James was long loosely imagined to have been at the expense of the revision, but this has now been proved to be an entire mistake.

*Christopher Anderson.*

RAILROAD COLPORTAGE.—One of the Directors of the Illinois Central Railroad, in New York, has set on foot a commendable enterprise, by furnishing a pass for a colporteur, and paying his salary, on the Chicago branch. The American Tract Society have made arrangements for carrying out this benevolent design, and the colporteur is prosecuting his work with great acceptance. The station-houses, especially in destitute places, are converted into preaching places on the sabbath. Is not such an example worthy of imitation?

BATH.—The foundations of a new place of worship, to be called Percy chapel, have been laid by Sir Culling Eardley, Bart., for the use of the minority who retired from Argyle chapel on the appointment of Mr. Jay's successor.

**ROMANISM.**—The population of the Roman States does not exceed that of the State of New York; the number of secular and regular clergy of the States, including nuns, is 60,000; the incomes realized by these 60,000 individuals amount to 10,510,760 dollars per annum; nor does this include a million, paid by the laity to the clergy in the shape of taxes for special privileges; nor the salaries paid to the ecclesiastical clerks employed in the tribunals, nor the salaries of apostolical ambassadors, nor many other clerical immunities purchased by the money of the people: this is but a specimen of the cost of Popery in all other Catholic countries; and it supplies a ready answer to the question, in part, why are the people of the Catholic countries so much poorer than the people of Protestant countries? This, however, is not all the truth; for Popery, by the multitude of its holidays, its confessionals, and assumed power of forgiving sins, encourages idleness, intemperance, dissoluteness, and the worst forms of vice—the chief sources of poverty.

**DEPARTURE OF CONGREGATIONAL MINISTERS FOR THE EAST.**—On Monday, April 3, the Rev. Dr. Raffles left Liverpool on his journey to the East. He will be joined in London by the Rev. Dr. Halley of Manchester, the Rev. J. B. Brown, and another clergyman resident in the metropolis, all of whom are to accompany him. It is understood that they will proceed, in the first instance, to Rome, and, after making a short stay, if circumstances permit, carry out their intention of visiting Jerusalem, and other places of interest in the Holy Land. On Sunday evening last, the Rev. Dr. Raffles preached a sermon in his own place of worship, having reference to his temporary absence from the congregation, taking as the topic of his discourse, Rev. ii. 10:—"Be thou faithful unto death."—*Leeds Mercury.*

**CAUTION.**—Several ministers and others have been imposed upon in the neighbourhood of Warwick and Leamington by a German, calling himself "Mr. J. Landan, professor of Languages." His plan, after introducing himself by means of testimonials and false representations, is to get money paid him in advance, on some pretext or other, from his pupils, and then leave them; and also to get in debt with tradesmen. He has left this neighbourhood, intending, no doubt, to pursue the same dishonest course in other places. T. N.

**GRAVEN CHAPEL, London.**—We hear that to-morrow, May 2, Dr. Leifchild will resign the pastorate of the Independent church meeting in this place. Advanced age, with its attendant infirmities, is the alleged cause.

**GLASGOW.**—Dr. Alexander of Edinburgh, has declined the invitation to the church lately under the care of Dr. Wardlaw.

**MUNIFICENT BEQUEST.**—The late James P. Van Horne, of New York, made the American Bible Society the residuary legatees under his will, by which the Society will receive some 150,000 dollars. Many years may elapse before the Society comes into possession of this large gift. Mr. Van Horne gave about 70,000 dollars to other benevolent associations.

#### GENERAL.

**RUSSIAN INVASION OF TURKEY IN 1828.**—When the Russians invaded Turkey, in 1828, they lost 50,000 men by sickness alone, by want of the necessaries of life, and neglect in the commissariat department: 50,000 Russians died on the plains of Turkey, not one man of whom was killed in battle, for their advance was not resisted by the Turks. In the next year (1829) the Russians lost 60,000 men between the Pruth and the city of Adrianople. Some of these, however, were legitimately slain in battle. When they arrived at Adrianople, the troops were in so wretched a condition, from sickness and want of food, that not 7,000 men were able to bear arms: how many thousands of horses and mules perished in these two years is not known. The Turkish Government was totally ignorant of this deplorable state of affairs at Adrianople till some time afterwards, when the intelligence came too late. If the Turks had known what was going on, not one single Russian would have seen his native land again; even as it was, out of 120,000 men, not 6,000 ever recrossed the Russian frontier alive.

**A SLAVERY-ADVOCATE SILENCED.**—During the contest in the American senate on the night of the passage of the Nebraska Bill, a eulogium upon slavery was given by Mr. Badger, of North Carolina. Referring to the affection which existed between master and slave, he mentioned his old "mammy," the negro woman who had nursed him; and complained that if slavery should be excluded from Nebraska, he could not carry this old negro woman with him if he went there. To this Mr. Wade, of Ohio, replied, that he knew nothing to prevent the Senator from taking his "mammy" with him to Nebraska, except that he *couldn't sell her when he got there*. Mr. Badger, with all his readiness at repartee, was quite non-plussed at this reply, and quietly subsided into his seat.

**THE QUICKEST PASSAGE.**—The American paddle steamer "Golden Age" made her way to the Cape of Good Hope from Liverpool in twenty-six and a half days. She was detained fourteen days on her voyage, but made King George's Sound, Australia, in sixty-one days, or in forty-seven days when moving.

**A MONSTER STEAM-SHIP.**—The monster steam-ship (screw and paddle) of the Eastern Steam Navigation Company, is about being commenced in the yard of Messrs. Scott, Russell, and Co. It will be 700 feet long, above as long again as the *Himalaya*:—tonnage 10,000 tons, or builder's measurement 22,000; stowage for coals, 10,000 tons; stowage for cargo, 5,000 tons; 500 first-class cabins, with ample space for second and third-class passengers, besides troops, &c., while her screw and paddle engines will be of the aggregate nominal power of 2,800 horse. She will also carry an immense quantity of sail. The principle of her construction, as designed by Mr. Brunel, will be precisely similar to the tube of the Britannia bridge. Her bottom, decks, and sides are to be double, and of a cellular form, with two feet six inches between. She will have no fewer than fourteen water-tight compartments, also two divisional bulk-heads running her whole length.

**PUBLIC HOUSES** (says the *Builder*) are increasing every year, until at length they number in England and Wales 61,040 as having a spirit license; and including those licensed for the sale of beer only, they amount to 101,953; being in excess of any other trade, and averaging against the whole population in the ratio of one public house for every 120 souls! 102,000 public houses for twelve millions of people!

**THE DUKE OF PARMA** was assassinated a few weeks ago when walking in the street one Sunday evening. The assassin escaped. This was an act of political vengeance for treachery and tyranny. Baron Ward, a renegade Englishman of humble origin, who was the Duke's adviser, has been expelled the country. The Duke died the next day. He was but 31.

**HAYNAU.**—A letter from Germany states that for many days after the death of this ferocious man, the right arm and left leg continued moist, and bled when punctured, though other parts of the body were decayed. The young Emperor was so affected by the relation, that he desired it not to be mentioned in his bearing again.

**BRITISH RAILWAYS.**—Last session 106 railway bills were passed, opening 800 miles of rails, with a capital of above twelve millions. This session plans have been deposited for 138 railway bills.

**RENT.**—Mr. Mechi, the celebrated razor-strop manufacturer, is said to have engaged to pay £500 per annum for a stall in the new crystal palace, only eight feet by eight.

**GEORGE STEPHENSON.**—A monument of this distinguished engineer has been erected in the great hall of the Euston Square station.

**A ROYAL MARRIAGE OF CHILDREN.**—The son of the Viceroy of Egypt, aged sixteen, is about to be married to a daughter of the Sultan, aged six!

**THE NEW CRYSTAL PALACE AT SYDENHAM** is to be opened to the public on the 24th of May. The Queen and Prince are expected to be present.

**CHINA.**—There are now in the Chinese waters eleven British, two French, and six Russian ships of war. What will they do? Must they fight too?

**JAPAN.**—It is reported that a Russian Admiral has at length prevailed on this mysterious people to open their ports to all nations.

**EGYPT.**—Fifty miles of the railway are now completed. The overland mail passengers now travel along it.

**THE GREAT GANGES CANAL**, one of the greatest works in India, was opened on the 8th of April.

**TURKEY.**—As many as fifteen members of the House of Commons are said to have gone out to the scenes of action.

## REVIEW OF THE PAST MONTH.

*Saturday, April 22.*

As the first day of the next month falls on a Monday, our publishing day will be on Saturday; and therefore the month of April this year, though it has five sabbaths, is for us as short as February, and hence the early date of this notice.

**AT HOME.**—The most important event that has occurred since our last notice is the withdrawal of the New Reform Bill for the present, by Lord John Russell. His Lordship was much affected when making this not unexpected announcement. No doubt, as he is now in the decline of life, he would be naturally anxious, before he goes the way of all the earth, to add another important item to his own personal history. However, we not only acquit him of blame, but we think he has acted wisely under the circumstances; and as the measure has been proposed it cannot be forgotten, but must be resumed by whatever party may be in power when peace again affords the opportunity. The members of both houses are now refreshing themselves during what are called the Easter holidays. The Queen's proclamation for a General Fast on the 26th is in the usual style of such manifestoes. None can object, we presume, to the humiliation proposed in the face of such serious dangers, even if it were only to counteract that spirit of bravado and boasting which has been too much displayed, and for indulging which we might be chastised. We are required to join in imploring the Divine blessing "on our arms for the restoration

of peace to us and to our dominions." We conceive that some conscientious men will find this a difficult duty. The day is also commanded to "be reverently and devoutly observed by all our loving subjects in England and Ireland, as they tender the favour of Almighty God, and would avoid his wrath and indignation." Is this wise?

ABROAD.—The decisive conduct of England and France has roused the Great Bear of the North to make a desperate plunge at Turkey before the allied armies can reach the scene of conflict. The Russians have crossed the Danube near its mouths in great force, and the Turks have retreated before them; but we have not yet heard of any decisive battle. Several regiments of French and English soldiers have reached Turkey; and the com-

manders of the allied armies are on their way. The Greeks, instigated by Russia, have become very troublesome, and a rupture between Turkey and Greece seems inevitable. The Austrians are gathering in great force near the scenes of conflict, but whether to aid Turkey or Russia is yet doubtful; and Prussia gives no sign of decision. Hungary, Poland, and Italy, are said to be waiting a favourable opportunity for rising in masses against their oppressors. We seriously look for a general conflagration among all the powers of Europe, set on fire at the will of one man. Sir Charles Napier has gone up the Baltic, and we are in daily expectation of hearing of some daring exploit from that quarter. Many merchant vessels have already been captured.

## Marriages.

March 29, at the baptist chapel, Torquay, by Mr. Carto, Mr. James Jordan, of Exeter, to Miss Webber, of Torquay.

April 8, at the baptist chapel, Falmouth, by Mr. Booth, Mr. Samuel Newnam, baptist minister, Barnstaple, to Miss E. H. Clarke, of Truro.

April 10, at New House baptist chapel, Up-Ottray, by Mr. W. Evans Foote, of Honiton, Mr. Joel Night, to Miss Elizabeth Goodland.

April 11, at Vernon baptist chapel, Pentonville, London, by Mr. F. Wills, Mr. C. Greey, of Hoxton, late of Ramsgate, to Miss Chapman of Ramsgate.

April 13, at Devon-hire Square baptist chapel, London, by Mr. Hinton, Ove Casperson, Esq., of Christiania, Norway, to Miss S. H. Messer, of Maldon, Essex.

April 13, at the baptist chapel, Bluntisham, Mr. Charles Benton to Miss Maria Bidwell.

April 13, at the baptist chapel, Warboys, Mr. Henry Clifton to Miss Sarah Customs.

April 14, at the General Baptist chapel, Mary's Gate, Derby, Mr. George Harrison to Miss Maria Storer.

April 15, at the General Baptist Chapel, Lombard Street, Birmingham, by Mr. Derrington, Mr. W. Griffiths to Miss E. Motteram.

April 17, at the baptist chapel, Macclesfield, by Mr. Stocks, Mr. T. Bradley, to Miss H. Hilton.

April 18, at Belvoir Street baptist chapel, Leicester, by Mr. C. Leigh, Primitive Methodist minister, Mr. T. Cleaver, to Miss Eliza Derbyshire.

## Deaths.

March 21, at Hebden Bridge, Miss Ann Eastwood, aged 34, a much respected member of the baptist church, Birchcliffe.

April 13, in the 28th year of her age, Elizabeth, second daughter of Joseph and Sarah Dore, of Union Street, Newport, Isle of Wight; and was interred in the small cemetery adjoining the baptist chapel in Castlehold. She endured a long and protracted illness of two years with patience, and departed this life with a well grounded hope of a blessed immortality.

April 14, aged 39, Mrs. F. Grocock, a respected member of the General Baptist

church, Dover Street, Leicester. She met the last enemy with calm fortitude, trusting in the salvation that is in Christ Jesus with eternal glory.

April 14, aged 16, Anne Maria, eldest daughter of Mr. Thomas Hill, one of the deacons of the General Baptist church, Broad Street, Nottingham. Her bereaved parents sorrow not as those without hope.

April 18, at Markeaton Park, near Derby, Mrs. Bryer, long a member of the General Baptist church, Mary's Gate, Derby, and formerly of Ticknall. After protracted suffering, she calmly fell asleep in Jesus.

THE  
BAPTIST REPORTER.

JUNE, 1854.

ANNIVERSARIES OF BAPTIST SOCIETIES—1854.

ENGLAND, in the spring of every returning year, presents a spectacle which she originated herself, and which, hitherto, she has well sustained. We allude to the annual gatherings of her Religious and Philanthropic Institutions. Other European nations have attempted to imitate her example, but not being favoured with the same freedom of action, they have not been able to follow closely in her wake. Only in the United States can we find, on the face of our globe, anything like the mighty meetings which are now every year assembled in our metropolis—meetings which were commenced when all Europe was in a state of agitation and alarm, which were not hushed into silence by the hum of peaceful industry—and which will not, we venture to predict, be deafened by the din of distant war. Yet, as hitherto, and onward for ages, will the free christians of England continue to meet and act for the good of the nations, and the glory of their God and Saviour.

Having now, for nearly half a century, watched the proceedings at these annual gatherings, we always feel a deep interest in their return; and we have no doubt that this feeling is shared with us by all our readers. We attach more importance to the tidings they bring us, than to the contents of any telegraphic dispatch or official bulletin from the seats of war. Not that we are unconcerned as to whether

despotism succeeds or is repulsed in its attempts at unjust aggression in Europe, or whether the myriads of China emancipate themselves from the bondage of a tyrannical and stupid superstition, but because we regard the interests of the kingdom of Christ as of paramount importance. Let the potsherds of the earth strive if they will and overturn one another. He whose right it is to reign will come, and it is our duty and our joy to watch for the signs of his extending kingdom; and we see these in the universal diffusion of the word of truth, and the publication of the glorious gospel to every creature of every land and every sea.

First in the order of gathering, are the meetings of our own denomination. Our more limited space will prevent us from giving such extended extracts from the reports of the proceedings as we were wont to furnish, but we shall do our best to give the substance of them.

BAPTIST UNION.

The forty-second annual session was held at the Mission House, Moorgate Street, on Friday, April 21, Dr. Hoby in the chair.

The Chairman delivered an Introductory Address. After a copious reference to the past and prospective state and operations of the christian church, and its duty, as indicated by the present position of affairs, Dr.



Hoby set forth in very glowing terms the splendid contrast which existed between the triumphs of armies and the triumphs of the cross. He also referred at length to the Census Returns on religious worship, and the position of the baptist denomination as indicated thereby; and afterwards referred at some length to the subject of ministerial support.

“Among all communities this subject comes to be carefully weighed. It is said to be easy for the Episcopal Establishment to augment its enormous revenues by half a million per annum, simply by a better administration of the lauded property. A sustentation fund guarantees moderate support to the ministers of the Free Church of Scotland, as it is designated; and among Presbyterians, a fund for ‘supplementary’ incomes of poorer churches is annually raised. Our own Nonconformist bodies have their projects for educating children, apprenticing sons, and insuring lives of ministers. And much may be said for one and all of these expedients. It is perhaps true, that among ourselves, where an entrance of men wholly untrained and unrecognised upon the pastoral work is so easy, that in proportion to the provision made for its support, safeguards will be required against mere adventurers, or men who, from common and worldly motives, prefer the work of the ministry to that of ordinary secular labour. But because liable to abuse, there is no reason why means for improving the support of pastors should not be considered. Honourable engagements to supplement insufficient salaries, and especially such as harmonize with, or, at least, are not injurious to, the pastoral character, are greatly needed. But, among able churches, perhaps an annual collection in aid of weaker churches may be the scheme most worthy of being tried, as being most easy of effective control in the administration. The erection of a pastor’s residence, when a place of meeting for the church is reared, would often prove

of highest benefit. It can only be realised under peculiarly favourable circumstances, but is worthy to be kept in mind. May it be permitted to mention thanksgiving days and donation parties? These are Transatlantic customs, and have arisen partly from circumstances which render the punctual payment of a money salary peculiarly difficult. But, beyond a question, there are many churches where a cheerful holiday at a pastor’s house, at which the feast should be furnished by the flock, and the home be left substantially enriched by more than baskets of fragments, would diffuse a genial feeling through a community; and while a minister’s family might be provided with many necessaries and comforts, it would by the people be felt to be far more blessed to give than to receive. The generous support of a good minister is the greatest good which a wise and pious people can confer on themselves.”

Dr. H. concluded with a touching allusion to the departure of his late friend and brother, Dr. Cox: “That robust and manly form is seen no more; that presence no longer adds a dignity to our circle; that smiling countenance and genial spirit shall not again shed a sunshine on our hearts!”

“The principal topics afterwards discussed, related to the statistical progress of the denomination; education (embracing the Universities); and the persecutions of the baptists in Switzerland and the petty States in Germany.

The reports from the Associations still show an annual increase in the associated churches; but, on the average, so small as, in the opinion of the majority, to furnish a grave cause for humiliation, and a powerful motive to renewed effort. Several gentlemen, however, were disposed to take a less gloomy view of the subject, and suggested emigration and other causes as sufficient to account for the smallness of the reported increase, without in-

ferring a low state of the churches. By some, moreover, it was suggested, that mere numbers, taken by themselves, were a fallacious standard of spiritual prosperity, and that a church might not improbably be in a more healthy condition under a numerical decline, than at a time of apparent increase. Some very sensible observations were thrown out by Mr. E. B. Underhill. From his extensive correspondence with the denomination as secretary of the Baptist Missionary Society, he was able to attest the marked abatement of hyper-Calvinist asperity, as shown in adhesions to the missionary cause from ministers and churches which had formerly stood aloof. He also remarked upon the entire absence of denominational controversies as a favourable sign. The chief danger, he seemed to think, lay in the too ambitious style of modern preaching. There was no lack of learned, polished, and elaborate discourses; but the faithful, pointed, and earnest proclamation and enforcement of the gospel, was not, in all cases, perhaps, sufficiently maintained. We have our own fears that this is a defect characteristic of the times, rather than of any single denomination. Has not the tone of preaching been lowered, from a notion of pleasing the more refined taste, and meeting the more intellectual demands, of a more educated age? The doctrinal must be interwoven with the practical, and the ethical with the experimental, to make pulpit-teaching what it ought to be; and while persons without the pale of the church are told, that 'he who believeth shall be saved,\* persons who made a religious profession should never cease to hear of the necessity of the new birth.

On the subject of education, the members of the Baptist Union are evidently not agreed. A minority, but a most respectable minority, appear to favour the notion, that the State may properly and usefully in-

terfere to give secular instruction to the children of the poor; though it was unanimously agreed, that the labours of the Committee, formed for the purpose of watching the progress of the question in Parliament, had been very valuable in promoting the rejection of more than one objectionable measure. The advocates of State Education, provided that religious teaching were left perfectly free, appeared to think, that they had caught their brethren tripping when, to the general resolution repudiating State interference, there succeeded one calling upon the Legislature to throw open the Universities for the admission of dissenters; but the implied charge of inconsistency was rebutted; gentlemen declaring that they had no difficulty in supporting both resolutions, in the hope that the time would come, when property now devoted to educational purposes would be applied to the redemption of the national debt, and popular instruction be left, as it ought to be, to the people themselves. A noticeable fact was stated. There are some baptist ministers, it would seem, who think that the college foundations ought to be taken from the Established Church, and restored to the Roman Catholics as the only rightful owners!

The resolution of sympathy with baptists suffering from persecution in Switzerland and in various parts of Germany, was adopted with reference to a painfully-interesting report of facts, made from personal observation and inquiry by the Rev. T. R. Brooke, rector of Avening, and the Rev. Dr. Steane, at the instance of the Executive Committee for the vindication and promotion of religious liberty, recently constituted by the Homburg Conference. Although, in every instance recorded, the sufferers are baptists, this circumstance will not prevent the friends to religious liberty of all denominations from participating in the feelings of indignation which such proceedings taken in the name of protestantism are adapted to excite."

\* This, our readers will see, is a mutilated quotation; but we are copying from the *Patriot*.—Ed. B. R.

Resolutions were passed, after free discussion, on the topics to which we have already alluded—viz.: The Statistical Returns—National Education—The Universities—And the German Persecutions.

#### HOME MISSIONARY SOCIETY.

The annual meeting was held in Finsbury Chapel, on Monday evening, April 24, W. Middlemore, Esq., of Birmingham, in the chair. Mr. S. J. Davis read the report, which, after referring to the census returns, and the five millions who never attend public worship, exhorted to renewed efforts by open-air and cottage preaching, visitation of the poorer classes, tract distribution, &c. "The following are some of the statistics of the Society's operations:—Central stations, 101; sub-stations, 134; members in home mission churches, 4,475; additions during the year, 452; average weekly attendance, 17,535; Sunday schools, 113; teachers, 1,112; scholars, 7,255. The balance-sheet shewed that the subscriptions and donations for the year amounted to £4,376 11s. 3d.; the expenditure being in excess of that sum by £438 5s. 11d., which is the amount due to the treasurer. This gentleman, on account of illness, was unable to be present at the meeting, but he sent a donation of £10 towards the collection."

Messrs. Aitchison of Newport, Evans of Swansea, M'Laren of Southampton, and Hinton of London, addressed the audience. Mr. Evans, in a hearty Welsh speech, invited the audience to visit Wales during the coming summer, where they would see beautiful scenery, and notice the progress of spiritual religion. "The people of England knew but very little, he imagined, of open-air preaching; in Wales it was very different, seeing that, not unfrequently, as many as ten thousand people assembled to engage in a religious service under the open canopy of heaven."

Mr. M'Laren said, with regard to the census: "If our schedules had

been ruled with three columns—church goers, chapel goers, and beer-shop goers, the last of these columns would have had a larger number than either of the others, and all but as many as both of them put together. I believe that where there is one man that says, 'I dont go to a place of worship because I dont believe what is taught, and sung, and prayed there,' there are ten men that say, 'I dont go to a place of worship because it is more comfortable for me to roll up my shirt sleeves, take my pipe in my mouth, and stand at the door all the morning, and go to sleep all the afternoon.' It is simply blind—I was going to say brute—worldliness,—the selfishness and sensualism that, in these great towns of ours, stand in the way of the spread of our gospel." But we must not be discouraged, we must work on, and try to save souls from death.

Mr. Hinton made some excellent remarks on the census: "If it had not been for the existence of religious liberty, the country would have been in a very different state from what it is. Out of the 34,000 places of worship, only 14,000 belong to the Established Church. People are heard saying sometimes, where would have been the religion of England but for the Established Church? I say, where would it have been but for non-conformity? Just look at the facts of the case. Within the last few years some 3,000 and odd places have been built in connection with the Establishment, largely as the result of the stimulus imparted by the efforts of the dissenters; and without these there would be at the present time but 10,000 or 11,000; so that there are three times as many places now as there would have been but for the expansive power of a living individual christianity. Christianity spreads by the diffusive influence of individual piety. Because a man is a christian, he uses his endeavours to make another man so. One christian is the element by which the whole kingdom is to be converted, for he has within him a

power more potent than ten thousand churches, ten thousand endowments, or ten thousand official priests. They may all go to sleep; one christian will keep awake and be at his work every hour and every day, while the Almighty keeps his grace alive in that christian's heart. That is it to which is owing the great expansion of the various religious bodies found to exist in our country. In this respect there is a marvellous character given to the last fifty years. Our religion ought always to have been progressive, but during the last fifty years the progress of all religious bodies has been unparalleled. The Church of England itself has made in that period unexampled progress. Another thing brought out strikingly is, what we would hardly expect to find compatible with even that amount of religious liberty which we possess,—that nineteen-twentieths of all the religious activity in England, comprehending Jews, Roman Catholics, and all the rest—is evangelical. Nineteen-twentieths, I say, are found to maintain all the great saving truths of the gospel, differing about baptism, ecclesiastical offices, church government, and so on, but steadily maintaining and preaching the gospel of Christ in all its broad and essential features. That is a marvellous and a very pleasant thing, and it shews how God approves and loves the freedom of man's conscience and heart. God, in his grace, has given this favour to those who love him, that, amid all their diversity of sentiment, and the controversies with which their several distinctions are maintained, they shall be preserved in substantial agreement with regard to the great and fundamental truths of his gospel. He took the number of irreligious persons to be anything but correctly indicated by non-attendance at chapel or church. There were sixteen millions of persons born in every 33 years in England and Wales. Not one of them was born a saint, but every one of them came into the world with the corrupt old Adam in his heart, and if he was to become a

christian, a child of God, it must be by repentance and faith under the influence of the gospel; each soul must become a new creature if it was to enter the kingdom of heaven. The work, therefore, of the christian church was never done."

#### BAPTIST IRISH SOCIETY.

The annual meeting of this much-needed and useful Institution was held this year in Finsbury Chapel, on Tuesday evening, April 25, Richard Foster, Esq., of Cambridge, presiding as chairman; who, in his introductory address, observed that it was now thirty years since he had first been called to occupy that position. Many of the friends of the Society, "who could not continue by reason of death," had passed away; but the good cause yet lived, and would live. Ireland needed our help, for there the blind lead the blind, and the priests of Romanism would neither enter the kingdom of heaven themselves, or permit others. But the providence of God, by famine or emigration, seemed to be working out the deliverance of the people. We must labour for the good of those who remain, who are not so much under the influence of popery as formerly. The Report was read by Mr. Groser. The Committee had, last year, sent a deputation to Ireland—Messrs. Birrell and Brown of Liverpool, Dowson of Bradford, Stalker of Leeds, and Bigwood of Brompton, who had made observations, and some of their suggestions had been adopted. The funds were now in a more promising condition.

"Local zeal has sought and forwarded augmented contributions. The cost of the deputation has been defrayed; and a surplus remains which the retiring Committee has great pleasure in handing over to its successors. At the close of the financial year, on the 31st of March, when the account was balanced, it was found that there were at the banker's, free from all claims, nine hundred pounds belonging to the Society. This in-

cluded one item, received two days before, which deserves to be distinguished from the rest as peculiarly encouraging. A native of Ireland, himself a fruit of the Society's labours, who was introduced into the fellowship of the gospel by one of our agents, and who has since been greatly prospered in a distant portion of the globe, whose handsome donations were reported last year as those of 'An Irish Emigrant,' has this year forwarded two hundred pounds, to be entered as from 'A Friend at Melbourne.' This constitutes one portion of that balance of £906 4s. 11d., which we have to transfer; and to which we trust that such additions will speedily be made as will justify the new Committee in commencing operations in some of those large cities in which they are needed, especially among the two hundred and fifty-five thousand inhabitants of Ireland's metropolis where we have not at present a single agent.

The total receipts for the year were £2,569 11s. 4d., and the expenditure less by £906 4s. 11d. There was also a balance in hand on the Relief Fund of £274."

Mr. Bigwood said they had never had such a financial report before. We have only had to ask and receive. Mr. B. bore testimony to the usefulness of the ministers, colporteurs, and agents of the Society. He referred to success at Banbridge, Conlig, and Belfast. More scripture readers were much needed. People would not be got by building chapels merely, they must be sought out from their homes and cabins. The Irish were becoming more willing to be taught. Popery is losing its hold on them. The emigrants bought bibles before they departed. An agent went into a house where a woman had thrown a night-cap over an image of the virgin, as if ashamed of its being seen. Certainly there yet were difficulties, but we must persevere and surmount them.

Mr. Hugh Stowell Brown gave a lengthened report of his visit to Ireland, which is too rich in incidents and sug-

gestions for abridgment; and we therefore refer our readers to the *Irish Chronicle* for a full and correct report, which will amply repay perusal. Two things we may mention: Mr. B. would have more open-air preaching, and no violent and abusive controversy.

Mr. Milligan of Dublin, said there were yet five millions of papists in Ireland. As might be expected, some of the reputed converts to Protestantism were of doubtful character. Parties with selfish motives had applied to him for baptism and fellowship. A man and his wife came. The man bungled, but the wife out with it: "Sure you may as well tell his Riv'rence; didn't we hear that your Riv'rence would give £25 to every couple that would join your church?" Mr. M. related several gratifying facts, and then pleaded hard for Dublin, where two-thirds of the people were papists; and where there were forty Episcopalian churches, but only about half-a-dozen baptist families.

Mr. Aldis spoke on the subject of the appropriation of the surplus funds. Our labours must be more energetic and extended, and doubtless they would be attended by enlarged success.

#### FOREIGN MISSIONARY SOCIETY.

The sixty-second Annual Meeting was held in Exeter Hall, on Thursday, April 27, S. M. Peto, Esq., M. P. in the chair; who referring to christian charity, remarked, that almost the only good thing he had obtained in the House of Commons was, the opening of his heart to the friendship of many who differed widely from him on some points but agreed in the main, and whom he esteemed as much as if they were members of his own denomination. Mr. P. then read an extract of a letter from Mr. Wilberforce to Dr. Ryland, dated December 20, 1814, as follows:—"I must indulge the strong disposition I feel to thank you for your last friendly letter, and to express the cordial gratification with which I welcome, and I trust I can truly say I return, your catholic,

Christian sentiments and feelings. I cannot tell you how much I delighted in them. They seem to unite us more closely than if our opinions were on all points the same; and so they are in all points of any importance; for I cannot think that those things about which churchmen and dissenters differ are in themselves of any essential value. I rejoice to hear of your success in India. O that God may prosper still more and more abundantly the labours of all your ministers. But I must break off, being much pressed for time." Referring to India, Mr. P. said, "It is calculated that out of fifteen millions of females in Bengal alone, only 2000 have yet any education at all." The language into which the scriptures had been translated by our missionaries at Fernando Po, it was now found was spoken across that vast continent to its eastern shores. This was an important fact. Excitement at these meetings had now passed away, but if we realized our duty as in the sight of God we should do more than we had ever done.

Mr. Trestrail read the Report, of which we have not space for an abstract. The following remarks from one of our weekly religious journals are descriptive of the leading particulars.

"The reports of the anniversary meetings which have thus far been held are much more worthy of perusal, and furnish a larger fund of practical and suggestive information, than usual. The speakers seem generally to have eschewed the too common practice of making the platform the medium for mere pulpit oratory. Business-like addresses, and carefully prepared statements on the results of christian missions, are an agreeable relief to the monotonous reiteration of commonplace sentiment, and momentarily-exciting appeals. Every year the friends of missions can point with increasing emphasis to the moral and social, as well as the religious effects of their enterprise, and claim the support alike of the philanthropist, the politician, and the christian.

Especially is this the case with the Baptist Missionary Society, whose meeting at Exeter Hall, on Thursday last, was both interesting and effective. We are glad to find that the income of this society has increased £6,330 during the year 1853, and now nearly reaches £25,000. The great want of this institution is suitable men—a want, felt not only by missionary societies, but by Dissenting congregations at home. We believe that there have rarely been so many vacant pulpits, and a lack of suitable candidates to fill them as at the present time. In the wide field occupied by the Baptist Missionary Society two countries have engaged especial attention—Jamaica and India. In each case the results are reported to be highly encouraging. Mr. Hands, in a striking speech, showed how much the missionary had done to improve the moral and spiritual welfare of the negroes in the West Indies, as well as to promote their civilization. Although his description may be a little over-coloured, the general results can scarcely be impugned. He stated that in Jamaica, out of a population of 293,000, no less than 50,000 were small freeholders, and that coloured men filled some of the most responsible and respectable stations in society—the House of Representatives alone containing twelve out of forty-seven members. At the bar and the press, and amongst magistrates, overseers, and clerks, the coloured population can boast of their representatives. In respect to crime, Jamaica contrasts favourably with the metropolis of the British Empire, and more communicants are to be found in connexion with the church of this population of 293,000 than in London with its two and-a-half million! Such are specimens of the telling facts which exhibit the social and religious advance of Jamaica, and one of the most signal triumphs of missionary enterprise. In a like manner, though with results not so marked, Mr. Noel showed the revolution which christianity directly

and indirectly is working in British India; how schools are multiplying, the obstacles to missionary effort diminishing, the English language superseding the native dialects, the hold of superstition upon the population becoming loosened, that 18,000, once idolaters, now worship the true God, and that native churches, under native pastors, are declaring their independence. The speeches of Mr. Hand and Mr. Noel gave a character to the meeting, while the address of Mr. Sheridan Knowles, once the celebrated dramatist, imparted novelty to the proceedings. The Baptist Missionary Society have reason to congratulate their constituents on the success of their annual meeting.

The extent of the vast field now occupied by missionary enterprise was the topic of an address from Mr. Taylor, of Birmingham, whose statistics will be perused with interest. A band of 3,612 missionaries, native and foreign, scattered over the world to proclaim the Gospel of Christ, constitute a spiritual agency of great power and hopefulness. May their number be indefinitely increased!

Messrs. Manning of Frome, Taylor of Birmingham, Hands of Jamaica, B. W. Noel of London, and James Sheridan Knowles, addressed the assembly in lengthy and eloquent speeches which frequently elicited the warmest applause.

#### DESIGNATION OF MISSIONARIES.

On the previous evening, Wednesday, the 26th, the day of the General War Fast, instead of the usual sermon, the Committee of the Baptist Missionary Society arranged for a special service at Bloomsbury Chapel, to commend to the Divine blessing the following brethren about to enter on missionary service in India, as the first-fruits of the proposed enlargement of the Society's Mission in that important field:—Mr. John Gregson, late of Beverly, Mr. J. H. Anderson, and Mr. Thomas Martin.

Long before the hour appointed for

the commencement of the services—half-past six—this beautiful chapel was crowded in every part. The interest excited was intense. A great number of ladies were compelled to remain standing in the aisles during the whole of the services, and many persons left the chapel in despair of finding even standing room.

The proceedings commenced by Mr. Brock giving out the 578th hymn, which having been sung, he read the 15th Psalm, and offered an impressive prayer. The hymn commencing

"Hark! the song of jubilee,"

having been sung, Mr. Brock, in a few words, announced as the subject of an address to be delivered by their friend, Mr. Stowell Brown, of Liverpool, "The Field of labour to which their three honoured brethren were about to depart."

Mr. Brown then delivered an appropriate and admirable address, after which Mr. Hinton presented the missionaries to the audience, each of whom, in turn, related his religious experience and the circumstances which had led him to offer himself for this service, together with his views of missionary work. Mr. Hinton having offered prayer for them, Mr. Winter of Bristol, gave the missionaries an impressive, devout, and faithful charge, from, "Therefore seeing we have this ministry, as we have received mercy, we faint not." The doxology was then sung, and these deeply interesting services closed.

#### BAPTIST METROPOLITAN CHAPEL BUILDING SOCIETY.

A Public Meeting in connexion with this Society was held on Friday evening, April 28, at Bloomsbury Chapel. Peter Broad, Esq., in the absence of Mr. Peto, was called upon to preside.

The Chairman said that a letter had been received from their very excellent and warm-hearted friend, Mr. Peto, explaining the reason of his absence, and enclosing a check for £10 for the purposes of the Society.

Mr. Peto, it ought to be further stated, and his family, were contributors of £500 per annum to the funds of the Society. Mr. B. referred to the census returns respecting London, shewing the need which existed for more places of public worship. But little had been accomplished at present by the Baptist Society, yet he could not doubt that ultimately it would be the means of effecting a large amount of good. If well supported it would inaugurate a new era in the baptist denomination.

The Secretary submitted a brief report of the operations of the society, which stated that it was formed on January 19, 1852, "for the purpose of erecting and aiding in the erection of commodious chapels to seat not less than 600 persons, in eligible situations, and within eight miles of the General Post-office." The Society commenced their first chapel in Camden-road, on the 20th Oct. last. The estimated cost of the building alone is £4,467 and it is intended to seat about 650

persons on the ground-floor, provision being made for galleries should they be required. Another site of ground has also been secured at St. John's Wood, but the committee cannot proceed with an erection there for want of funds. The total amount of contributions at present received very little exceeds £1,800, and of this amount £1,500 have been subscribed by the Trustees and Committee, with the addition of one or two influential and liberal friends. The report further set forth the great want which undoubtedly existed for the vigorous prosecution of the work in which the committee had engaged.

Messrs C. Stovell, C. Gilbert, (Independent) W. G. Lewis, Dr. Burns, and Mr. Underhill, moved or seconded resolutions. For the important remarks made by these speakers on baptist chapel accommodation in London and the suburbs we have not space now, but we have marked them for future use, for they are too important to be passed over and forgotten.

## Poetry.

### "LET YOUR LIGHT SHINE."

ONWARD, onward, Men of heaven;  
 Bear the gospel banner high;  
 Rest not till its light is given—  
 Star of every pagan sky:  
 Send it where the pilgrim stranger  
 Fajnts beneath the torrid ray;  
 Bid the hardy forest-ranger  
 Hail it, ere he fades away.  
 Where the Arctic Ocean thunders,  
 Where the tropics fiercely glow,  
 Broadly spread its page of wonders,  
 Brightly bid its radiance flow:

India marks its lustre beaming,  
 Shivering Greenland loves its rays;  
 Afric 'mid her deserts kneeling,  
 Lifts the joyful strain of praise.  
 Rude in speech, or wild in feature,  
 Dark in spirit, though they be,  
 Show that light to every creature—  
 Prince or vassal, bond or free:  
 Lo! they haste to every nation;  
 Host on host the ranks supply:  
 Onward! Christ is your salvation,  
 And your death is victory.

### "LET THERE BE LIGHT."

Thou, whose almighty word  
 Chaos and darkness hoard,  
 And took their flight,  
 Hear us, we humbly pray,  
 And where the gospel day  
 Sheds not its glorious ray,  
 "Let there be light."

Thou who didst come to bring,  
 On thy redeeming wing,  
 Healing and sight,

Health to the sick in mind,  
 Sight to the only blind,  
 Oh! now to all mankind  
 "Let there be light."

Spirit of truth and love,  
 Life-giving, Holy Dove,  
 Speed forth thy flight,  
 Move on the waters' face,  
 Bearing the lamp of grace,  
 And in earth's darkest place  
 "Let there be light."



## Reviews.

*The Bible Hand-Book: an Introduction to the Study of Sacred Scripture.* By Joseph Angus, D. D., Member of the Royal Asiatic Society. London: Religious Tract Society. Five Shillings.

NEVER have we felt the inconvenience of being hampered by limited space more than we do with reference to the book before us. We could wish to say much about it, but can only remark that such a work, containing the essence of larger volumes, and at a moderate charge, was much needed. Here we have, within 660 octavo pages in small type, a vast amount of valuable biblical knowledge, precisely adapted to the circumstances of such as may be engaged in teaching youth, preaching in cottages and villages, or studying the elements of scriptural truth with a view to the ministry. We have readers of these classes, and if they have any confidence in our commendation, we wish they would use it now, when we advise them, if necessary, to deny themselves of some indulgence this summer for the sake of securing a copy of this invaluable work. A map of "The Known World at the Christian Era," and a Copious Index, are appended, and will be found very useful to the reader.

*England and Russia.* By R. Edleston. London: Houlston and Stoneman. 6d.

THE Author of this pamphlet furnishes much valuable information of "England: her Social and Political Condition; her Commerce and Wealth; her Ability to Sustain War; her Armies and Navies; her Influence in the World, &c.—Russia: the Rise of the great Powers; Sketch of Russian Aggression; the Greek Church and its Doctrines; Russian Dissenters; the Social and Political Condition of Russia; her Agriculture and Trade; her Armies and Navies; her Strength and her weakness; her Designs upon Turkey; and the Consequences to England should they be accomplished." And certainly we have not yet met with any publication, in a cheap form, which contains such a large amount of facts and details. We feel it our duty, however, to caution our readers against sanctioning the war-spirit which is so much indulged by many, and which, being full of self-confidence and vain-glory, must be disapproved of God.

*The London Pulpit.* By James Ewing Ritchie. London: Simpkin and Co.

"THE author was requested, by the proprietors of one of the Metropolitan Journals, to write a few sketches of some of our leading London Divines for their paper. Having complied with that request, considerable desire was expressed that the sketches should be collected into one volume. The result is the present publication." So says the author; who has given us his pen and ink sketches of the following "Popular Preachers"—Dale, Maurice, Melville, Montgomery, Villiers, *Church of England*; Binney, Campbell, Leifchild, Lynch, Martin, Edward Miall, Esq., M.P., *Independents*; Brock, Hinton, Noel, *Baptists*; Cumming, Hamilton, *Presbyterians*. We have also Forster, Ierson, and Ronge, with something about the Cathedrals—St. Paul's, St. George's, The Irvingite, and Westminster Abbey.

We have read the book with some interest; but the sketches are rather too off-hand and newspaper-like for our taste. Mr. R. tells us that "he has endeavoured to sketch with a free, but impartial, pen." It may be so upon the whole, but we think we can trace indications both of preference and prejudice. F. D. Maurice may very likely be a man more to his taste than Robert Montgomery; but we think Dr. Campbell, whatever his deficiency in pulpit ability may be, was entitled, from his vast labours in the great cause of civil freedom and religious truth, to more respectful treatment. In addition to the sketches of preachers, we have, here and there, a few good hits at some of the foibles and follies of fashionable folks in London religious congregations.

*A Home Book for Children of all Ages.* London: Ward & Co.

"OF all ages"—well: if by this more is meant than at first meets the eye—if the maker of this pretty book meant that its

"Hymn, ballad, tale, or fable,"

would not only amuse little folks, but those of their seniors, who are "only children of a larger growth," he was right in the choice of his title; for the more than fifty pieces of prose and poetry which it contains are all both amusing and instructive for young or old.

## Correspondence.

AN ENGLISHMAN IN THE UNITED STATES.

To the Editor of the Baptist Reporter.

DEAR SIR,—When I last addressed you I was a resident of Darlington, in England; I am now, you observe, far away from my native land, a resident in the United States of America. My thoughts often flit across the wide Atlantic, and dwell with a sort of mournful pleasure amongst the scenes and friendships left behind, and which will be garnered in the memory so long as that faculty holds its seat. A friend being about to visit Europe, I embrace the opportunity to forward this by him. The contents of this letter will be a mere outline of the voyage, and a few things I have observed since I came here. One thing which induced me to emigrate was the fact that three of our eldest children were already here. They had given their hearts to the Saviour in the winter of 1852, during a revival of religion in the Oliver Street baptist church, under the pastorate of brother Magoon, who is now on a visit to Europe. This church is a very active church, ready to every good work. Their young men are encouraged to stir up the gift that is in them; opportunity being afforded for this object, at least thrice a week, at their prayer and conference meetings. My two sons being considered by some as promising to be useful, should they desire to become ministers of the word, the church would liquidate the expense of their studies at the academy. I think it is very probable they will accede to the churches' wish. They are both very devoted and active in the cause of their Divine Master. Praise the Lord for it! There is a pressing need for baptist ministers in this land. I suppose you occasionally see the *New York Baptist Recorder*. One writer states that 4,000 ministers are wanted to supply destitute churches; and Dr. Wayland, in his published sermon on "The Gospel Ministry," makes the same statement. Although this is called in question by the Editor of the *Recorder*, there is unquestionably a great want to supply. If you have the *Recorder* of Feb. 24, you may see an article there on the subject, signed "Alpha," that will

give you some idea of my opinion on the subject. The baptists here, you are aware, are a numerous body. Of course there are no dissenters, no dominant sect. The episcopalians are in a low state—everything here soon finds its level: merit, not favouritism, rules—no seizing a poor man's bible for church-rates—no John Thorogood incarcerated for conscience sake. I wish I could also say, no Miss Douglas imprisoned for teaching coloured children to read the bible; but that, you know, is in the south. Well, there is a current flowing that, sooner or later, will sweep away the abomination. This Nebraska Bill will hasten it on. The South has got one compromise after another, which has increased its audacity. There must be a going back to the first principles upon which the constitution was founded; and although thousands may cry out the Union is in danger, never mind; if the Union cannot be maintained except by such a consolidated system of villany, let it go—do the right, and God will protect the issue. Places of worship here are all called "churches," not chapels—and very smart affairs they are, both outside and inside. The one I attend, the first baptist church in Williamsburgh, is a commodious edifice; the platform, for there are no pulpits, is spacious, a desk at the front, a sofa and chairs for the preacher or preachers; the pews very low, no doors to them, but cushioned and carpeted; the whole floor carpeted throughout; the galleries occupied by the choir and Sunday school children. The minister commences by reading a hymn, which is sung by the choir, the congregation sitting; then reading, and prayer, and singing, as before, after which the plates are taken round for voluntary contributions; then, perhaps, a long list of notices read from the *pulpit*, and then the sermon; prayer immediately after; then singing, when the congregation stand, and the benediction closes the service. With very few exceptions the sermons are read. Service in the morning, half-past ten; afternoon, three or half-past; evening, half-past seven—prayer and conference meeting, one of the brethren presides, singing, prayer, reading the word, then

the meeting is open for any brother present to pray or give an exhortation, and is closed at nine. Monday evening, prayer and inquiry meeting. Tuesday evening, lecture. Friday evening, prayer and conference. The Friday evening previous to the first sabbath in the month is for prayer and covenant meeting. Such is the order of services generally.

The facilities for education are excellent. Public schools are numerous, all free, books and everything supplied; the teaching unexceptionable. But there is a great want of places of worship for the poor. There are thousands of this class who seldom, if ever, enter a place of worship. The churches are so smart, the people dress so gay, that you seldom see a poor person amongst them: it would seem that the poor have not the gospel preached to them. This place has 40,000 inhabitants, two baptist churches, a third in contemplation; also a coloured baptist church, with a good sabbath school, which I visited lately, and was agreeably surprised at the quick and correct answers the little woolly heads gave to questions on the scriptures. There are a great many coloured people here, and most of them very intelligent. Our second daughter was baptized here on the first sabbath in March; so we have two sons and two daughters walking in the good way. I had a letter lately from Mr. Roe, late of Birmingham; he is eligibly situated in Illinois; he had an addition of twenty-three to his church in February. Oh! how I should like to see the *Reporter* as beforetime: some of my friends in Darlington still take it. My three younger children often talk about the *Children's Magazine*; we have a few of them bound, which they delight to read, and often say, "I remember reading that at Darlington." Books, paper, and magazines, are numerous here, and cheap; you get a paper as large as the *Patriot* for two cents., equal to an English penny. England is now greatly excited respecting the Eastern war; there are some curious disclosures made respecting the designs of Russia upon Turkey: who can foresee the end: our only hope is, "The Lord reigneth." America seems to be the only nation that can afford to be neutral in the matter. Well, I have got this sheet filled without saying a word about our voyage to this land; I must

therefore take half a sheet more for that purpose.

We sailed from Liverpool on the 19th of last May, and arrived at New York on the 7th of July—forty-six days passage. We had 700 passengers on board, and only one cabin passenger—a Romish priest. We had a great many Irish, some Germans, Welsh, Scotch, and some from Cornwall and the Isle of Man. We had berths in the poop cabin, where were about sixty passengers. Had two births on the passage, and only one death, and that one of the infants the day after it was born. The weather was pleasant, though very cold; and the voyage, on the whole, as agreeable as the circumstances could warrant. On the first sabbath evening I proposed that we should hold a religious service in our cabin, which was readily responded to. We sang Cowper's admired hymn—

"God moves in a mysterious way,"

and spoke from, "O thou of little faith, wherefore didst thou doubt"—at the close announced a service for Thursday evening—and during the voyage we held similar services on the Sunday and Thursday evenings. We frequently had a goodly number from other parts of the ship; and we found a few who spoke the language of Canaan—Wesleyans from Hull, Cornwall, and the Isle of Man, and some Presbyterians from the north of Ireland and Wales. At the close of one of our meetings I requested a Welsh brother to sing a hymn in their language, which he did in a very sweet plaintive air; one of them prayed in their own peculiar language, not a word of which we understood excepting "Jesu Crist, Amen," at the close. Well, that was sufficient; you know how sweet the name of Jesus sounds—and truly it appeared to be remarkably so in this instance. We were somewhat deficient in light, as our meetings were held in the evening, and but one oil lamp suspended in the cabin, so that I frequently had to give out a hymn and read a Psalm or chapter from memory, which, I am happy to say, I was enabled to do pretty correctly. The subjects of discourse, "The sure foundation"—"Acquaint now thyself with him," &c.—"Gather my saints together unto me"—"Then they that feared the Lord," &c.—"I beseech you, brethren, by the mercies of God"—"Let no man glory in men, for all things

are yours"—"Opening of Lydia's heart"—"The Great Salvation"—"Choice of Moses"—"The Gospel feast." Several expressed much interest in the services, and we hope good was done. We know God's word shall not return unto him void. I had several conversations with some Welsh brethren on the subject of baptism; they with their Welsh and I with my English Testament; our discussion ending with the promise that they would look further into the subject. Previous to arriving at New York we sung,  
 "Come, christian brethren, e'er we part,"

and felt grateful that Henry Kirke White ever wrote such a hymn; and more grateful to our Father in heaven who preserved us on the deep, and permitted us, under circumstances of so much mercy, to reach our destination, and once more embrace those of our children, who, by his grace, were now united to us by a stronger and more enduring bond than earthly relationship. May grace and peace be with you my dear brother!

Yours inviolably,  
 Williamsburgh, W. HERON.  
 New York, April 10, 1854.

## Christian Activity.

### BIBLE COLPORTEURS.

OF all the means that bid fair to extend the knowledge of the Bible, especially among people not ripe for its reception, we know of no set of agents so aptly qualified for the work as the well-adapted *Colporteur*, or the Bible-hawker. It is true that any person might sell copies of the Scriptures, whether he believed their contents or not, but such an one is not the pious colporteur of the Bible Society. He is a man of tried and approved probity, who loves his work, can brave the perils incident upon it, is bold enough to climb the mountain abodes of scattered cottages, or to visit the nefarious dens of men of abandoned manners; and so strongly fortified by the power of the experimental knowledge he possesses of evangelical life, that he can either maintain his ground with the Jesuit priesthood, the talented scorner of the christian hope, or with the arrant but wily advocate of atheistic notions. With his pack on his shoulders, our colporteur tracks all the footsteps of men to the country wake or fair, to the gala shows of higher life, to the barrack yard of the neglected soldier, to the tide of emigrants about to quit their native country for ever, to the rendezvous of the sailor, or to those scenes of recreation where citizens congregate to spend their time or their money. And many a cheering message does he bring home in return for his labours, while the gross amount of copies that find their way into circulation by these means seems all but incredible. France appears to be the

country in which the idea of distributing copies of Scripture by the agency of the colporteur was originated, and the Parisian Bible Society now employs eighty-four of these individuals, who carry copies of the Bible for sale into those circles of the infidelized population whose youth passed under the irreligious influence of the revolution. Seventy of these eighty-four agents are converts from the Roman Catholic sect, and are, by the circumstances of their own history, peculiarly adapted to wrestle with a people who have neither seen any other form of christianity than the papal one, or who having long learned to distrust it, are found too often ignorant of any other alternative than that of infidelity. Gratifying instances are frequently occurring in which the result of the colporteur's visit is not merely a free sale of copies of Scripture, but a large number of converts who have renounced the errors of the papacy, or of many of those infidel opinions that are commonly held in France. Leaving the difficulties of political science to the wiser body of citizens, the humble-minded colporteur, whose average income in France does not exceed £56 per annum, gives himself entirely to the business of evangelizing his country by opening passages for the formation of biblical institutions, or by merely selling as many copies of the Scriptures as possible. But let none of our readers imagine the calling of a biblical colporteur to be a sinecure, for he is constantly subject to the most galling and inquisitorial surveillance

of the police, the gendarme, or the garde-champêtre. The law gives to these officials the right to suspect every man who carries a pack of books, to search the colporteur wherever they may meet with him. Woe to the colporteur that should have in his possession the least work not recorded in his prefectoral authorization; instant imprisonment is his reward, and the luckless colporteur becomes liable to a civil suit, the end of which would be a certain fine. Nor is it easy to become, in France—the country where, above all others, distributors of the Bible, by men that love their work, are wanted—a licenced colporteur; for he must comply with the requirements of several laws, produce an attested copy of sundry testimonials, and after he has done all, be told, in the language of suspicion and malice, that he has been admitted to act as a colporteur. Monsieur de Pressensè justly observes of this employment:—

“Add to these annoyances, the further one—as was recently the case—of being obliged to renew this authorization at the end of each fortnight; and to have for this purpose, to make a long, expensive, and fatiguing journey, in order to reach the chief town in the district, where the business is rarely ever settled with dispatch. Assuredly—I repeat it—to confront all these obstacles, it is necessary to have a heart filled with a firm and unshaken determination to accomplish the work to be done. From this I conclude that, looking at the matter under this aspect, we now have an additional and unexceptionable proof that the vocation of our colporteurs is not an affair of taste or fancy, and that it is by no means an easy way of gaining a livelihood, to be preferred before all others; but rather that it is a calling from on high, to which the Lord has given them grace to respond for the advancement of his glory.” *Eclectic.*

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REMARKABLE INSTANCE OF BIBLE  
POWER.

“ONE colporteur relates that having been overtaken by a violent storm, he had to seek refuge in a solitary house, the first, indeed, to which he came on his road towards a village. He found two persons in the principal apartment; the one an aged female, occupied at her

spinning-wheel, and seated by the side of a bed, where lay a young man, to all appearance very ill. ‘The Lord be with you,’ said the colporteur, on entering, ‘and may all His gracious dispensations conduce to your good!’ The two persons raised their heads on hearing these words, their countenances beaming with joy. The young man at once replied to the salutation of the stranger in a similar strain, which proved to our friend that God had conducted him among brethren, and when this is the case acquaintances are soon formed, and the most complete familiarity is soon established. The colporteur thereupon gleaned the following particulars for his encouragement and edification. In the year 1849, a Bible colporteur was in that neighbourhood, and called from house to house in the village, where he was very badly received. In one-house only did he find admittance: it was the one in which the colporteur now was. At that period it contained another inhabitant, the head of the family, which consisted of the father, the mother, and the young invalid. The father had witnessed the unfriendly reception which the seller of books had everywhere met with, and had also heard the refusal of the innkeeper to give him food and shelter. From compassion to the traveller, he offered to give him a bed for the night under his roof; and further, out of pure kindness, and not to send the traveller away empty-handed, they consented to buy a Bible of him, without, however, attaching much value to the purchase. Matters being thus settled, the stranger departed the next morning, much discouraged and very sad, but not without imploring the blessing of God on the hospitable dwelling where he had been so kindly received, and not without intreating its inhabitants to make a good use of the treasure which he had left in their hands—the Word of God. Some time afterwards the father was taken ill, and his illness kept him confined to a bed of suffering for several months, which he quitted only when his mortal remains were consigned to the tomb. His illness did not deprive him of the power to read; and to amuse himself he took up the large volume of the book-merchant. It was not long before he became so interested in it, and so affected by what he read, that from morning to night he would do nothing else. The

Spirit of God became his schoolmaster ; that is to say, the Bible converted his soul, causing it to pass from death unto life a short time previous to his body passing from life unto death. The Spirit of God did even more, He made the sick father the instrument of communicating spiritual health to the soul of the wife and the son; so much so, that when the former drew his last breath, exclaiming, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!"—those who surrounded him—his wife and his son—confessed that they had been illumined by the same light. The son, who communicated these details to our colporteur, and who,

as I have already said, is in the last stage of consumption, which would not, perhaps, leave him many more days in the land of the living—said with the greatest serenity to the colporteur, 'I feel that the moment of my departure is approaching; but I know in whom I believe. Jesus will, in the last struggle, be to me what He was to my dear father: He will be my rod and my staff; and it is with full confidence I can say to Him, 'Lord, into thy hands I commit my spirit.' 'Amen,' added the aged mother; 'and blessed be the Lord that we know that all things work together for good to those who love him.'"

## Narratives and Anecdotes.

**THE REMNANTS OF THE CAPTIVITY.**—It would appear that many of the Jews never returned from the Assyrian captivity, but remained willingly in the land to which their fathers had been removed. Never having beheld the mountains and valleys of Palestine, or gone up to Jerusalem to worship, they had not the same longings to return as the first exiles. Here they dwelt, more like colonists than captives, in a flowery land. "The flatness of the scenery about Arban corresponds with the 'plain' of which Ezekiel speaks repeatedly; yet, though flat, the prospect must have been delicious, for even in its present almost depopulated state, we are told that 'the eye ranges over a level country bright with flowers, and spotted with black tents and innumerable flocks of sheep and camels.' The colour of these floral decorations, too, is ever changing. 'After being for some days of a golden yellow, a new family of flowers would spring up, and it would turn, almost in a night, to a bright scarlet, which would again as suddenly give way to the deepest blue. Then the meadows would be mottled with various hues, or would put on the emerald green of the most luxuriant of pastures.' That so many refused to return to their own land, when the opportunity was offered them, is a clear proof that their condition in Babylonia and elsewhere was not one of oppression and sorrow, but rather a

state of comparative ease and comfort. It confirms the view we have taken of the captives, as a sort of colonists in the empire of Babylon, getting their livelihood there like other people, and some forming alliances in marriage with the neighbours among whom they dwelt. Still, however, as before intimated, patriotism and piety in Hebrew breasts would produce in many a deep yearning after the land of promise—of mystery and miracle—of angelic visitations and of Divine abode. Jerusalem in ruins would be still beautiful. Judea, though desolate, would still be glorious as Emanuel's land; and here we think, and not in low temporal considerations, was to be found the motive which impelled the pilgrimage of the thousands who, at the end of the Divine chastisements, wended their way to Zion—a circumstance, we would add, which shows that the remnant who went back to repair the waste places was composed of the men of strongest faith and bravest hearts."

**HEBREW TRAVELLERS** visited Babylon in the third century, and recorded their observations. The Babylonian Talmud belongs to the sixth century, and contains notices of the Jews at that period, mentioning not less than 200 towns in the Persian empire, inhabited by Jewish families. In the twelfth century, Benjamin of Tuleda found 20,000 Jews dwelling within twenty miles of Babylon.

"According to their own tradition," observes Layard, "those Hebrew families were descended from the Jews of the captivity. They still preserved their pedigrees, and traced their lineage to the princes and prophets of Judah. Their Chief resided at Bagdad, and his title was 'Lord Prince of the Captivity.' He was lineally descended, according to his people, from king David himself. Even Mohammedans acknowledged his claims to this noble birth, and called him 'our Lord, the Son of David.' His authority extended over the countries of the east as far as Thibet and Hindostan. He was treated, on all occasions, with the greatest honour and respect, and when he appeared in public, he wore robes of embroidered silk, and a white turban encircled by a diadem of gold."

SOME VERY CURIOUS RELICS, connected with this Jewish remnant, have been discovered by Mr. Layard. They are terra cotta cups or bowls, found on the banks of the Euphrates, and in the ruins of ancient Babylonia, having on the inner surface long Chaldean inscriptions. These have been deciphered by Mr. Ellis, of the British Museum, who says that they are amulets or charms against evil spirits, diseases, and every kind of misfortune. In one of the bowls, the parties for whom the charm was intended are styled "people of the captivity." The bowls, Mr. Layard shows, must either have been brought to Babylon from other places which are named, or must have been prepared for some of the inhabitants of those places by Babylonish Jews. The relics are conjectured by Mr. Ellis to be of different dates, some as early as the second or third century. They are certainly mementoes of the captivity, and tend to confirm the scripture history of that event, while they illustrate the fact of many Jews remaining in the land of exile, and also indicate the superstitious practices into which they fell.

**THE RETURN.**—The decree of Cyrus, recorded at the beginning of the book of Ezra, was the authority and signal for such of the Jews as longed for the home of their fathers, to adopt measures for their return. In consequence, about 50,000, including 7337 servants or slaves, under the leadership of the prince Sheshbazzar and the priest Zerubbabel, started from the banks of the Euphrates to seek once more the land of Canaan. This

was in the year 536 B. C. They assembled from different parts, and formed one great caravan, with camels, horses, and other beasts of burden, amounting to above 8000. The most precious of the treasures they bore back to their own city, were the temple vessels which Cyrus had restored. Some time was spent in making preparations, and the long and wearisome journey over the desert occupied them four months. It was the movement of a host, reminding one of the march of their fathers, who had passed under the shadow of Sinai centuries before. The present caravan passed over the northern portion of the great wilderness of Arabia; and as we follow them, we mark their slow march from day to day, amidst scenery monotonous, but still sublime—the expanse of sand being, in this respect, like the expanse of waters. We see them toiling and panting under the scorching heat of the midday sun; we see them pitching their tents towards nightfall; we see them resting under the clear blue eastern heavens, sparkling with stars which out-rival ours; and then, at daybreak, or before, starting again on their journey. Then they went in search of the old cities and towns to which their families belonged. A month after their return, they met among the ruins of the temple, reared an altar, and celebrated the feast of tabernacles. A month later, they laid the foundations of the new house for the worship of Jehovah, when there occurred the touching scene recorded in the third chapter of Ezra. The Persian governors aided the restored exiles; but the Assyrian colonists located in Samaria did all they could to hinder them. The latter, indeed, so far succeeded in their malicious purposes, as to cause the work of rebuilding the temple to be stopped for a while. Thus thwarted, the zeal of the Jews also flagged. They thought more of providing houses for themselves than a suitable place for the worship of God. Zechariah and Haggai reproved and exhorted them in reference to this matter; in consequence of which they resumed their hallowed enterprise, and under Zerubbabel, the work begun in earnest in 520 B. C. was finished 516 B. C. The feast of the dedication was instituted to celebrate the event, and that festival became a permanent memento of the captivity and the restoration.

*Library of Biblical Literature.*

## Baptisms.

### FOREIGN.

**JAMAICA.**—On Jan. 20, in a stream near Lottery, about three miles distant from Salters Hill, seven persons were baptized in the presence of about 250 persons, by Mr. Dendy, the pastor of the Salters Hill church. In a subsequent part of the day a meeting was held in a class-house, near to the place where the ordinance had been administered. On March 24, five females and three males were baptized in a stream near Virgin Valley. The devotional parts of the service were conducted by Mr. G. R. Henderson of Beththephil, and the rite was administered by Mr. Dendy of Salters Hill, to which church the candidates were added. About 300 persons were present, who afterwards assembled for public service on a spot selected for the building of a small place as a class-house. Addresses were given to the newly-baptized, to members of churches, and to the unconverted.

### DOMESTIC.

**ABERDEEN, John Street Chapel.**—On Lord's-day evening, March 12, Mr. F. Perkins, late of Battle, after delivering a suitable discourse on the baptism of a believer, immersed a young man who, for some years, had been a devoted and honourable member of a Presbyterian church in this city. The train of thought pursued in the sermon was rather devotional than controversial, and was comprised in the following reflections. 1. The baptism of a believer is a scriptural act. The obedience of enlightened faith and grateful love. 2. The baptism of a believer is an imitative act. Christ is the example he copies. It is voluntary and desired, as also was the baptism of Christ who came and desired it at the hand of John—resembling that of the Eunuch; and connected with deep devotional exercises. Luke iii. 21. 3. The baptism of a believer is an emblematic act, exhibiting the death and resurrection of Christ, and the purifying effects of washing by faith in the fountain opened for sin and all uncleanness. 4. The baptism of a believer is an expressive act. It is expressive of faith in the Lord Jesus Christ. Acts xviii. 8. Acts viii. 36—39. Heb. x. 22—23. Eph. iv. 5. It is expressive

of repentance. Acts ii. 37, 38. It is expressive of love. "If ye love me, keep my commandments." It is expressive of hope. It is expressive of determination to walk in the ways of the Lord. 1 Peter iii. 21. Heb. x. 23. Col. ii. 6. In short, it is the badge of discipleship, and disciples only should wear it. This, together with the baptism of a brother in Christ on a former occasion—not reported—is the second administration of baptism here by Mr. Perkins.

**GLADESTRY, Radnorshire.**—It is now six years since you received any intelligence from this quarter; not more cold has been our snow-capped mountains, nor more barren our wilds, than has been our spiritual condition. May He, "who weigheth the mountains in scales and the hills in a balance," cause the mountains to flow down at his presence. We already begin to hope our spiritual scenery will shortly wear a more genial aspect. Since the settlement of our present minister, Mr. Godson (who also ministers at Evenjobb), amongst us, many, from time to time, have listened to the word of life both in our chapel and in the open-air. Could our old castle walls even speak, they would bear testimony to the important truths proclaimed within their vicinity. And as Mr. G. is anticipating similar open-air meetings during the coming summer, a grant of your useful tracts for distribution would be well received among the people of these romantic wilds. On Lord's-day evening, April 30, after a sermon by Mr. G., he had the pleasure of leading a mountaineer, who is, we hope, a sincere follower of the Lamb, into the liquid stream, where he was buried in baptism in the presence of a large concourse of well-behaved spectators. May his example be soon followed by others, whose attention appears to be drawn in the same direction.

J. T.

**BURNLEY, Anon Chapel.**—On sabbath evening, Feb. 26, Mr. Batey preached from the words, "What mean ye by this service?" and then immersed four disciples. On sabbath evening, April 30, another baptismal discourse was preached from the words, "This is the way; walk ye in it," when four more passed through the water to the fold.



**BIRMINGHAM, Mount Zion.**—On sabbath evening, April 30, Mr. Vince, after preaching, delivered an able address at the water-side, on the duty of believers to obey the commands of Christ, after which he went down into the water and baptized seven disciples, one of whom had been a scholar and is now a teacher. About two thousand persons were present on this occasion. The candidates were added to the church on the following sabbath.

**Cannon Street.**—On sabbath morning, May 7, Mr. Hopkins (one of the deacons) opened the service, after which Mr. Swan preached, and then, from the water-side, addressed the numerous audience on the importance of "keeping the ordinances as they were first delivered." Mr. S. then proceeded to immerse thirteen young disciples, nine males and four females. Most of these had been asking the way to Zion for some time. One of the young men is a teacher; and the greater part of them had been taught in the sabbath schools. It was a pleasing sight to witness such a goodly company of young persons thus publicly obeying the commands of Christ; and it is additionally pleasing to add, that we have still a goodly number of others on the way, whom we expect will be added in due time.

**Bond Street.**—On the same morning Mr. Mc Farlane (from Scotland, supplying at the branch station at Harborne) preached, after which Mr. New, the pastor, delivered an impressive address at the water-side, on the duty of all believers to be baptized on a profession of their faith, and then proceeded to immerse five female disciples, including the pastor's daughter; three of the others being from Harborne. These were added to the church in the afternoon. W. H.

**Bow, Middlesex.**—Two believers were baptized upon a profession of their faith by Mr. Bonner, March 26. Believers baptism was shewn to be the "one baptism," and infant sprinkling unscriptural. Several pædo-baptist friends who were present said, they had always thought we baptists made too much of baptism, but they were now convinced that we were right. One of the candidates had been an Independent for several years, but being convinced of the more excellent way, she did not delay to follow her Lord through the watery tomb. We have several inquirers, and soon hope to report again. M. A. H.

**MANORBEAR, Pembrokeshire.**—After a discourse from, "One Lord, one faith, one baptism," Mr. Evans immersed four females on a profession of their faith in Jesus, April 23. By our frequent baptisms a considerable stir has been excited in the neighbourhood; many who have been hitherto kept in darkness on this subject are beginning to examine the matter for themselves, and not a few have been heard to say, "These dippers have the right of it, say what you may." Terrible threats and awful maledictions, however, fall, from time to time, from the lips of the clergy: "Beware! beware! my beloved flock, (said one) of being deluded by these God dishonouring people. Go not near them." Another, on hearing that some of his flock had actually gone to witness the "dipping," exclaimed, "Oh, wicked people! thus to desecrate God's holy day." And on ascertaining, on the following morning, that even one whom he employed in his garden had been one of those "wicked people," he instantly dismissed her. What charity! What large heartedness! But for all this we are going on; and while we know the cause is the cause of truth, we shall go on in the face of all opposition. We have now several more inquirers, and expect, ere this appears in print, to have troubled the waters again. J. T.

**LONDON, Church Street, Blackfriars Road.**—We had a delightful service on Thursday, May 4. Four females and one male were immersed on their profession of faith in the Lord Jesus Christ. Mr. Branch, the pastor of the church, preached, and Mr. Whimper administered the ordinance. These were admitted to church fellowship the following sabbath. Others are coming forward to avow their attachment to the Lord Jesus; and amongst them another young man, who is also a son of Abraham. O let us earnestly pray, that God would hasten the time when both Jew and Gentile shall worship the Redeemer. E. W.

**ISLE ABBOTTS, Somerset.**—Mr. Chappel says: "I had the pleasure on Lord's-day, May 7, of baptizing in the river, a young man, one of our sabbath school teachers. He had been (before he came among us) for nearly three years a Wesleyan; but by reading some of your tracts he found there was a command he had not obeyed: he had believed, but had not been baptized."

**CANTERBURY.**—On Thursday evening, May 11, after a convincing discourse by our pastor, Mr. Kirtland, from, "What mean ye by this service?" the ordinance of believers baptism was administered to seven candidates, who thus testified their love to the Saviour. One young man had been a member of an Independent church at Reading, but having given the subject an impartial investigation by searching the scriptures for himself, he became convinced, and at once renounced the tradition in which he had been taught, to follow his Redeemer, by being buried with him in baptism. Our chapel was filled with an exceedingly attentive audience. We hope that fruit may appear. Many others are enquiring. May they soon be constrained by the love of Christ to dedicate themselves to his service. These were all added. May they be faithful unto death! W. H. B.

**SHEFFIELD, Fyre Street.**—On Lord's-day evening, April 16, after an address from Col. ii. 12, delivered to the most crowded assembly we have ever seen on a similar occasion, our pastor baptized two males and four females; the eldest being husband of one of our friends who was baptized a few months since, being the third in the same family; and the youngest was the only son of one of our friends, making the sixth member of the church in that household. Two of the females have been brought up in our sabbath school; and the youngest of the four ascribed her conversion to God from a discourse by our pastor, from the words: "But we preach Christ crucified." We expect to have another baptism in June. To God be all the glory! G. W.

**CHOWBENT, near Manchester.**—Our pastor, Mr. Skemp, baptized three believers in April—two young persons out of the sabbath school, and one teacher who had been for some time amongst the methodists. We expect the waters to be moved again on the last sabbath in May, as three of our sabbath scholars are waiting for baptism, and most likely a young man also, who was, for some time, in the young men's bible class. I know you like to hear that the Lord's work is going on, especially in the dark parts of our land, and this place has long been noted for its darkness and impiety. J. H.

**GREENWICH, Lewisham Road.**—Our pastor, Mr. Russell, baptized four believers in the Holy Saviour, on Wednesday evening, May 10. B. B.

**CARDIFF, Bethany.**—After a discourse by Mr. Jones, Mr. Fuller immersed seven candidates—two males and five females—May 6. One young man had been the subject of a mother's prayers, who, for years, had prayed that he might be a truly converted character. She was not permitted to see the fruit of her prayers whilst she remained on earth; but, doubtless, this event is known to her, and has added a new note to her song of praise in heaven. Two of the candidates were man and wife; a third had been a member with the Independents for some years, and a fourth was from the sabbath school. They were all added to the church the same day. J. J.

**MIDDLETON CHENEY, Northamptonshire.**—Three persons made a public profession of faith in our Lord Jesus Christ by being baptized in his name, April 30. These were added to the church on the first Lord's-day in May. May the Lord preserve them to the day of Jesus Christ! One of the above would have been baptized four years ago had not her husband prevented her; but she made it a matter of earnest prayer to God, who has again made himself known as the hearer and answerer of prayer. The word reached the husband's heart, and made him willing to walk in the path of obedience. Truly God has done all things well. W. J. O.

**OAKHAM.**—Four candidates were baptized by Mr. Jenkinson, May 7. One of them, a son of Mr. Johnson, pastor of the baptist church at Belton, has joined that church. One of the others was formerly in our sabbath school. The other two were "christened" in infancy by clergymen of the Established Church, but have subsequently learnt that regeneration was not then effected; and that infant sprinkling has no sanction in the word of God.

**EVENJOB, Radnorshire.**—After a sermon in the chapel by our minister, Mr. Godson, April 23, we repaired to a certain water in the village, when Mr. G. and a female candidate for baptism went down both into the water, where the latter was baptized in the name of the Sacred Three, in the presence of a large and respectable audience. W. T.

**PEN-YR-HEOL, Brecknockshire.**—We have had a few baptisms here. In Nov. Mr. Richards, our pastor, baptized two candidates; in February, one; in March, three; and on May 7, four. We have more inquirers. P. S.

**HARROW-ON-THE-HILL.**—On sabbath morning, May 7, after a discourse on the baptism of the Ethiopian Eunuch, the ordinance of believers baptism was administered here to two females by our pastor, Mr. Smith. They had both given very pleasing evidence of their love to the Saviour, and desired thus publicly to avow their allegiance to him by following him through the baptismal stream. The baptist cause here is very small, but we feel encouraged by this accession to our number, and hope to see greater things than these. J. L.

**CASTLEACRE, Norfolk.**—On Lord's day, May 7, after a sermon by Mr. Stuttered on the mode and subjects of christian baptism, which was delivered to a crowded congregation, two sisters, both teachers in our sabbath school, and daughters of respectable pædobaptists residing in this village, were baptized and received into the church, and then sat with us to commemorate the Saviour's dying love. May they be steadfast to the end, and receive the crown of life which fadeth not away. J. V.

**TORQUAY.**—Our minister, Mr. Carto, baptized two believers on a profession of their faith in Christ on the last sabbath in April, after a sermon, to a very full audience, on "One baptism." T. P.

**LANTEAGUE, near Narberth.**—On sabbath evening, April 9, after an appropriate discourse by our pastor, Mr. B. Lewis, three believers put on Christ by baptism. D. L.

**NEWARK.**—On sabbath evening, May 21, two young friends were baptized by Mr. Cox. The congregation was large, and we hope good impressions were made. R. P.

**BLUNHAM, Beds.**—May 14, after a sermon on the Redeemer's baptism in the Jordan, Mr. Abbott baptized five believers. One of the number received her first serious impressions at our baptizing last May; another had been a member of an Independent church for several years, but felt the force of her obligation to obey Jesus in baptism at our baptizing service in Nov. last. The day was fine, the congregation large, and many friends felt it to be a season of refreshing.

**GLASGOW, Nelson Street.**—Since I wrote you in March, eight believers have been immersed and added to the church, one of whom has nearly reached fourscore years. Our season for out-door labour has commenced, and our band of evangelists has never been so great as at present, so that through their efforts, by the blessing of the Head of the church, we anticipate success to the praise of his holy name. J. R.

**WOODSIDE, Gloucestershire.**—We had an interesting baptismal service, March 5, when seven believers put on Christ by baptism. Three were teachers, and one was the wife, and another the son, of our pastor—the latter being the sixth of his eight children that have now professed their faith in their father's God and Saviour. W. R.

**LOUTH, Walkergate.**—After a sermon on the baptism of Crispus and others—Acts xviii. 8—Mr. Kiddall baptized five believers, April 23; four of whom were teachers in the sabbath school.

**BACUP, Irwell Terrace.**—On Lord's-day afternoon, April 30, Mr. Mitchell immersed two believers in the name of the Lord Jesus. D. L. H.

## Baptism Facts and Anecdotes.

**CATECHISING AT CHURCH.**—A writer in the *Historic Times* gives the following description of one of these examinations which took place one sabbath afternoon in one of the West End London churches:—"Priest. You have seen to-day, children, baptism performed, and you have told me that baptism is for the remission of sins; that it is a sacrament, and that of the two parts of this sacrament, the inner one, or thing signified, is a new birth unto righteousness in the

person baptized; that repentance is necessary in that person. You have explained to me why children are baptized, though they cannot repent. Are, then, children born again or regenerate by the mere act of baptism? *Child*: Yes, they are regenerate.—*Priest*: Is this the faith of the Church? *Child*: Yes, this is the faith of the Church?—*Priest*: Are there any who deny this? *Child*: Yes.—*Priest*: Are there any members of the Church of England who say that this is not the

faith of the Church? *Child*: Yes, there are.—*Priest*: Are these people in error? *Child*: Yes.—*Priest*: Do such persons commit a sin in denying this? *Child*: Yes, they commit a sin.—*Priest*: What kind of sin do you call it? *Child*: Heresy.—*Priest*: Quite right! What is the meaning of heresy? *Child*: A choosing.—*Priest*: Quite right! Now recollect that those who deny that it is the opinion of the Church that children are regenerate by the mere act of baptism, are guilty of the sin of heresy, which means a choosing for yourself some faith different from that of the Church.”—And with such garbage as this the children in one of the most fashionable churches in London are fed in the middle of the nineteenth century. Oh, Oxford, what hast thou done!

## A SPONSOR WANTED.

On October the eleventh, in the year fifty-three,  
When walking in Kingston-on-Hull,  
Near to the High Church, a friend addressed me—  
(I believe that her heart was quite full)

“Dear Sir, I am wanting a sponsor to find;  
The minister’s waiting within;  
The cab that contains the godfather’s behind—  
Will you stand, sir? They want to begin.”

I asked the good lady, “What have I to do  
If a sponsor you now should make me?”  
The reply which she gave was, “I hardly can tell,  
But step into the church and you’ll see.”

I replied, “Could I do any good to the child  
I am sure I am willing to go?”  
I look’d, and she look’d—we parted—I smiled—  
Was I right in my leaving her so?

To stand for a child as a sponsor, I think,  
Is all a deception and bad;  
And well may good people from such a thing shrink—  
For a *Baptist* to do it were mad.

A BAPTIST DEACON.

## Sabbath Schools and Education.

## SUNDAY SCHOOL STATISTICS.

At the Annual Meeting of the Congregational Union held in London last month, Mr. Edward Baines of Leeds observed:—

“In 1783 there was not one Sunday-school or Sunday-scholar in England. In 1818, the number of schools was returned as 5,463, and of scholars 477,000, being one scholar to every 24 of the population; or, assuming this to be below the actual state of the fact, one in every 20 of the population. But, what is the state at present? In 1851 the number of Sunday-schools had risen to 23,514, containing no less than 2,407,000 scholars, or one scholar to every 7.45 of the population. But, perhaps a still more delightful fact was, that the number of voluntary teachers was 318,135, being one teacher to every 56 of the whole population of England and Wales, men, women, and children. He entreated the attention of the meeting to two points of immense significance; first, that our Sunday-schools contain at one time or another nearly the whole of the children of the working classes; and, secondly, that in the host of Sunday-school scholars we have the most powerful moral agency existing in England. How to employ to the full that mighty instrumentality for the purpose of forming a virtuous and religious principle is one of the most

important inquiries that can engage ministers and teachers, and churches and congregations, throughout the whole of this kingdom. The Church of England has 10,427 schools, with 935 000 scholars, being 39 per cent. of the whole number of Sunday-schools. The Wesleyan Methodists have 4,126 schools, with 429,000 scholars; the Independents, 2,590 schools, with 343,478 scholars; and the Baptists, 1,767 schools, with 186,510 scholars. I need scarcely say, that the Sunday-schools of England are altogether the creation of the religious principle in unendowed and voluntary action. I will only make one additional remark founded upon these facts,—it is, that of all the classes of Day-schools existing in this country, I believe I may say there is not one single class in which religious instruction is not a distinctly recognized feature of education. I say that, in order to show the utter and absurd hollow hopelessness of ever thinking of bringing the people of this country to a plan of secular education.”

## RETIREMENT OF ANOTHER VETERAN.

AFTER a career of honourable and useful services in the cause of scriptural and general education, the retirement of Mr. Henry Althans from his post as “School Inspector” to the British and

Foreign School Society, in the 70th year of his age, has become a matter of necessity. Mr. Althans was the first individual in Great Britain that sustained the character—and the British and Foreign School Society, the first institution that adopted the idea—of an official “Inspector” of day-schools, several years before the Lords of the Privy Council ever thought of embarking in the education of the people. The connexion of Mr. Althans with the Borough-road society extends to a period of twenty-three years, during which he has enjoyed the full confidence of its committee. But with the cause of Sunday-school education, his name has been associated for nearly half a century. The number of day-schools in and around the metropolis to which his visits of inspection extended, is upwards of two hundred; and it appears from official documents that his visits during the whole period have

amounted to 8,663, each visit occupying about two hours and a half in the morning, and the same in the afternoon, when the children underwent a searching examination by him. The different children present on these occasions in the several schools have amounted to the almost incredible total of 1,092,015,—half the population of London! In consideration of these extensive services, a number of the leading promoters of day-schools have determined to testify their sense of appreciation by a public Testimonial, on a handsome scale, in which they have invited the co-operation of all the friends of unsectarian education. The idea of an “Educational Testimonial” has already been responded to in a very cordial and generous spirit; and all communications on the subject may be addressed to Joseph Maitland, Esq., 25, Token-house-yard, London, who has consented to act as honorary secretary.

## Religious Tracts.

**WEEKLY TRACT SOCIETY.**—The Sixth Annual Meeting of the members and friends of the above Society was held this year at the Freemasons’ Tavern, James Kershaw, Esq., M.P., President, in the chair, who strongly recommended the claims of the Institution, whose adaptation to the end designed only needed to be known to secure the extended support solicited by its friends, and demanded by the condition of the working population. Readers of the Weekly Tracts were always found among working men, whenever and wheresoever the committee have been able to send their messages of truth. The Report shewed that the Society had, during the year just closed, put into gratuitous circulation about 520,000 tracts, and sold at cost price 160,000, making a clear total issued of 680,000 tracts. B. Swallow, Esq., Rev. J. E. Ashby, B.A., F.R.A.S., Dr. Archer, Rev. W. Leask, Rev. C. H. Spurgeon, Mr. Churcheb, and Dr. Oxley, addressed the meeting.

### APPLICATIONS.

**SHROPSHIRE.**—About three years ago a baptist brother from Montgomeryshire came to reside in one of the villages of this county, distinguished for its ignorance

of the gospel and its hatred of dissent; for if anything of that kind appeared it was carefully removed, like weeds from a well-kept garden. Our brother looked around him with the feelings of a christian, and immediately conferred not with flesh and blood, but began to work at doing what he could to dispel the gloom. Like many before him he was unable to obtain a place in the village to preach in; he therefore opened his own house, situated about a mile distant. Here a little band assembled every Lord’s-day, to whom he proclaimed the glad tidings of salvation; and the result was, that in a short time two persons professed faith in Christ, and were baptized into his name. These, with his wife and another brother, who lived six miles off, united to break bread; and a few happy seasons they spent together in his little cottage, situated in a valley enclosed on all sides, but one narrow outlet, by high hills. By and bye our brother was suddenly removed to another place at a great distance. But the people, having had a taste of good things, desired more. On the day that his intention of removing was made known, a man living nearer the village said his house should be open if any one would preach in it. The writer was pre-

sent, and being urgently requested, promised that something should be done if possible. After some correspondence and arrangement, four brethren from Shrewsbury started there (thirteen miles) on Lord's-day, June 12, 1853. We first held a meeting at a place on the top of a high hill three miles from the village, where we had a good congregation: and very attentive they were while one of our number made known the word of life. It was evident that a good impression was produced. We were all kindly entertained, and then went to the village, where we also had a good meeting, and shewed the people the "way of salvation." At both places we were strongly invited to come again. One old man told us he had been parish clerk twenty-two years. We asked him about the state of the parish. "Oh," he said, "its the worst place in the county; but you know us as we've been brought up." We gave away many tracts. We mean to go again; but as we are poor, if you will make us a grant, they shall be faithfully used, and we shall be much indebted to you.

**HAMPSHIRE.**—About 1840, a small baptist chapel was erected at this village by a few friends. The place was surrounded by a widely scattered population, destitute of religious instruction. Gradually prejudice against us gave way, and now the people generally appreciate their advantages. Our attendance is very encouraging, and the church numbers twenty-five members, among whom the greatest sympathy, love and union, prevail. Many of the friends living at a considerable distance from the chapel bring their provisions with them, and after the service retire to the vestry and take tea together, which tends greatly to increase christian love towards one another. Last sabbath fortnight our pastor had the pleasure of administering

the ordinance of believers baptism to one of the congregation, who for some time had given proof of repentance towards God and faith in our Lord Jesus Christ; and we hope there are others in the congregation who will soon follow. May the Head of the church pour out his Spirit upon us, that the wilderness and the solitary place (for so it is literally, being on the borders of the New Forest) may be glad for them; and the desert rejoice and blossom as the rose. During our minister's pastorate, the chapel, which was in an unfinished state when he came, has been very much improved, so that now it gains the admiration of all who visit it. Last year, through much exertion, we were enabled to enclose the burial ground with a wall, which adds very much to the improvement of the place. My chief desire in mentioning these things is to secure from you a grant of tracts; as a great deal of ignorance and prejudice yet prevails in this neighbourhood respecting believers baptism. Our pastor would feel much obliged for a grant on our distinctive principles.

**YORKSHIRE.**—I have been, as you are aware, engaged now for some time past in visiting all the Sunday schools into which I can gain access; and just now my visits are to the villages around Sheffield, where I find much ignorance prevail upon the subject of the sabbath, as well as disregard to religion in general. I should be very glad if you could make me a grant of tracts, which I wish to be chiefly upon the Sabbath—its obligations and observance, as I have plenty of opportunity for distribution.

**LANCASHIRE.**—As I intend, and have announced my intention, to preach in the open-air this summer, as God will permit, I shall be obliged for a few tracts, such as you think best for such a purpose.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**THE BAPTISTS OF GERMANY.**—Mr. Lehmann of Berlin, when vindicating his brethren on the continent of Europe, says: "This may be the place to say something on the history, the extent, and the constitution of the baptist churches of Germany.

As the author is already engaged in the publication of an extended work on this subject, he will content himself here with giving a brief sketch of the most important matters. These churches, then, originated from the exertions of the Rev. J. G. Oncken, who, in the year 1834 (being at that time an agent of the Edinburgh Bible Society), was baptized at Hamburg, by Professor Sears of the United States. The little com-

munity which gathered about Oncken formed the kernel of all the rest. In the year 1837, the baptism of the author occasioned the founding of the church in Berlin; thereupon followed those at Stuttgart, Memel, &c. At present there belong to the body, according to the statistics of 1852, forty-two churches, with 356 stations (or affiliated congregations) where divine service is regularly held. The number of members (that is, communicants) was 4,215; the number in the congregations may be set down at 20,000. These churches are united in four associations, viz., Prussia, North-west Germany, Middle and South Germany with Switzerland, Denmark and Sweden. Each of these associations holds annual conferences by delegates, and all the four together form the 'Alliance of the united churches of baptized Christians in Germany,' which meets every three years (hitherto in Hamburg) by deputies, and discusses and arranges its affairs. For constant management and the carrying out of the resolutions committees are chosen, both from the Associations and from the Alliance, which bear the name of 'managing brethren.' The affairs of the alliance, missions, statistics, and dealings with the authorities, are the departments to which they attend. By these churches there have been distributed, from their principal depôt in Hamburg, during the years of their existence (from 1834, when the first church was established), 300,000 Bibles and New Testaments, and 6,000,000 of tracts on matters generally recognised by christians, and that this number would have been still larger if the greatest hindrances had not constantly been offered on all hands to this activity. Speaking generally, I may venture to affirm, that in christian feeling and devout behaviour, the baptists do not come behind converted believers of other christian societies. They are, therefore, entitled to the same esteem and love from the children of God as the others, and it is highly sinful to abandon them to contempt and oppression. 'Take heed,' said the Saviour, 'that ye despise not one of these little ones.' Shall there be no fear of committing this sin against the command of the Lord towards the baptists also? Do the 300,000 copies of the holy scriptures, and the 6,000,000 of tracts on doctrines held by christians in common, distributed by the baptists in Germany, weigh nothing in the balances of the sanctuary? Are 4000 converts to Christ, who exert their christian influence immediately on 20,000 of their connexions, and in wider circles on the millions of Germany, their friends or their foes—do they work for life, or for death? Is it, then, a calamity, if the number of the baptists increases? Is it better that men should perish than that they should become baptists? Can the evangelical church

guarantee that it will bring to heaven those among whom it hinders the exertions of the baptists? And if not, does not their blood possibly cleave to it, and does it wish to answer for that? But who troubles himself to ask after the fate of the despised and hated sectaries, who, for the most part, move in the lowest walks of social life? The persecuted and imprisoned baptists are not so fortunate as to create a sensation, like the Madiais and the Cunninghames, or to put princes and statesmen into commotion. They receive in their prisons their bread and water, looking up in silence and obscurity to Him who looks from heaven upon earth to hear the sighing of the prisoners, although no tear of sympathy be accorded them by the high and noble of the earth. Oh! when the history of the baptists in Germany, during the nearly twenty years of their existence, shall be unfolded, when the sighs and the tears, the threatenings, the forcible entries of their dwellings, the puffing and blustering of gendarmes and police-officers, of bailiffs, sheriffs, magistrates, and judges, the thousandfold distresses which they inflicted, who, with oaths and curses, brake up meetings where the most ardent love to God was poured out; when the witnesses of Jesus and hearers of his holy word, transported as vagabonds; when the poorest, deprived of the veriest necessities; when the bound and imprisoned men, women, and children—when all these are at length presented in a vivid and intelligible picture to the christian public, then will tender and feeling hearts assuredly be touched by it, and mankind will here too admire what the love of Christ can do, and to what joyful sacrifices it can constrain. Our age does not in any respect equal that of our fathers, not even in regard to what is suffered for the name of Jesus; but if the people of God in all times are called upon to make up in their flesh what is yet wanting of the afflictions of Christ, then certainly it is the German baptists to whose lot this has specially fallen in our time."

UNITED STATES BAPTIST COLLEGES.—Within the last six years 1,500,000 dollars have been subscribed towards the endowment of baptist colleges and seminaries in this country. The whole number of instructors connected with them is 154; students over 2,500. They have graduated over 4000 students in all; and their libraries contain more than 120,000 volumes.

DEATH IN THE PULPIT.—Rev. W. S. Lloyd, the pastor of two baptist churches a few miles west of Montgomery, died on Sunday, the 12th of March, while performing service. He had commenced his discourse, and after speaking a few moments, exclaimed: "I feel, brethren, I am going," and instantaneously sank down and expired.

## DOMESTIC.

**HOLYHEAD.**—A resident at this important and rising sea-port has forwarded a communication, from which we gather that the Welsh baptists have made strenuous efforts to reduce the debt on their chapel, which was opened in April, 1851. Several additions have also been made to the church by baptisms. But the most important part of his communication has reference to the desirableness of erecting an English baptist chapel at Holyhead; and having visited the place during the past summer, we can vouch for the facts stated by our friend, who is a respectable inhabitant. Holyhead is now, by the erection of the tubular bridge over the Menai Straits, the nearest—and ever will be the nearest—overland route to Ireland, and nearly directly opposite the port of Dublin. Great numbers of English are now in the place—engineers, artisans, and labourers—forming the great western harbour of refuge; the works of which were inspected by the Queen and the Prince when they were on their way to the Irish exhibition last year. Nearly all the people understand English as well as their own curious, and, to us, unattainable language. We speak from personal knowledge; for we have spoken to Welsh congregations, and the people told us that we were understood. We can only add our hope that this case, like that at Ryde, will meet with attention from the baptists of England. Our friend says:—"The brethren here regret very much that there is not an English baptist chapel in this fast-improving town, where there are so many hundreds connected with the new harbour, packets, railway station, &c., (I should say at least 1,500) with only one small English Wesleyan chapel, capable of holding about 250. I think the case ought to be taken into the serious consideration of our English ministers and English churches. Could we succeed to reduce our debt to about £300, we would willingly build another chapel, and partly, if not wholly, support an English minister: but with our present debt, and all our members being nearly of the working class, I am sorry we could not undertake the work alone. If you know of any plan by which this desirable object could be accomplished, we should be very glad to hear from you."

**J. S. KNOWLES, Esq.**—On Friday, May 12, the students of Stepney College presented a copy of Bagster's large Comprehensive Bible, richly bound, with silver plate and inscription, to James Sheridan Knowles, Esq., at the conclusion of his lectures on elocution. An appropriate speech, delivered by Mr. Crassweller, the senior student, was feelingly responded to by Mr. Knowles.

**HOLLAND FEN, near Boston.**—A new baptist chapel was erected in this neighbourhood a year ago, which will seat 130 persons. The land was given by a resident. It is a very neat and comfortable little place; and the congregations are good. Several are joined in christian fellowship, and others are waiting to be received. They form a branch of the baptist church which meets in Salem chapel, Boston. Such is the substance of a statement sent to us by one of the supplies; and we mention these few facts, not because of their importance, but to encourage those well-meaning friends who are anxious to do good in neighbourhoods which are destitute of any regular preaching of the gospel. Great places can usually command great means; but little places have difficulties to contend with of a peculiar character, which call for, and deserve, the sympathy of the christian public.

**LONDON, Borough Road Chapel.**—We regret to hear that the esteemed pastor of the General Baptist church meeting in this place of worship, is again prevented by indisposition from discharging his ministerial duties. The pulpit is at present supplied by Mr. Charles Merry, formerly a Wesleyan minister in the Channel Islands, who was baptized by Mr. T. Stevenson, at Archdeacon Lane Chapel, Leicester, in January last; on which occasion, before his baptism, Mr. M. gave a lucid and satisfactory statement of the convictions which had been produced on his mind, and which had led to the step he was about to take.

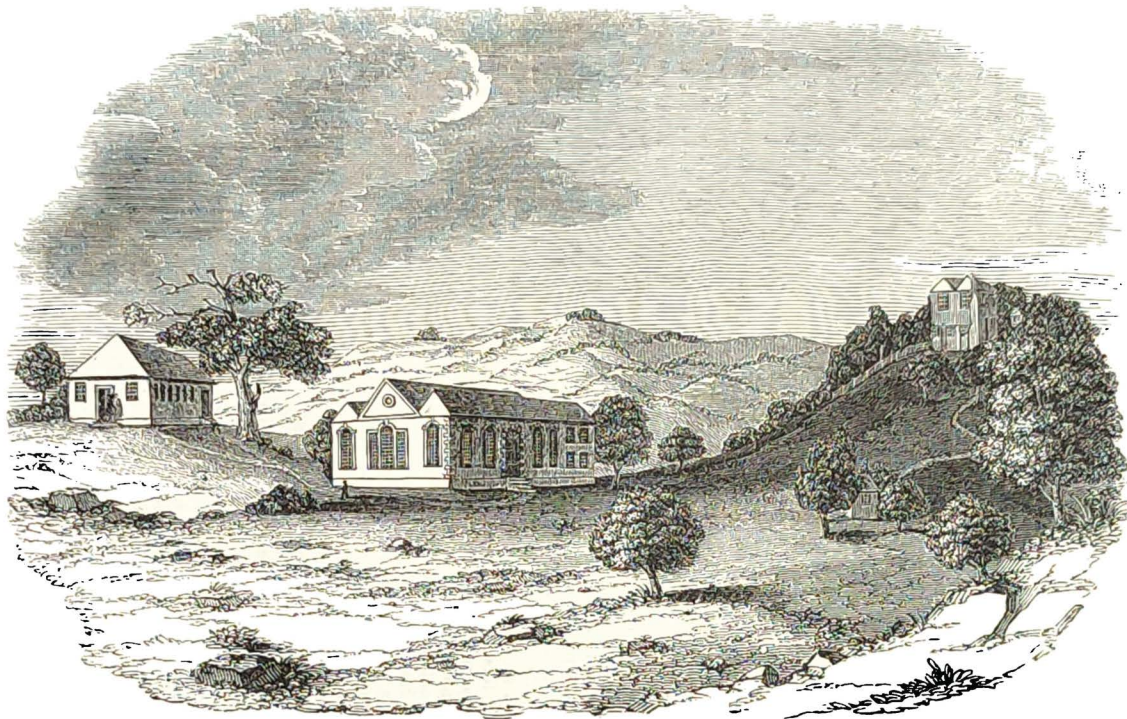
**WISBEACH, Ely Place.**—Our readers who are acquainted with the painful circumstances in which the church at this place has recently been placed, by the strange conduct of the young man whom they had invited to occupy the pulpit, will be gratified to hear, that that individual has at length been induced to resign a position he ought never to have occupied. We hope that the lesson "on caution in the choice of a minister," which this sad case affords, will not be lost on the churches.

**BOLTON.**—On Monday evening, April 17, after a social tea meeting, a religious service was held in recognition of Mr. J. J. Owen, late of Sadden, as our pastor. Brethren Skemp of Chowbent, and Mitchell of Bacup, with Messrs. Jones and Best (Independent ministers) took part in the proceedings. J. K.

**MILLS HILL, near Bolton.**—Mr. Joseph Knightley, of Horton College, Bradford, has accepted an invitation to the pastorate of the baptist church at this place.

**DR. PERRY, of Derby,** informs us that he has given notice to the church in Agard Street of his intention to resign, and that he is open to an invitation.





CHAPEL AND MISSION HOUSE, SALTER'S HILL, JAMAICA.

## MISSIONARY.

**TAVOY BAPTIST MISSIONARY SOCIETY.**—*Extracted from the Nineteenth Annual Report.*—Five and twenty years on the 9th of April, 1853, elapsed, since the first protestant missionary arrived in Tavoy. His first labours were directed to the Tavoyers. Ere long his attention was called to a "strange people," who did not worship idols, and who possessed traditions of the true God. With an imperfect knowledge of the Burmese language, he endeavoured, by means of an interpreter, to make known to the Karens, as well as to the Tavoyers, the way of salvation, through the death of the Lord Jesus Christ. They listened with wonder, and the truth failed not to reach their hearts. Evidence of this any christian may find in many who still live, if he will become acquainted with their lives. Some of those who believed in those early days of the mission, went among their countrymen in the Mergui, the Ya, and the Amherst Provinces, to Arrakan and the empire of Burmah. In those places they made known the wonderful things they had heard. It was not in vain. Since that time more than one hundred churches have been raised up, and more than ten thousand persons have been baptized on a profession of faith in Christ. The present year is an eventful year to this "strange people," the Karens, as the entire Bible, in one octavo volume, has been printed, and made ready for their perusal, as well as for generations to come, in their own language. The printing of the Karen bible makes a volume of 1040 pages, large 8vo. and is probably the cheapest bible that has ever been printed in any oriental character, as the printing and binding, including the printer's superintendence, only cost three rupees per copy. The general features of the Karen department of the Society's operations, have been much as in former years. All the churches of both Provinces were visited during the dry season. Those of the Mergui Province by Mr. and Mrs. Brayton, those of this province by Mr. and Mrs. Thomas. The school also for native assistants has been in operation in the city; though owing to the Convention of Burman and Karen missionaries in Maulmain, the School was less numerously attended, and taught for a shorter time than usual. The past year has been marked with change. The Rev. Mr. Mason has finally been compelled, by continued and alarming illness, to leave for England and America. Mr. Mason was the oldest surviving member of the Tavoy Mission. He arrived here just in time to see Mr. Boardman laid to his last rest, and to enter upon the labours of that servant of Christ among the Karens. We

report with deep sorrow the death of Shway Pwai, the assistant stationed at Lauloo. He was one of the most devoted men supported by the funds of this Society. He was selected by the Missionary last dry season to assist him in visiting the churches and in preaching the Gospel among the heathen. While thus engaged, he fell a victim to the cholera.

**JAMAICA.**—We depart from our usual custom of not reporting missionary meetings at home, for which we could not find space, in favour of a brief report which we have received from one of the baptist missionaries in this Island. For since the baptist churches there became self-supporting, we have not heard so much of them as formerly. We thought, therefore, that our readers would be pleased to have some information of their movements. If these remarks should meet the eye of any missionary in Jamaica, we wish to assure him of our deep interest in their welfare; and shall always be glad to receive intelligence from any of them. "On Tuesday, March 21, two missionary meetings were held at Salter's Hill, St. James. The first for the juvenile part of the congregation, whose attention was directed, 1. To the state of the young in heathen lands. 2. That nothing but the gospel will make them happy. 3. The duty of the young connected with christian churches in reference to christian missions. The second meeting was more particularly designed for the adult part of the congregation. Similar meetings were held on the following day at Maldin; the speakers on these occasions were Messrs. Clarke, Millard, G. B. Henderson, and Dendy. On Friday, the 14th of April, the eighteenth anniversary of the opening of Salter's Hill Chapel was celebrated. Some of the children connected with the day school recited pieces of poetry they had committed to memory; after which a public meeting was held, and resolutions passed expressive of gratitude for the many mercies received since the opening of the place of worship—the duty devolving on christians to maintain the cause of Christ—and the necessity of prayer for the outpouring of the influences of the Holy Spirit. The resolutions were moved and seconded by four deacons and two members of the church. The pastor stated that of the 780 who were members of the church when the chapel was opened only 160 remained; the greater part of the others had appeared before their Judge to give their final account. And out of four ministers who were then present, and took part in the opening services, one only remained alive; hence the necessity of attending to the injunction—'Work while it is called to-day; the night cometh, in which no man can work.'"

**MORAVIAN MISSIONARIES.**—In the one hundred and twenty years which have elapsed since the commencement of the Brethren's Missions, 1,646 labourers have entered into their service, 971 males, and 675 females. Of these, 151 served for a period of from twenty to thirty years; sixty three, including twenty in the tropics, from thirty to forty years; eighteen, of whom four were in the tropics, from forty to fifty years; two served fifty-two years, and one sixty-three years. The proportion of labourers to the numbers of the congregations at home was never so large as now. And though twenty-four, chiefly in the prime of life, have been called to their rest within two years and a half, eighteen of whom died of yellow fever in Surinam and the Danish West Indies, no difficulty was found in supplying their places.

**UNITED STATES.**—The addings up of the receipts of the Societies in the past year, for their financial reports at the approaching Anniversaries, shew an increase on former contributions highly gratifying and encouraging. Compared with last year they shew thus.—

	Last year. dollars.	This year. dollars.
American Tract Society ..	324,627	414,159
American Bible Society ..	346,542	395,000
American Board of Foreign Missions (8 mos) .....	186,682	189,266
Amer. Home Mts. Society	171,734	191,209
Am. & Foreign Christ. Un.	60,603	75,000
Am. & For. Bible Society	44,811	94,000
N. Y. Colonization Society	18,062	27,148
Am. Seamen's Friend Soc.	24,260	26,500
Female Guardian Society	12,172	22,000
Soc. for Ameliorating Con- dition of Jews .....	13,269	14,000

*Dr. Duff of Calcutta*, the distinguished missionary from India, is now on a visit to this country, and has already spoken in several of our large cities with great acceptance. In 1829, Dr. Duff went to Calcutta as the missionary of the Established Church of Scotland. He then commenced that course of teaching which has been so signally successful. His first class of five boys has grown into a college of fourteen hundred students, in every stage of education. On the death of Dr. Chalmers, Dr. Duff was elected to fill the theological chair vacated by the deceased. For some time past he has been travelling in Great Britain and Ireland, stirring up Christians, of every name, to the missionary work. He has now come to the United States to advocate the same great cause.

*The Pennsylvania Agency* of the American Tract Society has employed, for some part of the year, 109 colporteurs, who have visited more than one hundred and ten thousand families, and circulated about a hundred and sixty-two thousand volumes. The grants of the agency during the year were over 7000 dollars.

*Rev. S. Peck, D.D., and Rev. J. N. Granger*, who left this country in 1852, as a deputation from the American Baptist Missionary Union to the missions of that body in the east, have returned.

## RELIGIOUS.

**LEICESTER.**—For some time the state of the working classes of this town has excited much concern. Consisting chiefly of poor framework-knitters, who consider themselves to be ill-treated by those who employ them, they refuse to attend places of worship frequented by their employers. Hence many young people of both sexes are growing up under these baneful circumstances, and on the sabbath-day may be seen in hundreds, in their working-day dresses, wandering along the roads and fields. Attempts have been made to benefit them by Town Missionaries, with but small results. Meetings of ministers and their friends were held last year to consider what could be done; and after much consideration it was determined by a few liberal gentlemen, Independents and Baptists, to engage the large and splendid room of the New Temperance Hall, situate on one of the chief thoroughfares, for a sabbath afternoon service; and the Rev. T. Mays, Independent minister of Wigston, was engaged as a lecturer. The services have now been conducted several weeks, and the place is generally filled; and though not with those precisely whose attendance was contemplated and desired, yet many who were known not to attend any place of worship have been observed among the hearers. Thirty-six suitable hymns were selected, and 7,500 copies printed in a neat book-form for gratuitous distribution among the attendants. No collections are made. In addition to this movement, open meetings for prayer have been held in various parts of the town, and tracts distributed on the sabbath-day in the thoroughfares and chief places of resort. One gentleman has done much in this way, both personally and by agents; and he has just opened his garden, adjoining one of the most public promenades, for open-air preaching.

**EUROPEAN TOLERANCE.**—"People living in glass houses must not throw stones." This homely old proverb might be quoted for general edification in the present turmoil of European politics. Christendom is seized with a sudden horror at Mahometan intolerance. The Russian emperor embarks in a holy crusade to defend the liberties of the Greek church. France and England combine to resist Russian arrogance, but demand from the Sultan that his christian subjects shall have equal religious privileges with Mussulmen. We hope the Sultan is familiar

with the New Testament, and will remind the christian cabinets of the Saviour's rule: "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." England excludes dissenters from the Universities, and Jews from parliament; and France suffers the Catholic priesthood to oppress and persecute protestant christians without rebuke. Russia persecutes both the Catholic and the orthodox Greek (the orthodox Greek admits the supremacy of the Patriarch at Constantinople, while the heretic Russian accepts the supremacy of the Czar), and tolerates Protestants only while they make no converts. The christian Government of Sweden imprisons the pious baptist; and the christian Government of Tuscany imprisons the noble-hearted Madaia for the frightful crime of reading the bible. Christian Europe can ill afford to expostulate with Mahometan Turkey; it is a rehearsal of the old farce of satan reproving sin. Turkish toleration is remote enough from religious liberty, but it is far in advance of most of the State churches in Europe. Lord Clarendon, in a recent speech in the House of Lords, contrasted Turkey with Spain, and the Moslem was the gainer by the conjunction. "He said, "their lordships would find in the papers ample evidence of the Sultan's desire to grant perfect religious liberty to all classes of his subjects; and it was a remarkable fact, that last year he gave a field of land for the erection of a Protestant chapel just at the time when their lordships had papers laid on their table, stating that a christian nation, which, he supposed, would consider itself degraded by a comparison with Turkey, had strictly prohibited the Protestant religion, and the burial of the protestant dead, except under the ignominious condition of being smuggled to their graves."—*Watchman and Reflector—United States.*

**CHINESE IN SAN FRANCISCO.**—Rev. Mr. Speer writes to the Presbyterian board of Foreign Missions of the evening prayer meetings conducted in the Chinese language, and of the regular family worship in the morning. On these occasions, the prayers made by the Chinese church members are often spiritual and edifying, indicating a clear comprehension of the scripture system of redemption, and a careful and minute study of the word of God. Our habit is to read an appropriate chapter, and call on some of those present to lead in prayer, accompanying our exercises with singing also, in which two or three are quite proficient, and for which they have some taste. It is doubtful whether the shrill artificial screeching of the Chinese ever can be adapted to christian hymns. Our music consists wholly of the well-known tunes of our

American churches. To hear sounds so foreign and strange coming from lips so long idolatrous, embodying the worship of the living God, will often bring tears of thankfulness into the eyes of christians; and some have expressed great satisfaction from attending services of which they understood only the spirit and object.

**THE SOLDIERS' FRIEND SOCIETY.**—This Society employs agents to visit barracks, converse with soldiers, and distribute religious tracts, and copies of a quarterly magazine, entitled, "The Christian Sentinel." Its special work just now is to send scripture readers to Turkey; two of whom are about to embark for Constantinople to read the word of God to our troops, and converse with them on religious subjects. Mr. J. F. Sparke, who has recently resigned his charge as minister of the baptist chapel, Waterloo Road, London, is now the travelling agent of the Society.

**ROMANISM AND THE BIBLE.**—The refusal of the Roman Catholic population to receive the bible, says the last report of the New York City Bible Society, are uniform and persistent, in proportion to their ignorance or their bigotry: the authority of the Roman church is paramount over the conscience and faith of the Romanists; nor is it to the Protestant bible only that they object, but to their own Douay version also. Rome wishes the people to have the bible in no version, but if they will have it, she consents to their having it only in connection with her own sophistical comments upon it. "I'll not have your bible," said an Irish woman to a missionary; "I don't believe it—I have better books—my priest gives them to me—and if he should see me with a bible he would not pardon my sins till I burned it, or threw it away." Afterwards, however, this same woman bought a bible, and says she now begins to feel that it is the only rule of faith, and able to make wise unto salvation. Prayer meetings are now held in her house.

**ANOTHER PAPAL EMBARGO.**—Since the annexation of Texas and New Mexico to the United States, it seems that protestant bibles, by some means or other, find their way over the line into Mexico, where they are becoming troublesome to the Archbishop, who, in order to prevent further damage to the church, and to check future invasions of these much-dreaded bibles, has addressed a circular letter to all the clergy, in which he recommends them to observe the greatest vigilance in preventing the circulation and reading of protestant bibles, which are being introduced from the United States in Tamaulipas across the Texan frontier.

**POPERY BREEDING CRIME.**—P. Mason, city missionary in Boston, stated, as a fact that should startle us into redoubled activity in our missionary work, that a few days

since, on visiting the House of Correction in South Boston, out of forty boys confined there for crime, but two were from under Protestant influence; the remaining thirty-eight were Romanists.

#### GENERAL.

**THE NEW CRYSTAL PALACE** at Sydenham, was to be opened on the 24th of May—the Queen's birthday—but not being able to accomplish this, the Managers announced that the opening must be later in the month. The Queen and Prince were expected to be present. Though not nearly finished, we are told that many wonderful objects are ready for inspection.

**PRINCE ALBERT**, it appears, has wisely declined the proposal for the erection of a monument of himself on the site of the late Crystal Palace; but recommends that the money, together with the surplus fund of the late exhibition, nearly £10,000, be appropriated to the promotion of the arts.

**THE ROYAL ALBERT**, 121 gun ship, has been launched safely. The Queen was present to "christen" the vessel. Thousands were present. She will rival, if not excel, the "Duke." Her length is 272 feet above, 193 below; breadth 61 feet, depth 66 feet; 3726 tons.

**SYDNEY SMITH**, calling with Tom Moore to see a portrait of the latter, said to the painter, in his gravest manner, "Couldn't you contrive to throw into his face somewhat of a stronger expression of hostility to church establishments?"

**THE INCREASED TAXATION** for the expenses of war is calculated thus:—

Income Tax	£3,250,000
Spirit duty	450,000
Sugar duty	700,000
Malt duty	2,450,000

Total, 6,850,000

**MORE GOLD** is said to have been found in Australia in new places. In an old hole a party of seven persons found one nugget of solid gold nine inches long and seven broad, in the form of a tortoise, and weighing fifty-two pounds one ounce.

**THE JEWS AT JERUSALEM** are said to be suffering dreadfully, in consequence of their usual supplies from their brethren in Russia being cut off by the war.

**CHINA.**—The latest news we have seen represents the insurgents as not only unchecked, but as advancing on Peking with certainty of final success.

**A SUBMERGED TELEGRAPH** is about to be laid down in the Mediterranean Sea to Alexandria, and, it may be, to Constantinople.

#### REVIEW OF THE PAST MONTH.

Wednesday, May 24.

**AT HOME.**—Parliament has voted the war taxes. The richer classes are to pay their share by a positive increase of the income tax, from which there is no escape—the working classes are to pay their share chiefly in the beer or spirits they consume, from which they can escape if they choose. We expect to hear a shout of "Hurrah for Teetotalism!" raised by the abstainers. But be that as it may; we guess few will be found who will be so loyal as to get drunk on patriotic principles. How admirably did Cowper hit off this kind of taxation—

"Ten thousand casks,  
For ever dribbling out their base contents,  
Touched by the Midas finger of the state,  
Bleed gold for ministers to sport away.  
Drink, and be mad then; 'tis your country bids!  
Gloriously drunk obey the important call!  
Her cause demands the assistance of your throats:  
Ye all can swallow, and she asks no more."

Sir W. Clay's motion for the entire abolition of Church Rates was carried last evening in the House of Commons, by a majority of more than two to one—129 for, 62 against. Lord John, as is his wont, opposed the motion, apprehending unto what such things would grow—the separation of church and state! And he is right.—Another veteran warrior, the Marquis of Anglesea, has gone the way of all the earth, at the very advanced age of 84.

**ABROAD.**—The Russians have not been able to make any further advances upon Turkey. Their armies are said to be suffering and wasting from sickness. They have also sustained loss both in the Black Sea and the Baltic. A fort at Odessa, having fired on an English boat with a flag of truce, the place was bombarded by the English and French war-steamer, which did extensive damage to the forts and shipping. Sir Charles Napier is said to have taken a Russian Fort in Finland, with 1,500 prisoners. There is a report that an English war-steamer of sixteen guns, the Tiger, having run aground, has been taken and destroyed. The rising in Greece appears to be suppressed. The commanders of the allied armies have arrived at Constantinople, and they are preparing to enter the scenes of action. Austria has ordered an immense army to her northern frontier, which indicates antagonism to Russia. There are also indications of Sweden joining the Western powers. The latest reports represent Russia as willing to treat for peace, now she finds Europe arrayed against her. We should rejoice to hear of an honourable termination of war; but the Northern Despot ought to be bound over in recognizances to keep the peace, by the surrender of the Crimea and the mouths of the Danube as guarantees, or all this vast expense will be wasted.

## Marriages.

April 15, at the General Baptist Chapel, Bunnley, by Mr. Batey, Mr. J. Thistlethwaite, to Miss Mary Smith.

April 19, at the General Baptist Chapel, Eyre Street, Sheffield, by Mr. Ashberry, Mr. G. H. Hiegold, to Miss Anne Strender.

April 25, at Bloomsbury chapel, by Mr. William Brock, James Alexander Campbell, Esq., of Glasgow, eldest son of Sir James Campbell, of Stracathro, Forfarshire, to Ann, second daughter of Samuel Morton Peto, Esq., M.P., of 12, Kensington Palace Gardens, and Sumerleyton Hall, Suffolk.

April 25, at Dover Street baptist chapel, Leicester, by Mr. Pike, Mr. W. Cotton, to Miss M. A. Clarke.

April 27, at the baptist chapel, Chipping Sodbury, Gloucestershire, by Mr. F. H. Roleston, Mr. W. Williams, Primitive Methodist minister of Hawkesbury Upton, to Miss Mary Reed, of Tormarton. And, May 17, Mr. Thomas Trotman, to Miss Mary Ann Parker, both of Chipping Sodbury.

April 29, at Dacre Park chapel, Blackheath, by Mr. D. Jennings, Mr. Samuel Barrow, to Miss Elizabeth Browning Pledge. This being the first marriage solemnized in this place, an elegant copy of the "Oriental Bible" was presented to the newly married couple by Mr. and Mrs. Whitaker, two of that little band in whose zealous efforts the baptist cause at Blackheath had its origin, and by whom the neat and convenient chapel has been erected.

April 30, at the baptist chapel, Gildersome, Yorkshire, by Mr. Sergeant, Mr. W. Bennett, to Miss R. Thrippleton.

May 1, at Westgate baptist chapel, Bradford, Yorkshire, by Mr. Dowson, Mr. John Hartley, of Leeds, to Miss Harriet Smith, of Bradford.

May 2, at Stoney Street baptist chapel, Nottingham, by Mr. Hunter, Mr. John Trivett, to Mrs. Mary Williams.

May 2, at Broad Street baptist chapel, Nottingham, by Mr. Stevenson, Mr. W. B. Sanders, to Miss Fanny Fish.

May 3, at Bridlington, by Mr. B. Evans, baptist minister, Scarborough, Mr. John Barber, of Nottingham, to Miss Eleanor Beilby, of Bridlington.

May 6, at Charles Street baptist chapel, Leicester, by Mr. Isbell, Mr. W. Ward, of Belgrave, to Mrs. Meres.

May 9, at Dover Street baptist chapel, Leicester, by Mr. Stevenson, Mr. R. B. Earp, to Miss E. Wood.

May 9, at the baptist chapel, Rugby, by Mr. Angus, Mr. T. Flavell, to Miss A. Muir.

May 11, at Heneage Street baptist chapel, Birmingham, by Mr. John Angell James, Mr. C. Flint, to Miss Louisa Truman.

May 14, at Grimsby baptist chapel, by Mr. Colerof, Mr. R. A. Soell, to Miss C. Lusby. And on the next day, Mr. T. Hanson, to Miss E. Smith.

May 16, at Cannon Street baptist chapel, Birmingham, by Mr. Swan, Mr. E. Checkland, of Leicester, to Miss M. A. Johnson, of Birmingham.

## Deaths.

April 10, aged 70, Mrs. Sarah Hudspeth. Baptized fifty years ago at Hindley, she first joined the church at Cold Rowley, and then removed to Middleton. She was a woman of a superior mind, to whom the Lord gave great largeness of heart, as her works, which follow her, testify. She died in faith and peace. She was buried at Hamsterley, Durham, April 23, in the grave of her grandfather, Isaac Garner, a former minister of the church there.

May 1, aged 60, Mr. John Wallis of Lenton, near Nottingham, formerly of Loughborough, and brother of Mr. Joseph Wallis, Tutor of the General Baptist College, Leicester. Our departed friend was universally esteemed for the equanimity of his temper and the kindness of his heart. He

was one of those christian men whose loss will not only be felt in the family circle, or the church of which he was an active member, but by the connexion whose interests for many years he had honourably laboured to promote.

May 2, at the baptist college, Pontypool, in the 20th year of his age, William, the second son of Mr. Thomas Thomas, the president of the college. He was a young man of no ordinary abilities, of genuine piety, and of great promise, on account of which, added to his most generous disposition, he was much endeared to his family, and respected and beloved by all who knew him.

May 5, aged 80, Mr. John Vernon, Tarporley. Baptized in 1817, he maintained to the end a consistent profession,

and was respected by all denominations of christians.

May 17, Mrs. Elizabeth Bailey, for many years a very active and esteemed member of the General Baptist church, Archdeacon Lane, Leicester.

May 21, at Bromsgrove, in the 89th year of his age, Mr. John Seroxton, formerly (for upwards of forty years) the pastor of the baptist church there. He was

born at Woolston, Northamptonshire, in 1766; baptized at Irthlingborough, near Higham Ferrars, when but a boy; was admitted a student in Newport Pagnell College, March, 1786; left Newport, 1791, and assisted Mr. S. Greatheed, Independent minister, at Woburn; and came to Bromsgrove in 1798. He was enabled to maintain a christian profession from his boyhood, and died universally esteemed.

WE close our present record of the departed in this form, that we may not only attract the attention of our readers to the two distinguished christians whose decease we have now to mention, but as a tribute of respect to their memory. On the same day—and that day was a sabbath-day—April 30th, they entered into rest. Many a time had they met together in the earthly courts of the Lord; on the same day, no doubt, to their mutual surprise and joy, they met each other again in the courts of Mount Zion which is above.

ROBERT NEWTON—we give their names in the simple dignity of their distinction—died at Easingwold, in Yorkshire, after, we write from personal recollection, more than fifty years laborious service in the cause of Christ. No man, we venture to affirm, during the first half of this century, travelled more miles, and preached more sermons, and spoke at more meetings, than Robert Newton. And he always preached the gospel—plainly, pointedly, efficiently. His last words were characteristic—“Farewell sin and death! Praise God! Praise God!” The tidings of his death reached London during the Annual Meeting of the Wesleyan Missionary Society in Exeter Hall, and, as might be expected, when announced, deeply affected the large assembly. All honour to his memory!

JAMES MONTGOMERY died at his own house in Sheffield, at the advanced age of 82. So universally esteemed was this most amiable of men, that the people of Sheffield determined to give him a public funeral. The shops were closed, and the inhabitants in thousands followed his remains to the romantic cemetery outside the town, the pall of the coffin being borne by Clergymen and Dissenting and Wesleyan ministers.

“Sheffield might weep for its Poet,”

was once said as a sneer; but Sheffield never did until the day when she buried his loved form to be seen no more on earth! This is not the place to speak of him as a poet; but who, acquainted with his life and writings, will fail to notice how his early prayer was fulfilled when, pleading for the poor African, he wrote:—

“Lamented Cowper! in thy path I tread;  
O that on me were thy meek spirit shed!  
The woes that wring my bosom once were thine;  
Be all thy virtues, all thy genius mine!  
Peace to thy soul! Thy God thy portion be;  
And in his presence may I rest with thee!”

Many of the hymns which James Montgomery has left us will continue to be sung with joy in earthly worship to the end of time. At the grave, the following, written by himself, were sung:—

“Go to the grave; though, like a fallen tree,  
At once with verdure, flowers, and fruitage crowned;  
Thy form may perish, and thine honours be  
Lost in the mould’ring bosom of the ground.

Go to the grave; which, faithful to its trust,  
The germ of immortality shall keep;  
While safe, as watched by cherubim, thy dust  
Shall, till the judgment day, in Jesus sleep.

Go to the grave; for there thy Saviour lay  
In death’s embrace, ere he arose on high:  
And all the ransomed, by that narrow way,  
Pass to eternal life beyond the sky.

Go to the grave: no, take thy seat above;  
Be thy pure spirit present with the Lord:  
Where thou, for faith and hope, hast perfect love,  
And open vision for the written word!”

THE  
BAPTIST REPORTER.

JULY, 1854.

SPIRIT OF THE LONDON MAY MEETINGS—1854.

IN conformity with our usual custom, we gave, last month, a brief sketch of the proceedings at the Annual Meetings of the various Baptist Societies; not merely because they were first held in order of time, but as having a natural claim on our preference. This we frankly admit; and yet we always feel—and we presume that our readers do—a deep interest in the proceedings of every evangelical body, and more especially in those of the great Societies, in support of which all who love the Saviour are united.

And we sit down to this task from a desire to shew, both to the friends and foes of christianity, that the followers of Jesus in this land have not bated one jot of heart and hope in his sacred cause.

For, on these occasions, we are permitted to hear the opinions of some of the most distinguished men in our land—men who are observant of the signs of the times—and who, from their standing, talents, and piety, are entitled to respectful attention.

And, may we not add, that the facts detailed in the various carefully-prepared reports, as well as the incidents related, are of themselves exceedingly interesting, and worthy of permanent record in our periodical publications; that our children may, in days to come, refer to them with delight—mark the gradual progress of the holy cause—and be incited to renewed and persevering labour in the service of their Lord and Saviour.

But as it would be impossible for us to crowd within our limited space

even a brief notice of what was reported or said at all the denominational meetings, we must pass them over with the general remark, that the various Societies appear to be in an encouraging position, both with regard to funds and prospects of usefulness. Elsewhere—in our “Religious Intelligence” department—we may give brief statements of most of them. There are, however, three great Societies which are worthy of special regard—and these are the Bible, Tract, and Sabbath School Societies. And as, during the past year, the Bible Society celebrated its first Jubilee amidst most peculiar circumstances of approbation and encouragement, we give it the preference. The Annual Meeting on the first Wednesday in May, in Exeter Hall, was again crowded by a most respectable and influential audience. The leading speech was that by Mr. James, which we give nearly in full, as it embodies the main subjects that occupied the attention of that vast assembly.

BRITISH AND FOREIGN BIBLE  
SOCIETY.

THE REPORT stated that the receipts of the year ending March 31, 1854, have far surpassed those of any former one, irrespective of the sums raised for special objects. The total receipts from the ordinary sources of income have amounted to £125,665 18s. 10d., being £16,505 8s. 2d. more than in the preceding year, and £8,22s 9s. 7d. more than in any previous year. The receipts applicable to the



general purposes of the Society have amounted to £59,656 8s. 8d., including £35,875 5s. 8d. from auxiliary Societies. The amount received for Bibles and Testaments is £66,009 10s. 2d., being an increase of £11,436 11s. on this item alone. To the above items must be added the sum of £66,507 7s. 9d., subscribed to the Jubilee Fund, also £30,485 19s. 3d. to the Chinese New Testament Fund, making a grand total of £222,659 5s. 10d. The issues of the Society for the year are as follow:—From the depôt at home, 1,015,963; from depôts abroad, 351,565: total, 1,367,528 copies,—being an increase of 198,734 over those of last year. The total issues of the Society now amount to 27,938,631 copies. The expenditure of the year has amounted to £119,257 15s. 1d., being an increase on the total nett payments of £23,750 12s. 7d. The Society is under engagements to the extent of £87,279 13s. 11d.

**SUCCESS AND DUTY.**—*The Earl of Shaftesbury, Chairman.*—We have, during the past year, attained, by God's especial blessing, the most unexampled success; we have collected the greatest amount of money ever gathered in one year by any religious society for any religious purpose. Now, I must observe, that the state of things in the eastern part of the world, and the opening of the Chinese empire to missionary efforts, and to the efforts of your Society—the present attitude of all the nations of the earth—the great excitement of men's minds—the universal expectation that something is at hand—all indicate that great, and perhaps disastrous, events are not far distant; and I do believe that no one thing will be more conducive to make people receive these things in tranquillity, to understand the purpose and wisdom of God, and accept them with submission, than the free and universal circulation of the Holy Scriptures. We have, I understand, collected this year (and it is a most remarkable fact), in free contributions, apart from the amount realised by sales, no less a sum than £150,000,

to be expended, simply and solely, in circulating the word of God into every region and corner of the earth. Now these things must be most consolatory to the mind of every man who cares for his country. This must be a strong indication that, in God's mercy, we are yet reserved for some great service in his future purposes of good to mankind. I cannot but believe that we are so reserved; and, in the coming struggles and difficulties, notwithstanding all our shortcomings, notwithstanding all the threatenings that hang over us, I must say that I think it is matter of joy and thanksgiving, that in the midst of the turmoil of war, in the midst of all the excitement of the nations, in the midst of all those things that would otherwise distract the attention, the mind of this country is still bent upon that one great purpose, the diffusion of God's word; and that, notwithstanding increased taxation, it comes down with increased liberality to meet the great and glorious demand. I hold, therefore, that amid all our difficulties and dangers, we have this bright dawn, this point of consolation. I do hope that we shall all rise to a sense of this great responsibility, collectively and individually; and I trust that, feeling we have been selected in God's signal and most undeserved mercy for this great work, we shall not by any remissness or indifference of our own, be wanting to this great, glorious, and mighty vocation.

**THE BIBLE FOR THE NATIONS**—*Rev. John Angell James* remarked, on seconding a motion moved by the Bishop of Cashel: I would fain hope that on this occasion his Lordship will deem it no degradation, no stain upon his lawn, no dimness upon his mitre, that he is followed and supported by an "Angell"—even though it be one of the Angells of the Independent churches. If, in the first year of the Society's existence, any one of its members had predicted that, in its jubilee year, it would have to report that it had received nearly a quarter of a million sterling, he would have

been considered a moon-struck individual, that even the inhabitants of Utopia would deem fit only for a lunatic asylum. But there, my lord, is the veritable fact; and who, after listening to the record of its triumphs, in the details of that magnificent Report, and witnessing the trophies which in such profusion it has spread around us, can for one moment doubt that the Bible is advancing to the moral government of this dark, sinful, and miserable world. My lord, whatever may be the hopes of infidels and of papists of ultimate success, I think the Report we have heard this morning holds out but a very small chance for their ultimate triumphs; so that we may give ourselves no trouble and no fear as to the fate of God's blessed truth. I cannot pass by that most magnificent act of christian charity that has ever been performed in our world. I mean the distribution of 50,000 copies of the sacred scriptures to our sailors and soldiers. I am no advocate for war; I am not quite sure that I am very far off from the opinions of some venerable heads which I see in this assembly this morning. At any rate, I am an advocate for everything that would prevent the existence, that would shorten the duration, that would mitigate the horrors of war; and well do I know that your gift will accomplish this purpose. Those testaments will go with our soldiers and sailors across the sea—will cheer them amid the hardships of a military campaign—will go with them to the field of battle, and nerve their courage there—will follow them to the hospital, where the sorrows of death will compass them, and the pains of the grave get hold upon them; and where no wife, or sister, or mother shall be present, to make all their bed in their sickness, and wipe the last cold sweat from their brow—will enable them perhaps to die in peace and hope of that world where no din of arms, any more than the din of controversy, will ever more be heard. But I must refer to China, with which it has been my honour to have something to do;

and I must be more or less than human if, on this occasion, I am not the subject of emotion, deep and almost overwhelming. China has become a name of transcendent and absorbing interest. After thousands of years of ignorant, superstitious, jealous barbarous isolation, it is now to be restored to the fellowship of nations, and, we hope, to the kingdom of our Lord Jesus Christ. We have heard a great deal lately—not too much, for all has interested us—of the discoveries which have been made at Babylon and Nineveh; the tombs of these ancient empires have been discovered, entered, and their mouldering relics brought out to adorn our museums; and, what is still better, to verify the great facts of scripture history. I yield to none in the interest which I take in these matters: but what are Nineveh and Babylon now to China? With Nineveh and Babylon are associated the holy recollections of the past—with China the glowing anticipations of the future. The entrance to the tombs of Nineveh and Babylon was to bring out the relics of a dead man, as it were; but the revolution of China is opening the prison doors, and bringing out a living one to light and liberty, to action and enjoyment. The inhabitants of Nineveh and Babylon have gone to their eternal destiny, and we cannot extend to them the benevolence of a missionary, a bible, or a prayer; but to the 360,000,000 of the inhabitants of China we can send both missionaries and bibles, and invoke the blessing of God upon our exertions. Nineveh and Babylon will not now add anything to the domain of the Redeemer; but China will be—and think me not a prophet in thus speaking—the largest ruby that is to blaze, the most precious diamond that is to sparkle, in the diadem of Immanuel. That diamond is at present, I admit, surrounded with its earthy incrustations and impure admixtures; but, if there be any truth in prophecy, if there be any meaning in Providence, the process of grinding is going on, and when its facets are polished, and it is

placed in its intended receptacle, its hues shall flash in the rays of the Sun of Righteousness, delighting every beholder, and exciting the gratitude of every christian who has prayed for the conversion of that vast empire. God is in history, my lord; for my part, I hear his voice calling, I see his finger beckoning, I feel his hand drawing, I mark his footsteps leading—to China! I shall be thought, perhaps, a little enthusiastic; but if enthusiasm mean ardour beyond what the cause justifies, imagination prevailing over judgment, I maintain, my lord, that there can be no enthusiasm in our views, feelings, and actions, with respect to an empire that has one-third of the population of the globe within its compass. I know very well that China is not yet converted to God, and I am quite conscious that we do not allow any mere visionary schemes and prospects to take possession of our minds. My own views, my lord, are these—that before China is converted to God, great convulsions must take place. The deposits of superstition and moral corruption have been going on through so many ages, and have formed such tremendous strata there, that there can be no breaking them up till there have been most terrible disruptions. The stagnancy that has held up that empire so long, can never be purified but by awful storms. Therefore, let us stand prepared for some considerable time to elapse before China will yield to the missionary and the bible, and be converted to Christ; and we must not be astonished if, after all, considerable defeats arise to puzzle and perplex our faith. But what a scene was that which the gentlemen on board her Majesty's ship *Hermes*, off Silver Island, beheld, when one of the broad rivers of China was covered with the remains of idols and buddahs, twenty feet high, floating onwards to the ocean, perches for the sea-birds, or seeming monsters to affright the credulous and ignorant mariner. This, as one has observed, was not to cast the idols to the moles and to the bats, but, at any rate, to the gulls and the

fishes. Here, my lord, is much to encourage us. We are not the abettors of the cruelty, fanaticism, and intolerance of the insurgent army; we do not stand by exulting spectators in witnessing their distempered and destructive zeal, which, rolling onward like lava bursting from a burning volcano, consumes everything in its course; but we do know that the insurgent army has adopted, in a mutilated and partial form, our holy religion; and it would be criminal indifference to the interests of China, to our own obligations, and to the honour of Christ, if we did not take advantage of the opportunity that is thus afforded us of pouring in the scriptures and missionaries to that empire. My lord, let me tell you, that, if you neglect China, there are those that will not. For ages upon ages, the conversion of China has been a cherished object in the Vatican of that corrupt church which quails not before the mightiest, nor despises the meanest object of its zeal,—which will not condemn the conversion of a beggar, nor shrink from attempting the conversion of an empire. At one time thirty young priests sent a request to the Propaganda Society, with their names signed with blood drawn from their own veins, and requesting to be sent as missionaries to China; so that we must be upon the alert, or the church of Rome will outstrip us in zeal. Whoever gets possession first is most likely to be successful. Now, Protestants, I say to you, fill China with Bibles, and they will keep out the priest; for if you let China be filled with priests they will keep out the Bible. Therefore, let there be an effort to the uttermost, as we are making it, to send the scriptures to that vast empire. And, my lord, there is another event in Providence coincident, in a very extraordinary manner, with the present opening in China, which is akin to it in its moral bearing, in its locality, and in the time of its occurrence. I mean the opening of Japan to intercourse with the world. Russia, my lord, with the remorseless cupidity of

a vulture, has pounced upon Turkey, has fixed her talons upon the Provinces, and is whetting her beak for Constantinople; but by an act more worthy of a great nation than this atrocious aggression, she has persuaded Japan to open her ports to the world. Now, it is well known that the educated classes in Japan speak the Chinese language generally, as French is spoken by the educated classes in this country; and though the two spoken languages are different, the written language is the same. The Chinese character is used by the Japanese; so that the very scriptures you are sending to China may find their way to Japan; and thus the whole of these mighty empires may be thrown open to the operations of christian missionaries, and to this Society and other societies of a kindred nature. All this, my lord, shows the importance of the exertions that have been made to send the holy scriptures to China. Oh, what a thought was that of Thomas Thompson, when he put out the idea of a million Testaments for China! My lord, we ought to be very careful of our thoughts; a great and good thought sometimes does wonders. Why, it was a single thought out of which this whole institution sprung—the thought of Joseph Hughes, that a little more exertion than was necessary to found a society for furnishing the Welsh with bibles, would do to found a society that should furnish the world with bibles. Let us take care, when a good thought visits our imagination, what we do with that thought; let us not destroy it, for a blessing may be in it. Now, this thought of Mr. Thompson has led to what we have heard this morning; and never was a thought more cordially, generally, promptly, and efficiently taken up than this. The expression has been echoed from the mountains of Wales—a million copies of New Testaments for China; it has reverberated from Scotland; it has risen from every city, town, and hamlet in Great Britain; and even poor Ireland, weeping from the banks of the Shaunnon, has taken down her

harp, and, amidst all her sorrows, has struck a note of joy, in the thought of sending a million copies of the New Testament to China. It has come back to us from the continent, returned in reverberation from America and from almost every other part of the world; and here to-day we have it announced, that not only have the million bibles been subscribed for, but nearly, if not quite, two millions; and who can tell what it may reach? Now, my lord, may I tell you, just for a moment, what we did in Birmingham? because it may, perhaps, furnish instruction as to how a similar thing may be done elsewhere. I said to my good people one morning, after a sermon that was of course a little intended to get up the feeling for the occasion, that, as their pastor had taken some part in the movement, the world would ask what his people had done for it. "Now," said I, "go home, think over the subject, and, after dinner, gather round your tables, and let there be a family subscription: the husband first; the wife, as she ought to be, by the side of her husband, next; the children following; let the servants have a part, too; and then bring the papers in the evening, and we will collect your promises," for we had but lately remitted nearly £500 as our subscription to the London Missionary Society, so that I could not ask for the money just then. I said, "If you will give me your promises I will trust you till Christmas. See how much you can subscribe, and then at Christmas we will have the money." The congregation broke up, and met of course again in the evening. When the second hymn was about to be given out, I said to the deacons, "Now go round with the boxes and collect the papers; which they did. As I closed the sermon, one of my deacons came behind me and shewed me a card. I guessed what it was. I looked at it, and I certainly looked with a little incredulity. "It is quite right," said the deacon; and I looked again and read, "Twenty-four thousand copies!" Since

then the number has been increased to thirty thousand. "But what," you may say, "about the payment? for you gave them credit. Did they come up to their promise?" Oh! I thought I could trust them; I have known them nearly half a century, and I knew whom I was speaking to. Christmas came, and of £500 subscribed in that quiet way, with three months' credit into the bargain, there was only £2 short. Well, my lord, China is to be supplied with scriptures; but remember, this is not to supplement missionaries. The staff must be increased. We have had noble men in China—Morrison, Milne (whose son will represent China here to-day), and Lake, and Medhurst, and Lockhart, and Hobson, and others; and I must mention another whose name, I am sure, will be received with welcome and delight by this audience—Bishop Smith—that spiritual, heavenly-minded, and devoted prelate, the bishop, I believe, of Hong Kong, who is an honour to his own church, and who has conciliated the esteem, affection, and confidence of the missionaries of every other church. It would be unpardonable, on such an occasion, that that name should be passed over in silence, and I do mention it with the profoundest respect and regard, for he has thrown his whole soul into this movement for circulating the scriptures in China. Members of the Church of England, with such a bishop, send him out a greater staff, men worthy himself; for he wants troops. With such a leader, what may ye not expect under the blessing of Almighty God? One word, my lord, before I sit down. We want something else besides missionaries, something else besides bibles; we want earnest, believing, persevering prayer. All these missionaries and bibles will not convert a single Chinese to God without the blessing of his own Spirit. We serve a jealous God, who will not give his glory even to his bible; he will be honoured in his Spirit as well as in his truth. If we would save ourselves from the charge of bibliolatry,

let us remember that the book can do nothing without the Author. While, therefore, we are circulating the scriptures, let us be earnest in prayer for the Spirit of God to come upon them. For do not forget, if the insurgent party should be defeated, what will be the consequence? Christianity, having been identified with the insurgents, will be considered as high treason. So that the destiny of China is trembling in the balance; and it is for God's people by earnestness to take care on which side the scales shall preponderate. Let us take a leaf out of the book of the Roman Catholics. While we renounce their system, let us imbibe the zeal by which it is sustained. That extraordinary man, Francis Xavier, when pacing the deck of the Portuguese vessel that was bearing him to the land on which his heart had been set for its conversion to the Catholic church, on catching sight of the sun-gilded tops of the mountains of China, broke out into this paroxysm of zeal, "Oh, give me China for the crucifix, and all Asia shall fall before her!" Protestants, with the change of a word, may put that exclamation; and let us raise the fervent shout to heaven, and adopt it as the watchword of our proceedings, "Oh, give us China for the Cross, and all Asia shall fall before her!"

PROSPECTS OF CHINA.—*Rev. T. Milne.*—The speaker gave a detailed account of the rise and progress of the insurrection in that country; and anticipated from it the most happy results. As matters now stand, it was wholly impossible to predict, with any degree of certainty, which party would triumph in the conflict, and take permanent possession of the throne; but, whether this lot should fall either to an imperialist or an insurgent, he believed that there would, in the time to come, be more of liberty in that country for the prosecution of enterprises both civil and religious. He described the rebel chief as a very enlightened man, far in advance of his people generally, or even of those who are best instructed; and read passages

from certain tracts which this man has written and circulated very extensively, in proof of his assertions. From these extracts, it appeared that the insurgent leader has a clear recognition of the unity of the Godhead and the brotherhood of humanity all the world over. The manner in which he has taught this in his tracts is so graphic and enlightened, that the reading of the passages called forth the warmest expressions of approval from the audience. Should this man become the reigning monarch, Mr. Milne believed that every facility would be given for the circulation of the million Testaments over the whole extent of that vast continent; but even if he should not, there was reason to believe that a way for their reception by the people would be opened at the proper time in the

order of God's providence. The speaker dwelt with much joyful emotion upon the deep and universal satisfaction which took possession of the breasts of the christian missionaries in China, when the news reached them of the mighty project which had been begun by the christian churches of Great Britain, of sending forth a million copies of the word of God—a feeling which was produced chiefly by the indications which it gave that the people of this land began to feel sympathy for the millions of China. It was a note of sympathy which startled them all, which moved them all, and made them feel, as with the force of an imperative call from heaven, "Up, missionaries, and at them! sound the trumpets boldly and cheerily; Christ and his camp—the Bible and victory!"

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## PROWESS AND GLORY OF IMMANUEL.

[The following is a sketch of a sermon by the lately deceased and much lamented ROBERT NEWTON, D D., of the Wesleyan Connexion. It was delivered on a missionary occasion, in Manchester, about forty years since, and taken down (not in short hand) by a friend of mine, who obliged me with a copy at the time. Whoever has listened to the bold and animated strains of that highly popular preacher will, it is likely, very soon recognize "the man" in this his "communication." Possibly you may think it suitable for the *Reporter*. E. L.]

"His enemies will I clothe with shame: but upon himself shall his crown flourish."—*Psaln cxxiii*. 18.

THIS psalm commences with the language of petition; but the language of petition is soon exchanged for the language of prediction; and we need not enquire, "Of whom does the prophet speak, of himself, or of some other man?" for we see that a greater than David, a greater than Solomon, is here. Wrapt in holy vision, the venerable Hebrew monarch saw the glories of the gospel reign—the conquests of his Lord, and he exclaimed, "His enemies will I clothe with shame; but upon himself shall his crown flourish." The text consists of two parts—the inevitable confusion of the enemies of Christ, and the glorious triumph of the Redeemer.

I. The text announces the inevitable confusion of the enemies of the Saviour,

Various and interesting are the representations which are given us of the Lord Jesus Christ in the sacred volume. A light to lighten the Gentiles, and the glory of Israel. He was to be a sufferer. It pleased the Father to bruise him; he bore our sins in his own body on the tree. But especially is he exhibited to us as an illustrious Sovereign—a king to reign in righteousness. As a Sovereign, he reigns by his own right as deity, as well as by donation as mediator; a wise, benevolent, holy, and just Sovereign. When we contemplate his incomparable excellencies, we are ready to question whether he can have enemies or not; but, however excellent his character, his enemies are numerous. All the powers of darkness are combined against him; every demon in

hell is an avowed enemy of the Lord Jesus Christ. Man, unhappy man, also, deluded by satan, has taken up arms against the Saviour. Every crime we commit is an act of rebellion against God; the carnal mind is enmity against God; and the innate rebellion is discovered by overt acts. But it is the desigu of Christ to lessen the number of his enemies; for which purpose he has revealed his gracious intentions in the gospel. The gospel announces a general amnesty; it proclaims peace and pardon to all who will embrace it: but it denounces tremendous punishment to all who reject it; "his enemies will I clothe with shame."

This he does — 1. By defeating their designs. "They took counsel together," &c., Psalm ii.

When Jesus first came into the world, Herod took counsel. Herod endeavoured to defeat the merciful designs of his advent; but a vision appeared unto Joseph; he was warned of God in a dream; and he took the young child and his mother into Egypt: thus were his enemies clothed with shame. After this there was the counsel of the chief priests and pharisees, with the sadducees, to crucify the Son of God; but this counsel defeated its own end, for this furnished the ground of our salvation. When the disciples went abroad, according to their Lord's command, and proclaimed the gospel to mankind, it was the counsel of the great ones of this world to employ force to crush their efforts; but, did bonds or stripes, or death, stop the preaching of the cross? No: it became a proverb — "The blood of the martyrs is the seed of the church." Those fierce blasts of persecution with which the enemies of Christ intended to blow out the flame of christianity, only served to fan the same, to make it burn more pure and vivid. Other counsels were devised, other measures resorted to; what could not be effected by force was attempted by fraud; and the Saviour has, in too many instances, been wounded in the house of his friends. An attack was

made upon the outworks of christianity on the continent: a host of philosophers appeared to give a death-blow to the cause of Christ; and the watch-word of the impious crew was, "Crush the wretch!" They attempted to abolish the sabbath, demolish the churches, destroy the scriptures, banish morality, and introduce infidelity, ignorance, and destruction, in all the earth. But those infidels are dead; christianity lives: and I may boldly ask, when were our sabbaths more revered? when were our sanctuaries more crowded? when was the gospel more faithfully and successfully preached? Again: an attempt was made to hinder the conversion of the heathen; we were told of the happiness, the innocence, the virtue of the pagan nations. But the researches of christian adventurers have proved to a demonstration the awfully deplorable degradation of those nations that are destitute of the glorious gospel.

Yet, further, he will clothe his enemies with shame. 2. By exposing their conduct.

Integrity and uprightness will sustain a man under all kinds of calumny and reproach; hence, "the righteous is bold as a lion, while the wicked flee when no man pursueth." The enemies of Jesus love darkness rather than light, because their deeds are evil. Their leader the prince of darkness; themselves the children of darkness; their actions deeds of darkness; their portion eternal darkness. Never does error appear so conspicuous as when opposed to the light of truth; never does moral deformity appear so odious as when contrasted with the holiness of the saints, or the moral beauties of the gospel. And in proportion as the gospel advances, ignorance, error, and vice recede.

He will clothe his enemies with shame. 3. By the overthrow of their cause.

Are not all the enemies of Christ to be trodden under foot? Are not the souls of the martyred saints crying, from beneath the altar, "How long, Lord?" They shall not cry in vain.

A period is approaching when, instead of attacking the outworks of infidelity, its citadel shall be stormed—when bigotry and superstition shall hide themselves, or flee away from before the face of the pure, simple, and sublime religion of Jesus Christ—when the veil of unbelief shall be taken from the Jews, and Jew and Gentile shall join in celebrating the glories of Immanuel—when, at the roar of the Lion of the tribe of Judah, the tiger of hell shall retire into his den, and howl in despair—a period when the gospel shall have so extensive a sway, that if there be any who do not live under its influence, they will be so few and insignificant, that they will be evidently and universally covered with shame—shame will be their clothing, their badge, their everlasting portion.

Christ will add to the shame and confusion of his foes—4. By the means which he employs in overthrowing their cause.

It is not so much the mere fact of the defeat of an army of soldiers that covers them with shame, as the means that have been employed to defeat them. What was the confusion of the Philistine army when they saw a shepherd's boy, with his sling and stone, destroy their hope and confidence! What confusion attended the flight of the Midianitish hosts when Gideon, with his earthen pitchers and lighted lamps, overthrew unnumbered myriads. And how is it that God defeats the enemies of his Son now? Is it by employing numerous armies? Is it by gathering his thunder in his grasp, and hurling down the artillery of the skies? Is it by causing the earth to open her mouth, and swallow up his foes at once? No: he clothed his enemies with shame by employing a few poor fishermen, without money, without friends, without influence, to go forth at his command against earth and hell, against principalities and powers. What has been the result? Nations have been subdued to the obedience of the faith. Glorious, be-

cause bloodless, victories have been achieved by the power of the Spirit of God. The apostle Paul gave a challenge which none of the enemies of Christ durst accept, "Where is the wise? where is the scribe? where is the disputer of this world?" As if he had said, "Where are your victories? where are your triumphs? shew us your trophies." Hath not God chosen the weak things of the world to confound the mighty? In later times the enemies of Christ have been clothed with shame. Look at Rome, imperial Rome, Rome in all her splendour. One poor insignificant, despised individual, stood up in his Master's name, and preached the gospel with holy boldness, and Rome tottered to its very basis. See Whitefield and Wesley testifying to their countrymen the unsearchable riches of Christ. In vain did the enemies of the Cross threaten, in vain did they oppose: God accompanied their word with power, and their doctrines have spread over the globe. And now that the heathen are to be converted, what is to be done? Are armies to be called into action? Are the doctrines of Christ to be carried at the point of the bayonet, or at the mouth of the cannon? No. Again little David is to go forth with his sling and his stone; missionaries are to go in the name of the Lord of hosts; the gospel trumpet must sound; the walls of Jericho must fall; the temple of Juggernaut must crumble to dust.

II. We now come to consider the complete triumph of the Saviour. "Upon himself shall his crown flourish." A crown is emblematical of victory, and the figure of royalty. His crown shall flourish.

1. In the multitude of his victories and the extension of his kingdom. Other kingdoms have their bounds, but Christ's kingdom is boundless; he is Lord of all. Universal empire is secured to him by the decree of Jehovah; and by scripture promise the counsel of the Lord shall stand.



2. In the felicity of his subjects.

In some cases the people are but weakened in proportion to the power of the prince; dominion is enlarged by a deluge of blood. But the glory of Christ's kingdom is not dimmed by the tear of the orphan, nor soiled by the blood of the warrior: the bloodless victories of the Lamb introduce happiness to all who are subjugated; all those who are conquered by Immanuel have exchanged ignorance for knowledge, bondage for liberty, poverty for riches, ignominy for honour, misery for happiness.

3. In the perpetuity of his reign.

Earthly crowns are composed of gold, jewels, and precious stones; yet these will decay, and their wearers soon vanish. The crown of Immanuel, like himself, is imperishable; of his government and peace there shall be no end; no end in time, no end in eternity.

Let the subject be improved, (1st) For the purpose of alarming the enemies. Against whom are you fighting? Your best Friend, Maker, Redeemer, Judge. Who ever fought against him and prospered? Are you seeking promotion in the service of sin?

Go to the wise man and ask what that promotion is. Shame shall be the promotion of fools. Be wise, and kiss the Sou; submit to his sceptre that you may not be broken by his iron rod. (2nd.) For the encouragement of the friends of Christ. We may yet have many and many a struggle: but the cause is God's; and what saith he? "His enemies will I clothe with shame." God is with us of a truth. Are not numerous armies commissioned? are they not coming forward to the help of the Lord against the mighty? All christendom is on the move. See the missionary bands, composed of troops of all denominations, and exhibiting the trophies of the Redeemer's power, the spoils of satan's kingdom: idols, once the gods of the nations, are arrived as pledges of the final triumph of the Saviour. Each christian is to act his and her part in this glorious war; and if not called upon to go forth personally, yet you are called upon to contribute towards the support of those who are; and this is not so much a duty as a privilege. Let each labour while he prays, "Thy kingdom come."

## Poetry.

### SONGS OF THE REDEEMED.

Angels around the sapphire throne,  
In yonder realms of light,  
Clothed in their native beauties, shine  
With lustre fair and bright.

They cast their shining coronets  
Low at Jehovah's feet,  
And glowing, sing his lofty praise,  
With voices clear and sweet.

Hark how their symphonies arise,  
While happy myriads join  
To bless their Lord who thus bestows  
A honour so divine!

But who are they with waving palms  
Before the throne of God,  
Who cluster nearer to that throne  
Than angels ever stood?

They once were sinners, but the Lamb  
Atoned their debt to pay;  
They washed their garments in his blood,  
And cleansed their stains away.

"Worthy the Lamb," they ever chant,  
"Who stooped to bless our race;  
Who made us kings and priests to God,  
And saved us by his grace."

Their love burns with intenser flame,  
Louder than all they cry;  
And hands once mortal from the lyre  
More grateful thanks supply.

Thus strains of loftier music roll,  
And themes more sweet are sung  
For pardoning love, than highest notes  
Raised by angelic tongue.

J. HORNÉ

## CALVARY.

Down from the willow bough  
My slumbering harp I'll take,  
And let its silent strings  
To heavenly themes awake:—  
Peaceful let its breathings be,  
Soft and soothing harmony.

Love, love divine I sing;  
O, for a seraph's lyre,  
Dathed in SIlva's stream,  
And touched with living fire;  
Softly sweet the strain should be,  
When I sing of Calvary.

Love, love, on earth appears!  
The wretches throng his way:  
He beareth all their griefs,  
And wipes their tears away:—  
Soft and sweet the strain should be,  
Saviour, when I sing of thee.

He saw me as he passed,  
In hopeless sorrow lie,  
Condemned and doomed to death,  
And no salvation nigh:—  
Long and loud the strain should be,  
When I sing his love to me.

"I die for thee," he said—  
Behold the cross arise!  
And lo! He bows his head—  
He bows his head, and dies?  
Soft, my harp, thy breathing be,  
Let me weep on Calvary.

He lives! again he lives!  
I hear the voice of love—  
He comes to soothe my fears,  
And draw my soul above:—  
Joyful now the strain should be,  
When I sing of Calvary.

Mrs. SOUTHBY.

## IN PRAISE OF CHRIST.

Jesus! thou Lord of all,  
Thy name would we extol,  
Through endless days.  
On all thy mercy falls,  
Thou hast redeemed our souls,  
Thy power the world controls,  
Thee we will praise.

Full of all truth and grace,  
For all of Adam's race,  
Both great and small,

Incaruate love we see,  
Beaming forth rich and free,  
When on mount Calvary,  
He died for all.

Hosanna to thy name,  
Through endless years the same  
Jesus our Lord.

Haste on the happy day,  
When all shall own thy sway,  
And all thy laws obey,  
With one accord.

J. B. B.

## Reviews.

*The Contrast: War and Christianity. Martial Evils and their Remedy. The Good Soldier and his Reward.* By James William Massie, D.D., LL.D. London: W. and F. G. Cash; and John Snow.

This neat little book comes very opportunely at this juncture, when we fear the rage for war is increasing. Some men are like the tiger, which becomes more ferocious when it tastes blood. Dr. Massie, in introducing his reflections to his readers, says:—

"It is but too manifest, that the honours and present advantages of military service may blind even benevolent minds to the miseries and criminality of war. The rank and pay, the promotion and renown, which are the prizes of a 'bloody war,' may tend to soothe the stings of an accusing conscience; but the nation, who have all these

to provide by taxation and debt, ought to contemplate the cost more impartially, and form a more correct judgment. Contractors and mercenaries may accumulate fortunes and enrich their families, at the expense of a misguided people; but the day of reckoning will surely come, and such riches will be found no provision against the evil day, or preparation for the world to come.

The thoughts and sympathies of the christian will probably be furnished with material congenial for reflection in the following pages; and the author will have the gratification of being numbered among the few whose voice, though not for war, is yet raised in the service of his country, and whose prayer is for the manifestation of that kingdom in whose days the righteous shall flourish, and by whose influence, it is promised, peace shall abound so long as the moon endureth."

*Gleanings from a Pastor's Portfolio.* By H. J. Betts. London: Houlston and Stoneman. 1s. 2d., stiff cloth covers.

A MINISTER of the gospel, who is an observant man, has many opportunities of gathering up some of the numerous facts and incidents, remarks and sayings, that are strewn around him in the various publications of the day. Mr. Betts has here presented us with some of his gatherings, and they come to us quite fresh, for he dates his brief preface, "May 12, 1854," in which he says:—

"The title of this little book is a faithful index of its character. It contains "Gleanings" from a stock of good things, which have been accumulating in a Christian "Pastor's Portfolio" for several years. The reader may perhaps ask whence they originally came. The gleaner cannot answer further than this,—that he has casually found them in different parts of the great field of truth. Many of them are old, but he ventures to think, as good as they are old; others are new, and, in his estimation, are as valuable and interesting as those which have been known and admired for years.

As specimens of these gatherings, we refer our readers to our "Narratives and Anecdotes."

*Stuyvesant—A Franconia Story.*

*Caroline—A Franconia Story.*

*Agnes—A Franconia Story.*

By Jacob Abbott. London: Ward and Co. Cloth, 2s.

THE name of Jacob Abbott, as the writer of a new book for our children, is a sufficient passport for it into their hands. Here are two more from his prolific pen; written in that interesting style which is sure to engage the delighted attention of the young reader to the very end, and only causing regret when he gets there. Though not on the face of them religions, their tendency is excellent and in that direction. How delighted should we have been, when young, to have had such books as these put into our hands! Surely the next generation of men and women will be wiser and better than their fathers have been; for they have far greater facilities for obtaining knowledge and wisdom than we had. We ought to mention that these books are illustrated by numerous spirited engravings, and are as handsome in their appearance as they are entertaining in their contents.

*Jane Rutherford; or, the Miner's Strike.* By a Friend of the People. London: Clarke, Beeton, and Co.

THIS is another volume of the "Run and Read Library." The design and tendency of the tale is good, and the author tells us that the circumstances "are strictly true." We have often been puzzled to know how some of the working men of England are to be taught wisdom. Certainly, in some of their movements they act more like children than men. Without wisdom they were born, and without wisdom they will surely die, if they continue to allow themselves to be led by certain interested and restless agitators, who, vampire-like, live on "strikes" and "turn-outs." "A fair day's wages for a fair day's work" is what every man ought to have, or try to obtain. But how, is the question. Not by "strikes" certainly, if all past experience is worthy of any regard. On the other hand, woe be to those selfish and unfeeling masters who drive those whom they employ to such desperate extremities, and will not listen to their reasonable requests.

*O Tempora! O Mores! or, a Word to the Wise on the use of Tobacco and Snuff.* London: Houlston and Stoneman. 1s.

THE writer of this pamphlet has collected a considerable amount of information on the nature and use of tobacco and snuff. The facts he furnishes are curious enough, and some of them startling. We are told that Catherine de Medicis, who instigated the Bartholomew massacre, was the first snuff taker—that Sir Walter Raleigh was the first English smoker, and that King James sacrificed him because of his love of the herb—that Popes have issued bulls against its use—that in Russia the noses of smokers were cut off, or a pipe bored through them—that in Switzerland "Thou shalt not smoke" was added to the seventh commandment. Quotations from King James's "Counter Blaste of Tobacco" are given, in which the "British Solomon" says:—"And, farther, besides all this, it is like hell in the very substance of it; for it is a stinking loathsome thing, and so is hell. And, finally, were I to invite the devil to a dinner, he should have three dishes: first, a pig; second, a poll of ling and mustard; and, third, a pipe of tobacco for digesture."

## Christian Activity.

### EVANGELISTS—THE WANT OF THE AGE.

DR. HALLEY of Manchester—our readers are acquainted with the name, if they know not the man—has “gone towards Rome.” But let them not be alarmed, he has gone in the company of Dr. Raffles and other friends on a visit to the East, and so they took Rome in their way. No: we should sooner expect Dr. Halley to turn baptist than papist. Indeed, we received an intimation, some months ago, that he had turned baptist, but we were slow to believe it and so did not give currency to the report. But to the business before us. Dr. Halley was appointed at the last autumnal meeting of the Congregational Union to be chairman of the next meeting in London in May; but owing to his absence Dr. Brown of Cheltenham was requested to supply his lack of service. Dr. B. assented, and at the London meeting in May delivered, as chairman, a most admirable address, from which we select a few important paragraphs.

“We now glance at our present position, and attempt an estimate of our future work. It has been no intimation of ours, in the remarks which we have offered to pourtray, our churches as perfect, or to consider either our past history or present state as sufficient to satisfy us. Very far from it. Much in our condition appears to demand immediate and sincere humiliation before God, accompanied with special prayer, that the spirit of piety, for which our forefathers were so honourably distinguished, may be revived and extended. Still, that wonderful volume of statement and statistic, prepared for publication by Horace Mann, sufficiently proves that there is nothing in our present position of which we ought to be ashamed, or through which to be discouraged; but everything calculated to stir us up to new and nobler efforts, confident that the success which the Lord has afforded us in the past, is only a pledge of far greater and more Divine blessings awaiting us in the future. And have we not, in the same volume, sufficient information to move our inmost souls? Properly to be impressed with our responsibility,

and to be constrained to its amplest discharge, we mention two facts. In our country there remain more than a million and a-half of immortal beings for whom the means of grace are not provided, and who are, if not as destitute as the heathens of Central Africa, at least, in multitudes of instances, far more depraved. While there are above five and a-quarter millions who, with the means actually provided, are in the constant habit of neglecting all the ordinances of the Gospel. Five millions and a-quarter! more than two Londons of godless men and women; nearly seven millions in all of boiling, burning, accumulating sinfulness—still existing, dishonouring God, and destroying humanity throughout our land. Well may we ask, What can be done? Our Denomination, indeed, may neither be able nor be expected to do all; but shame upon us, if we do not our part!

“Much has already been accomplished, and much more will, doubtless, be effected by the erection of new places of worship, by our ‘Metropolitan Chapel Building Society’—an institution whose history strikingly illustrates what may be done by a few earnest, rightminded Christian men, united together with a simple desire to do the Lord’s work; and by ‘the English Congregational Chapel Building Society,’ which has commenced its career under the most pleasing auspices, and from which we anticipate the most favourable results—Societies, both of them, which well deserve and ought to receive all possible encouragement. Great good has likewise resulted from both day and Sunday-school efforts; from the labours of Scripture readers and City Missionaries; from tract distribution and Christian Instruction Societies. But as yet all have fallen short of the mark. More must be attempted—and what must it be? Churches must be brought to feel that on them vast responsibility is placed, that wealthy Christians, educated and intelligent members, yea, every gift and grace enriching the churches, are the bestowments of God to be used for the world’s conversion.

“More fully to develop the resources of our churches, we cannot say that we

are prepared to recommend, to any extent, new agencies; our organisations are already numerous; and by increased support may be made far more efficient. If our minds dwell upon any instrumentality beyond those now in use, it is to suggest our belief, that we still lack among us one class of primitive labourers—the class of evangelists; men especially qualified and sent forth to the highways and hedges, to the districts, and into the dens of heathenism; and who by open-air preaching, by domestic visitation, and by stirring personal appeal, labouring in distinct localities for a season, and gathering the nuclei of future congregations, may then go on to other parts, leaving to men more adapted to the pastorate, the duty of raising the future superstructure of useful churches. The same class of brethren might also prove great blessings in visiting for a season declining churches, and in awakening and reviving them, as well as in arousing into a livelier existence the whole neighbourhood in which they are planted. We speak it with great deference to the opinions of others, and with a sincere respect for the perfect integrity of their purpose, when we affirm the conviction which has been forced upon us, that a thousand-fold more good would be done by this direct Christian work, in saving the masses from damning doctrines and soul-ruining infidelity, than by all that controversy can achieve, however complete its arguments or masterly its management. But here, as in other fields of usefulness, the difficulty meets us, Where are the men? ‘Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.’”

From the address of Dr. Brown, which was excellent throughout, we have only selected what was adapted to our heading. At the close, Mr. Alexander, among other remarks, observed:—

“I am exceedingly glad that our dear brother has made the remarks which distinguish his paper this morning in relation to the Christian ministry; and I do hope that those remarks will tend to rouse our minds, to render us more simple in preaching the Gospel of Christ Jesus to perishing sinners, and that they will enable us to aim aright, to have one object in view,—the conversion of

souls to Christ. The man who has that one object before him, with simplicity and godly sincerity, will be sure to be an acceptable and a useful preacher. And although there has been all this stir and excitement belonging to the present time,—this disposition to go-a-head, and to go *without* the head—although there is all this, I think that the simple preaching of Jesus Christ never was more regarded at any time than it is at this time. Instead of despairing, I would hope and believe that every one of us who will make that his aim,—to do what he can in simple, fervent, beseeching language, to preach the Gospel of Jesus Christ,—will be successful.”

Mr. Bluney, with regard to the Evangelist question, observed:—“I do not know exactly in what sense we are to take the suggestion which our friend made concerning an order of primitive agents called Evangelists, but which are not possessed by us in our churches, but which it is, in his opinion, exceedingly desirable that we should possess. It is a question which is very difficult and very large; but I do not know what is the precise idea, and the exact sort of personality which is called up in our brother’s mind by the term. If it refers to Timothy, Titus, and such like, there is this to be said, that they were certainly over the Presbyteries, and used an influence in the churches which is not exactly the idea which we attach to the term Evangelist; for you know, that Evangelists are considered with us to be inferior in position to regular pastors. Then the question is, how are these men to be sustained, and how are they to possess that influence which they ought to have in order to exercise the power necessary for a full discharge of his labours.” Mr. B. then referred to the recent resignation of Dr. Lefschild, and wished that he had retained the pastorate with a younger minister to assist him in preaching, himself only preaching occasionally. “And being so situated, he might have gone about and taken a visitation of the churches for three months in the year as an Evangelist, and have been the means of doing them a deal of good. That would be my idea of an Evangelist. I do think, dear brethren, that the chasm between the College and the pastorate needs to be filled up by association—not as co-pastors—with the elder and more experi-

enced ministers of our churches I was exceedingly pleased with Dr. Brown's beautiful references to William Jay, Dr. Wardlaw, and Dr. Cox; and I should have liked him to have made a similar allusion to Dr. Newton, a man of great eminence."

Dr. Brown, in reply, said, "I do not believe that Timothy and Titus were over the Presbyteries. Had I been

addressing a promiscuous auditory I should certainly have sketched both Wesley and Whitefield as Evangelists. I think brother Binney has already shown you what sort of men we want; men peculiarly adapted to the work, and possessing a large measure of aggressive power, who, under the blessing of God, might do a great work for the churches and the spread of the Gospel."

## Narratives and Anecdotes.

**DR. JUDSON'S CONVERSION.**—Judson had imbibed infidel sentiments during his college course, chiefly through association with a confirmed deist, by the name of E—. After taking his degree, he made a journey into the State of New York, spending some time in the city, where he became attached to a theatrical company; not intending to go upon the stage, but having the design of writing dramatical works, he wished to gather knowledge upon such matters, which he might turn to some account. After seeing what he wished of New York, he returned to Sheffield for his horse, intending to pursue his journey westward. His uncle, the Rev. Ephraim Judson, was absent, and a very pious young man occupied his place. His conversation was characterized by a godly sincerity, a solemn but gentle earnestness, which addressed itself to the heart, and Judson went away deeply impressed. The next night he stopped at a country inn. The landlord mentioned, as he lighted him to his room, that he had been obliged to place him next door to a young man who was exceedingly ill, probably in a dying state; but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no such feeling whatever, and that now, having heard of the circumstance, his pity would not of course be increased by the nearness of the object. But it was, nevertheless, a very restless night. Sounds came from the sick chamber—sometimes the movements of the watchers, sometimes the groans of the sufferer; but it was not these which disturbed him. He thought of what the landlord had said—the stranger was probably in a dying state; and was he prepared? Alone,

and in the dead of the night, he felt a blush of shame steal over him at the question, for it proved the shallowness of his philosophy. What would his late companions say to his weakness? The clear-minded, intellectual, witty, E—, what would he say to such consummate boyishness? But still his thoughts would revert to the sick man. Was he a Christian, calm and strong in the hope of a glorious immortality? Or was he shuddering on the brink of a dark, unknown future? Perhaps he was a "free-thinker," educated by Christian parents, and prayed over by a Christian mother. The landlord had described him as a young man; and in imagination he was forced to place himself on the dying bed, though he strove with all his might against it. At last morning came, and the bright flood of light which it poured into his chamber dispelled all his "superstitious illusions." As soon as he had risen, he went in search of the landlord, and inquired for his fellow-lodger. "He is dead," was the reply. "Dead!" "Yes, he is gone, poor fellow! The doctor said he would not probably survive the night!" "Do you know who he was?" "Oh yes; he was a young man from Providence College—a very fine fellow; his name was E—." Judson was completely stunned. After hours had passed, he knew not how, he attempted to pursue his journey. But one single thought occupied his mind, and the words, Dead! Lost! Lost! were continually ringing in his ears. He knew the religion of the Bible to be true; he felt its truth; and he was in despair. In this state of mind he resolved to abandon his scheme travelling, and at once turned his horse's head toward Plymouth.

WHO TAKES CARE OF THE SOUL?—Mr. H. was for many years co-pastor with the celebrated Matthew Wilks, of the congregations at the Tabernacle and Tottenham-Court Chapel, London. His venerable colleague, who called upon him a few hours before his death, in a characteristic conversation, said, "Is all right for another world?" "I am very happy," said Mr. H. "Have you made your will?" Mistaking the question—"The will of the Lord be done," said the dying Christian. "Shall I pray with you?" "Yes, if you can;" alluding to Mr. Wilks's feelings, at that moment considerably excited. After prayer, "Well, my brother, if you had a hundred souls, could you commit them all to Christ now?" alluding to an expression Mr. H. frequently used in the pulpit. With a mighty and convulsive effort, he replied, "A MILLION!"

THE PRONOUNS OF THE BIBLE.—Luther pronounced pronouns to be the sweetest and most consolatory expressions to be found in the Word of God. What, in fact, more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye, *my* people, saith *your* God." No longer the "Lord God, the Lord strong and mighty;" but "*your* God;" and "*my* people." And how marked the difference between saying, "The Lord is a shepherd," and the Lord is *my* shepherd;" between the heathen, who acknowledge God as the Father of all things, and the ransomed of his well-beloved, who behold in the Lord, "*Our* Father which is in heaven;" and again, "The Lord will hear *me*, when I call upon him," and "Lo, I am with *you* always, even unto the end of the world."

THE RIGHT KIND OF PREACHING.—It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes. He says, the people would go from one of Cicero's orations, exclaiming, "What a beautiful speaker; what a rich fine voice! what an eloquent man Cicero is!" *They talked of Cicero*; but when they left Demosthenes, they said: *Let us fight Philip!*" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. So, my brethren, let us endeavour to send away from our ministrations the Christian, with his mouth full of the praises—not of "our preacher,"

but of God; and the sinner—not desecrating upon the beautiful figures and well-turned periods of the discourse, but inquiring, with the brokenness of a penitent heart, "What shall I do to be saved?" So shall we be blessed in our work; and when called to leave the watch-towers of our spiritual Jerusalem, through the vast serene, like the deep melody of an angel song, Heaven's approving voice shall be heard:

"Servant of God, well done!"

SIR ISAAC NEWTON AND VOLTAIRE. Newton wrote a work upon the prophet Daniel, and another upon the Book of Revelation, in one of which he said that, in order to fulfil certain prophecies before a certain date was terminated, namely, 1,260 years, there would be a mode of travelling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased, that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said: "Now look at that mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems, that in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!" exclaimed the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now?

A KEEN REBUKE.—The late President Dwight, of Yale College, was once rather astonished to hear a student read the following passage in a piece of his own composition: "As we read in Scripture, it is better that ninety-nine guilty men should escape, than one innocent man should perish." "Stop, sir!" said the doctor. "In what chapter of that book, do you find that saying?" The student hesitated and stammered, as well he might, for the manner of Dr. Dwight was wonderfully dignified and impressive. After enjoying the student's confusion for a moment, he said, "You will find it in the same book, and in the same chapter of the book, as that other remarkable saying, 'Let every tub stand on its own bottom.' Go on, sir."

## Baptisms.

### FOREIGN.

UNITED STATES.—From baptist newspapers recently received, we gather the following paragraphs:—

BRO. O. E. ALDRICH writes that the church in Troy has enjoyed a revival of late. He says:—"I preached a few discourses with them a short time since, and, on the 14th, baptized four, at which time six united with the church."

The Lord has revived his work within the limits of the Centre Montville church. Bro. Knowlton and the writer laboured with them a few days in a protracted meeting, and God was there to give the increase. Backsliders were reclaimed and sinners converted. During the meeting, ten united with the church, four by baptism. Others intend to obey Christ by going forward in this ordinance.—May God bless that vine with a healthy growth, that it may bear much fruit to his honour and glory.

Brethren Dudley and Sears commenced a protracted meeting with the 2nd Harmony church in Feb., which continued some three weeks. I was happily privileged with participating in this season of refreshing. The meeting resulted in the baptism of nineteen happy converts, and the union of twenty-two with the church.

There has been a good work of revival in the west part of Springville, and some incidents connected with it I wish to mention, for the benefit of others. The place above named has been one of great wickedness; there have been but few religious meetings held within two miles of it since its settlement. Last August, the Methodists embraced the place in their circuit, but the inattention of the people was such that they thought best to discontinue labour there. This, however, was very much to the grief of a few praying souls in the place. About this time, two sisters, living about one mile from each other and entire strangers, (as one had just moved into the place,) became much distressed for the people. Accordingly they began to wrestle with God in secret prayer for his work to be revived. One knew nothing relative to the feelings or labour of the other; yet they became so intent to accomplish their object, that about two months before the revival commenced (one of them told me) that sleep

almost departed from her eyes, and the burthen of her prayer was, "O Lord, send by whom thou wilt, from the East, West, North or South, only send some servant of the Lord to point sinners to the Lamb of God who taketh away the sin of the world." And what was most singular was, the sisters above referred to had each a dream about the same time and same in substance, in which the meeting afterwards held and the result was pre-figured before their minds. This very much encouraged their hearts and enabled them to persevere in humble prayer. About this time Elder R. Whitney, baptist, who had been preaching in Lewon, about seven miles distant, was moved in a mysterious manner to go to the very spot where help was so much needed, and about the last of December commenced meetings in the Risley school house, about midway between the residences of the sisters. They had long been lovers of Jesus, one a Lutheran, the other a Free-will Baptist, but had lost their membership by removing. The meetings continued (though thin at first) with increasing interest, night after night, and week after week, for about six weeks; Elder Whitney visiting from house to house, and preaching nearly every night. There was, however, brother Pease, from West Lennox, with him a few days, who preached four or five sermons, which were signally blest. The result of the effort, by the blessing of God, is an entire change in the place. The praise of God is now upon almost every tongue. By the request of Elder Whitney and others, I went to their aid Feb. 17, and preached my first sermon in the evening, from Isaiah xii. 1, and the following day (some having been baptized the sabbath before) we organized a church. There have been seven, I think, since added by baptism, making sixteen. Others are expected to unite soon. I have paid them a second visit, and union seems to prevail. There is a wide field for labour all round this section of country.

At Rochester, in the evening, by request, had a meeting, and baptized Bro. Boyd, a graduate of one of the Universities of Scotland, but who had reduced himself to a drunkard's ditch, where one of our brethren found him, and from



whence he led him, like the "Good Samaritan," to the church of Christ. If Bro. B. holds on his way and proves faithful, much good may be anticipated from him, as he is quite gifted as a lecturer, and will make an able Teacher. May the Lord preserve him!

In Eden Valley, there have been between twenty and thirty conversions, and many revived and reclaimed who had backslidden. Fourteen have been baptized, and others will be soon; and the state of morals and religion generally has been greatly improved.

Bro. F. P. Augir writes us as follows: "The revival interest at Libertyville, Ill., is still slowly progressing. A number have been converted and reclaimed since I wrote you. One aged man who had been quite intemperate is happy in God. Last sabbath I baptized eight."

A gentleman from England, some fifteen years ago, built a meeting-house about seven miles below Rising Sun, on the Ohio river. We commenced a meeting with them on Saturday evening, March 23. The Lord blessed us; and on Monday I had the happy privilege of baptizing thirteen converts. On Friday, the 30th, I baptized six more, and left five candidates for the ordinance.

Elder Luther writes that he has recently baptized nineteen happy converts, and, with the assistance of Elder J. Noe, organized a church of twenty-seven members, on the Sugar-ridge Road, near the State line of Ohio and Indiana. The revival is yet progressing.

At Holland we hope and trust that about seventy have obtained a hope in Christ. Never in my life did I see such a willingness on the part of converts to take up every cross; and my prayer is, that they may continue to the end as they have commenced. By the assistance of Elder E. N. Wright, of Green Bush, we organized a church in Feb. last, numbering twenty-three. The day we organized I baptized thirteen. I have baptized twenty-nine in all.

Danville, April 1. Last Lord's-day was an interesting day to us. Though very cold and unpleasant, four hopeful christians attended to the ordinance of baptism. To God be all the praise!

At Abbot, during the past winter, the Lord has visited us in mercy. We have witnessed a glorious out-pouring of his Holy Spirit. The old saints have been revived, comforted, and encouraged:

many backsliders have come home to their Father's house and to their brethren, confessing their wanderings; and about thirty souls have been hopefully converted; eighteen have been baptized—fifteen of whom have united with the Free-will Baptists, and three with the Calvinistic Baptists. Brother Orin Bartlett was licensed the last summer and commenced preaching with us; and we trust God has owned and blessed his labours to the salvation of many souls. He was ordained in January, and baptized fifteen of these happy converts.

At Liverpool, found that the converts were still serving the Lord; four of them were baptized by brother P. Randall the Sunday before. Met with the brethren last Saturday on the town line of Hinkley and Granger in monthly conference; had an interesting season. Three joined the church. Yesterday I baptized four, making seventeen that I have baptized in this vicinity since the year commenced. At four o'clock, met and organized a sabbath school, and raised funds for a decent library. In the evening, met for social worship. Seven brethren and nine sisters expressed prayer, and more than that number spoke by exhortation. Truly it was a heavenly place in Christ Jesus!

The work of revival is still in progress in Phillipps. More than thirty have hoped in Christ within three months past. Thirteen have been baptized. Seven more have been accepted by the church for that ordinance. To God be- longeth praises!

The Lord has revived his work in Fabius the winter past. Seventeen have been added to our little church by baptism, and we expect others will be soon. To God be all the praise!

Brother G. P. Ramsay writes us that the church in Lawronce, Mass., had a pleasant season at the water-side the first sabbath in this month, while thirteen persons made a public profession of faith in Christ.

HAITI, *Jaomel*.—MR. WEBLEY writes, Feby. 10th.—"God seems to be especially blessing us just at this time in this, I may say, more than ever interesting mission; not 'tis true, by immediate and large accessions to the church, but by the preparation of the soil for the sowing of the seed. Our congregations are much larger than ever; the tide of public opinion is fast changing in our favour, and a strong under current of

good is heaving the sea of evil that has overflowed our towns-people. I do not say this from any warmth of the moment; the thing is a living palpable fact. My union with Miss Clark, the erection of our chapel, and our present intention to build a school room have unquestionably contributed considerably to our present success, at least, so far as secondary agency could do so. True, we have only baptized five persons during the past year, but we shall soon, I doubt not, baptize others. I would fain hope that we shall gather a large harvest of souls this year, for many are pricked to the heart, and many more still are convinced of the truth. Our little church, too, is the only one in the island that enjoys perfect peace and brotherly love, the only one free from trouble, through the great mercy of God. We have never yet had to exclude a member, never even been compelled to reprimand one of them for un-christian conduct, whilst a sweet spirit of love, and union, and desire to do good pervades, I think, every one of them. Our school, too, has so increased, that we shall now be compelled to refuse to take any more children, until we can get the school room built. When Miss Harris left we had only about, I believe, eighty children, and we have now a hundred and ten. It was, indeed, remarked a few days ago that no station in the island was in every respect in such a prosperous condition as this. We would indeed thank God, and God alone, and take courage. When I remember that I have had to preach for years to eight, ten, or twelve persons, and that now we sometimes have of a sabbath evening five or six hundred hearers, and frequently from two to three hundred, I ought to be, I cannot but be, devoutly thankful."

**WEST INDIES, Bahamas.**—Mr. Capern has resumed his labours at Nassau. The accounts of the native brethren on the out islands are encouraging. One has baptized forty seven persons during the last year, and his people have contributed towards his support rather more than last year. Nearly all the churches are renouncing their prejudices against the native pastorate system; but yet do not feel altogether as they ought respecting the support of their pastors. To a large extent, however, this may arise from poverty, the hurricanes of November last having destroyed their corn, and almost

entirely their ground provisions. Great distress prevails, and hundreds are at the point of starvation. Some assistance has been rendered by the government; but necessarily all classes feel the effects of such a visitation.

#### DOMESTIC.

**LONDON, John-street Chapel.**—On the evening of Friday, June 2, Mr. Noel baptized eight candidates, six females and two males, on their profession of love to God and faith towards our Lord and Saviour Jesus Christ. Mr. Noel was as usual simple and plain in his address, constantly directing his hearers to the law and testimony as their only rule of faith. It was a happy evening to many others beside the candidates. May the worshippers at John-street have many such seasons of refreshing! E. W.

**Church Street, Blackfriars Road.**—On Thursday evening, June 1, the solemn ordinance of believers' baptism was again administered by Mr. Whimper at the above chapel. Mr. Branch, the pastor, gave an address most appropriate to the occasion, and Mr. W. made some remarks on the necessity of christian obedience. Four persons followed their Lord in this ordinance, two of whom were brother and sister, their parents having set them the good example a short time previously. We are thankful to say we have several persons coming forward, and shall have, we hope, baptisms to record for months to come. This is indeed cheering to us in the midst of this wicked city. Our earnest prayer is still, "God be merciful unto us, and bless us, and cause thy face to shine upon us: Let the people praise thee, O God, let all the people praise thee."

**CHADLINGTON, Oxfordshire.**—We had another very interesting baptismal service, May 21, when two females thus put on the profession of their faith in Him who was buried and rose again, before an overflowing audience. These make 108 who have been baptized since our little church was formed in 1841. To God alone be glory!

**BLOCKLEY.**—Our pastor, Mr. Hull, baptized one female, June 4, who had been for several years a Wesleyan; but recently having been led to understand her duty, she did not hesitate to be baptized, and thus follow in the footsteps of him who said, "If ye love me, keep my commandments."

**BENFORD, Mill Street.**—On the morning of Lord's-day, May 28, our pastor, Mr. Killen, preached from, "The baptism of John; was it from heaven or of men? answer me," to a large congregation; after which he baptized two disciples. One of whom was an old man upwards of seventy years of age; the other a young woman. Our aged brother had attended the Established Church for years without any effect being produced on his mind. Two years ago his steps were directed to our place of worship, and he was not long with us before the Holy Spirit applied the word with Divine power to his heart and conscience. He was awakened to a sense of his guilt and danger, and laboured under great distress of mind for several weeks. An awful thunder storm deepened his impressions, and he fled to Christ as a hiding-place. He soon obtained peace, and was constrained to give himself to the Lord, and then to his people, according to the will of God. At the church meeting he gave us one of the most pleasing testimonies we ever heard. On the day of his baptism he was filled with hope. At the water-side he spoke of the goodness of God to him with a countenance beaming with peace and hope. He blessed God, before the whole congregation, for his wondrous goodness and mercy to one so unworthy of his favour.

**SMARDEN, Kent—Zion Chapel.**—On the last sabbath in May, four females—teachers in our sabbath school—were added to this church by baptism. We have had a long season of depression and discouragement arising from various sources, such as death, emigration, removals, apathy of members, and want of union. Love of gain appears, too, to destroy spiritual desires in some; and, perhaps, none of us have been sufficiently watchful over our feelings and conduct under trials and disappointments. May we now grow in grace, have more concern for the conversion of sinners, and be more devoted to the cause of Christ!

**BAYNMAWR, Calvary.**—Mr. Roberts baptized a friend who had many years been a hearer with us, May 14th. In January we baptized a young man, a preacher among the Primitives, who joined our fellowship. G. W.

**SOHAM.**—On the evening of Lord's-day, May 28th, Mr. Smith baptized a mother and her eldest daughter before a crowded congregation.

**RAMSBOTTOM, Lancashire.**—A few weeks since, Holyoake, the secularist lecturer, obtained the Odd Fellow's Hall, in which the baptists worship, and delivered two lectures. At the close of each, Mr. Prout, our minister, opposed the lecturer, to the satisfaction of a majority of the auditors, and thereby checked and diminished the influence of sceptical opinions in the place. Since then Mr. Prout has preached, to increased congregations of earnest listeners, those great truths that meet the wants and feelings of human nature. We have also been encouraged by several additions to our little church. On April 16, Mr. P. baptized one female. On May 7, four females, and on the 4th June one male and three females, all of whom have been added to the church. Others are on the way. W. E.

**BIRMINGHAM, Lombard Street.**—Mr. Cheate delivered an impressive discourse on the subject of baptism, and afterwards immersed fourteen candidates, June 4; three of whom were from the Sunday schools. H. T. H.

**Zion Chapel.**—On the last sabbath evening in April, two young disciples were baptized by Mr. O'Neill; and on the last sabbath in May, ten more followed their Lord through the baptismal stream—three males and seven females, including a mother and two daughters, also a brother and sister, all sabbath school teachers. They were added to the church, June 4. Ten more are waiting the next moving of the baptismal waters; and we know that several were seriously impressed at the last baptizing. W. H.

**PRESTON, Lancashire, Cannon Street.**—A second baptist church was organized here on Tuesday, May 16, Mr. A. Bernie pastor. Messrs. Dawson of Liverpool, and Mitchell of Bacup, addressed the pastor and people; after which the Lord's supper was administered. This church numbers seventy-seven members, and has hope of prosperity. On June 14, Mr. Bernie baptized two believers. Several others are expected soon to follow. G. C.

**BIDEFORD.**—On Lord's-day morning, April 2nd, four believers were baptized by our pastor, upon a profession of their faith in Jesus Christ. Two of them were from the sabbath-school. The occasion was solemn and interesting, much of the Divine presence being realized.

**WATERFORD, Ireland.**—The ordinance of christian baptism was administered in the baptist chapel, May 18. The persons baptized were mother and daughter, both of whom gave satisfactory evidence of their sincere devotedness to the service of Christ. Mr. Wilshere preached from Rom. vi. 4, and endeavoured to prove the scriptural authority of the views entertained by baptists, and to remove various objections urged against our practice of immersion, and the limitation of the initiatory rite to responsible and voluntary agents. The audience was respectable and attentive. A favourable report of the proceedings (prepared by the proprietor) appeared in a local tory paper!

**Ipswich, Turret Green.**—On the first sabbath in June, our pastor, Mr. Lord, baptized and admitted into church fellowship, three candidates, two of whom were married women; the third, a female teacher in our sabbath-school, one who, possessing the priceless privilege of pious parentage, has very early in life determined to tread in the good old paths. This day Mr. L. entered upon the eighth year of his pastorate. During the past seven years 140 members have been added to the church, and the greatest harmony still prevails between minister and people. G. R. G.

**LIVERPOOL, Stanhope-street, Welsh Baptists.**—On the evening of Lord's-day, May 21, our pastor, Mr. Hughes, after preaching from, "Remember thy Creator in the days of thy youth," baptized two young persons from our sabbath-school. We have good hope that others will follow their example. J. R.

**PANDY'R CAPEL, Denbighshire.**—Nine candidates were immersed on their profession of faith in the Lord Jesus Christ, March 5. Again, on April 2, Mr. J. G. Owen, minister of the place, buried ten believers in baptism, who were also added to the church. A. E. E.

**NEWCASTLE-ON-TYNE.**—On May 4th, Mr. Davies baptized five followers of the Lamb at Newcourt chapel; and on June 4th, Mr. Pottenger baptized eight at Bewick-street chapel. One of the friends baptized at the latter place completes five brothers with their wives who are all members of the same church, and all sat down together on that day at the table of their Lord. This is a remarkable case. I do not know of one like it. And what is yet better the parents are in heaven! And so all

"But one communion make."

J. P.

**GRETTON, Northamptonshire.**—On Wednesday, May 17th, our pastor, Mr. Hardwick, after discoursing from "Why baptizeth thou?" immersed two candidates into the names of the Sacred Three: one was the second son of one of our deacons. On June 1st, four more followers of the Saviour were buried with him by baptism into death; two formerly belonged to the Wesleyan Methodists; another was the daughter of our other deacon. We are only a feeble band, but hope and pray that the Lord will continue to bless us. J. B. S.

**NEWTOWN, Montgomeryshire.**—On Lord's-day morning, June 4, a student from Pontypool College preached from "Be ye doers of the word and not hearers only," after which, our pastor, Mr. Young, went down into the water and baptized three persons on their profession of faith in Christ. Five others were baptized in December last: one had been a Wesleyan for several years. May the Lord increase our number. B. R.

**TORQUAY.**—On the first sabbath in June, after a sermon from that significant passage, "Buried with him in baptism," Mr. Carto baptized a believer on a profession of faith in Christ, who for ten years had belonged to a pædobaptist church. J. S.

## Baptism Facts and Anecdotes.

### EARLY CONTROVERSY ON BAPTISM IN ENGLAND.

BEFORE the Reformation from popery, there were, there is historical evidence, baptists in this country, but they only dare speak in whispers. As soon, however, as anything like freedom of speech was allowed they began to speak out;

but they were sadly abused and maligned by the ruling ecclesiastical powers. Even during the reign of Henry VIII, in the year 1538, Cranmer and others were commanded by this haughty king to hunt out the baptists, and "burn their books." During the reign of his imperious daughter Elizabeth, the separa-

tists—for that was their proper name—were numerous, especially in some parts of Lincolnshire. Mr. John Smyth, a clergyman of the established church at Gainsborough, published a work to confute some of the positions maintained by them. Controversy led him to investigate more closely the points in debate, and he began to disapprove of several things in the doctrine and discipline of the episcopal church: a further examination confirmed his former doubts, and in compliance with the dictates of conscience, he resigned his benefice, and was soon called to be the pastor of a church of separatists. But being harassed by the High Commission Court, he and his church passed over to Holland in 1606, and joined a society formed by those who were driven from their country by the harsh measures of Elizabeth. In reviewing the subject of separation from the church of England, Mr. Smyth discovered that he and his friends acted inconsistently in rejecting the ordination of that church because they esteemed it an unscriptural church, and yet retaining its baptism as true baptism. He examined the nature and ground of baptism, and perceived that neither infant baptism nor sprinkling had any foundation in scripture. He was no sooner convinced of this important truth than he openly professed and defended it; urging on his friends the inconsistency of their practice. This he did so clearly and forcibly, that bishop Hall told Mr. Robiuson (one of the leading members of the society) “there is no remedy; you must either go forward to anabaptism or come back to us: all your rabbins cannot answer the charge of your rebaptized brother, Mr. Smyth.” This alarmed those with whom Mr. Smyth held communion, and he was expelled from the church. Mr. Smyth wrote several treatises in defence of his opinions, and boldly preached what he thought to be the doctrines of inspiration. In a short time several were converted to his sentiments, and their numbers rapidly increasing, he formed them into a distinct church in 1607 or 1608. This appears to have been the first baptist church composed of Englishmen, that was formed in this century. Mr. Smyth laboured with diligence and success; a contemporary writer affirms that “Mr. Smyth and his party do at once as it were swallow up all the separation besides.”

The decided and uncompromising testimony of Mr. Smyth and his friends against infant baptism, aroused the animosity of the p̄dobaptists; and, to justify their practice, the latter accused the baptists of having “proclaimed open war against God’s everlasting covenant, and of murdering the souls of babes and sucklings by denying them of the visible seals of salvation.” To this Mr. Smyth replied in a work entitled “The Character of the Beast,” in which he thus expresses his reasons for separating from the p̄dobaptists—“Be it known therefore, to all the separation, that we account them, in respect of their constitution, to be as very a harlot as either her mother of England or her grandmother of Rome is, out of whose loins she came. The true constitution of a church is of a new creature baptized into the name of the Father, Son, and Holy Ghost: the false constitution is of infants baptized,” &c. Both these quotations may sound somewhat harshly; but it was the custom of that age to use strong language and to indulge in a satirical strain, which the politeness of modern polemics might perhaps condemn.

Soon after the death of Mr. Smyth, his followers—to vindicate themselves from extravagant charges made against them—thought it necessary to publish a confession of faith; which was supposed to have been chiefly drawn up by Mr. Smyth himself. It was published at Amsterdam in 1611.

The date of Mr. Smyth’s death is not known: he was succeeded in the charge of the church in Holland by Mr. Helwisse, who had been his associate and fellow-labourer in its formation. About 1614, Mr. Helwisse and his friends left Holland and returned to England; they continued their church-state, and held public assemblies as regularly as the intolerant spirit of the times would permit.

In 1614 was published a treatise entitled “Religious Peace: or a plea for liberty of conscience,” by Leonard Busher. It is said that this able pamphlet is the earliest treatise known to be extant on this great theme. The author was a citizen of London, and had been in exile; from some of his remarks he appears to have been a General Baptist, but it is not ascertained whether he was a member of Mr. Smyth’s church.

## Sabbath Schools and Education.

JAMES MONTGOMERY.

WE cannot feel satisfied to allow the name of this amiable and benevolent man to pass from before us, without saying a word or two respecting his well-known attachment to the cause of education, and of Sunday school instruction especially. For more than fifty years he was the devoted and untiring friend of both teachers and children; and all he could do was done to promote their benefit for time and for eternity. Never shall we forget the animating and delightful scenes exhibited at Sheffield, now more than thirty years ago, when, after thousands of children from all the schools in the town and neighbourhood had been gathered in the open-air in one place, to sing one loud and lofty song of praise, they were taken to various chapels and addressed on their privileges and duties—or when, at the afternoon meeting of teachers, George Bennett, afterwards the Polynesian traveller, was in the chair, with Montgomery on his right hand, then both in their prime, what soul-stirring addresses were made, what glorious prospects were presented, what rapturous delight was enjoyed! Mrs. Gilbert, John Holland, and James Montgomery, usually furnished a new song of praise for the children; and the season was always one of the most hallowed enjoyment.

In every other good work, whether designed to promote the spiritual or temporal benefit of the inhabitants of Sheffield, the name of Montgomery always appeared prominent. At all meetings for religious or philanthropic purposes we might calculate almost with certainty on his attendance—for he seldom left home—and upon hearing a speech; for the audiences would not be satisfied except they heard his loving voice. Those days are gone; that form will be seen no more, and that voice will be heard no more on earth—but his memory will long be fragrant in the place of which, for so many years, he was the most distinguished inhabitant.

Mr. Montgomery wrote several poems, but it is twenty-five years since he published any volume of poetry; hymns and verses for friends having been since then

his only productions. Only last year, after fourscore, he collected and published all his own hymns, citing the words of Bishop Ken as expressive of his desire:—

“And should the well-meant song I leave behind,  
With Jesus's lovers some acceptance find,  
’Twill heighten e'en the joys of heaven to know,  
That in my verse salutes sing God's praise below.”

Among the hymns for the Whitsuntide Union Meeting at Sheffield on June 5, was the following by the venerable Poet. Probably it was his last poetic effort. If so it was pleasingly characteristic and significant.

“Welcome, welcome, glorious day,  
When the children, year by year,  
All in Whitsuntide array,  
On their festival appear:  
Not with sound of trump and drum,  
Nor death-weapons in their hands;  
Though with banners spread they come,  
Humble, peaceful, happy bauds!

With the gospel message shod,  
Fearless faith their sevenfold shield;  
And their sword, the word of God,  
Who shall foil them in the field?  
While a holy war they wage,  
Through strange perils and alarms,  
Satan's malice, wiles, and rage,  
And the world in satan's arms.

Prince Immanuel at their head,  
These, where'er they face a foe,  
By their teacher-captains led,  
Conquering and to conquer go:  
Still a self-renewing race,  
As the elder rise in life,  
Young recruits supply their place,  
To maintain the endless strife.

For till time his roll hath seal'd,  
And the dead in Christ arise,  
(Heaven, and earth, and hell reveal'd,  
Unto all created eyes);  
Soldiers, valiant for the truth,  
Shall this holy war prolong;  
Men and angels, age and youth,  
Sing the Church-Triumphant's song.

Learn we now that wondrous strain,  
In our schools, our homes, our hearts,  
‘Worthy is the Lamb once slain!’  
In all languages, all parts:  
Then the countless chorus swell,  
Round his throne, with glad accord,  
Never more to say, ‘Farewell!’  
But ‘For ever with the Lord!’”

## Religious Tracts.

### A JESUIT TRACT.

*Salvation by Measurement.*—At Nassau, the Jesuits are selling a new tract, which may be described as a specimen of popish absurdity. It is printed on a sheet of paper as long as a man, and it professes to be the exact measurement of the body of Christ. It begins thus: "Exact and truthful measurement of our dear Lord Jesus Christ, as he hung on the holy cross; found in Jerusalem, at his grave, in the year 1665, as was declared and confirmed by pope Clement VIII. Blessed be the most high name of Jesus and his measurement for ever. Amen. Who-soever carries about him, or has in his house this measurement of our dear Lord, is secured against all his enemies, whether visible or invisible; and is also protected from robbers, and is safe from enchantment, and neither lies nor slanders shall hurt him; and in the house in which this measurement of Christ is found, no evil can remain; no thunder nor lightning can strike it, neither can fire or water injure it." Then follow a number of prayers, in which is the following passage:—"O Lord Jesus Christ, I beseech thee to protect me always by thy measurement from all misfortune, imprisonment, hurtful wounds, fire, water, and all poison; protect me from all these, me and the fruit of my labour, my cattle, my house, and all that I possess. O Lord Jesus Christ, I beseech thee to guard and protect me, a poor sinner, with thy measurement, from all wizards and witches, hail and thunder. O thou, my faithful God and Lord, protect, guard, and keep me by thy manifold goodness and mercy, and by thy measurement, for eight days and nights to come. Hide me in thy holy secret godhead, as thy godhead enshrined itself in humanity, and as thou hidest thy godhead and humanity in the hands of the priests. I beseech thee to hide me in thy back; I beseech thee to hide me in thy holy five wounds; and to cleanse me from sin by thy holy measurement, and by thy holy blood." It is said that this trash finds an extensive sale.

From this fact should not the lovers of the pure gospel of Jesus Christ learn a lesson of diligence in his service? The

agents of the great adversary are abroad sowing tares in the field of the world. How much more diligently ought we to be employed in sowing the good seed of the kingdom.

### TRACTS IN A BATTLE.

DURING the contest which took place between the Danes and their revolted provinces, Mr. Oncken says:—"One of the members of our church, serving in the Schleswig-Holstein army, an active tract distributor, was almost miraculously saved at the attack on Friedrichstadt. In storming the place he fell, from a musket-ball received in the chest. He was carried from the field, supposed to be dead. When his consciousness returned, he found himself in the hospital, under the hands of the surgeon, who was opening his coat to find where the wound was, when to his joy it was discovered that the wound was but slight, and that the deadly ball had been stayed in its destroying course by the pocket-book of our brother, and especially by its contents—about twenty or twenty-five tracts which he had always ready for distribution, and which he carried in his bosom as more accessible than his pocket. I need not add, that to the whole church this remarkable deliverance has been a cause of holy gratitude to our heavenly Father, who thus preserved our friend in the hour of danger, as he had not forgotten to be mindful of his Master and the souls of his fellow-sinners, in most unfavourable circumstances."

### OUR DONATIONS OF TRACTS.

FRIENDS requiring tracts for dispersion at baptismal services, who cannot afford to purchase them, are requested to make application in the form mentioned on page 23 of our *January Reporter* for this year, under the heading, "*Special Notice to Applicants.*" The applications from Wolverhampton and Gladestry were not in due form, and must be repeated, with the required directions for sending them.

DONATIONS, recently made, in our next.

# Intelligence.

## BAPTIST.

### FOREIGN.

**AMERICAN BAPTIST MISSIONARY IN CHINA.**—We have extracted the next paragraph from the *New York Observer*.

It is not denied that the leader of the insurgents, who have now overrun two thirds of the Empire, and have a fair prospect of upsetting the government, was once a pupil of an American Missionary, a man of whom the *California Courier* gave the following account some months ago:—"To a citizen of our own country belongs the great honor of having trained and disciplined the chief who first set in motion the ball of the revolution. His name is Rev. I. J. Roberts, a native of North Carolina, and now a baptist missionary on his own account. The chief leader and originator of the revolution is Tea pau-wang, who was for a long time pupil of the Rev. Mr. Roberts. Te-pau-wang, in becoming acquainted with the principles of christianity, as well as the international relations which existed between the various christian and civilized states of the world, became convinced that it was his duty to destroy paganism, establish Christianity among the people, and to overthrow the venerable walls of China, as well as to open that country to the world. So strong were these convictions on his mind, and so anxious was he to accomplish these results, that he did not stay in Canton long enough to connect himself with the church under Mr. Roberts, but quietly left the city with a few friends, some tracts, and portions of the Old and New Testament, to commence the work of revolution in the interior. Neither Mr. Roberts nor any of his friends knew where he had gone, until they heard of his movements several hundred miles from that city. He showed himself not only a great teacher, but a great leader, and soon had around him a body of enthusiastic devotees numbering ten thousand. The Tartar Emperor, on learning this fact, ordered an army to march to the camp of the insurgents with the view of putting them all to death. The two armies met, and after a hard contest the Emperor's troops were defeated. This was the beginning of the revolution; and now more than two-thirds of China have been conquered, and that country may be said to be under a new civil administration. Te-pau-wang has recently written a letter to the Rev. Mr. Roberts, in which he invites him to the camp of the insurgents as their teacher and chaplain. In this letter he alludes to their former acquaintance,

and to the deep impression which still remained upon his mind, from the religious instructions he had received from him. He says nearly all the provinces have come under his control—That myriads of men assembled morning and evening for worship, and to observe the ten heavenly commandments. But he confesses, with apparent regret, that few of them are deeply versed in the doctrines of the gospel. He, therefore, urges Mr. R. to come to his camp, which invitation has been accepted, and Mr. R. is now travelling, as chaplain, to the revolutionists. Mr. Roberts is an original, and we may say a remarkable man. We knew him in our boyhood, before he left for that great theatre on which he is now acting so distinguished and extraordinary a part. On making a profession of religion in Mississippi, where he was a large planter, he suddenly emancipated his slaves, leased out his plantation, and offered himself to the Baptist Board, in Boston, as a missionary to China. His proposition came so unexpectedly, and he being so little known, that body of christians declined to receive him. Nothing daunted by this refusal, he packed up his trunks, and left for China, as a missionary on his own account. Since he has been there, he has been in the service of the Northern and southern Baptist Board of Missions; but never obeyed their orders only when it suited him."

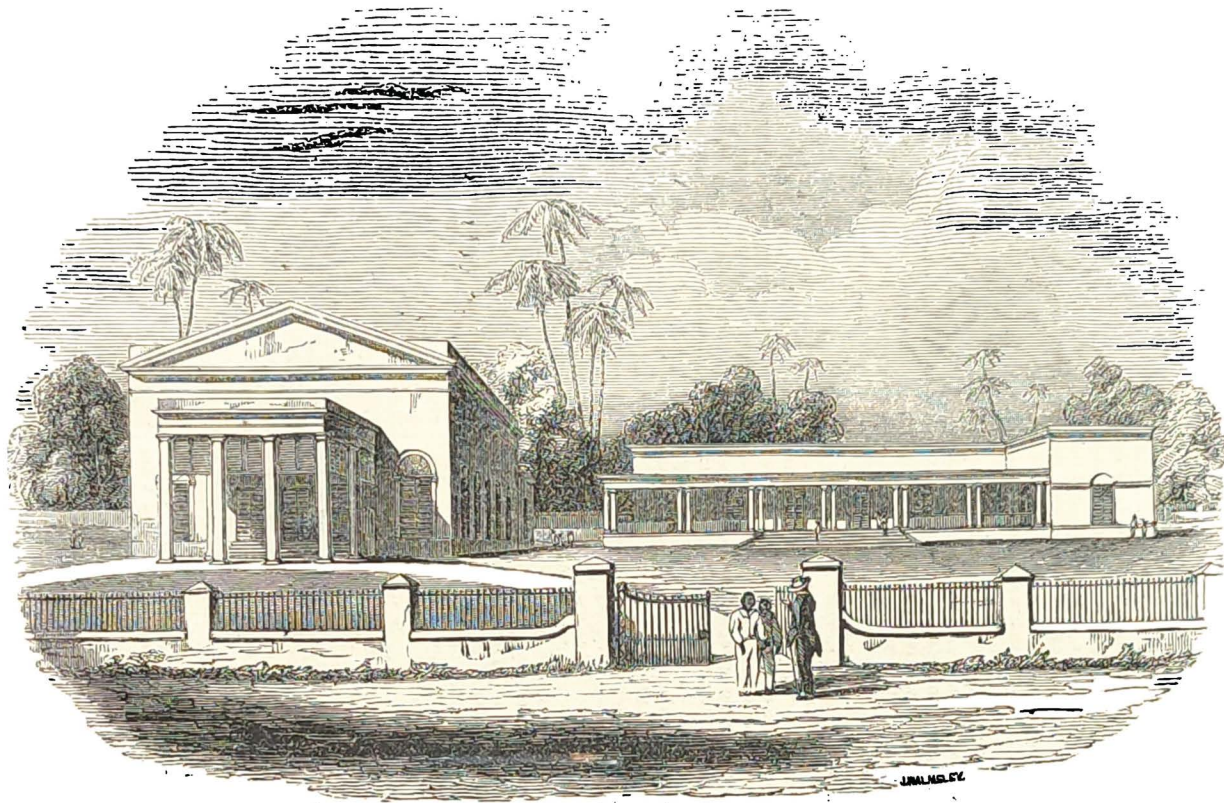
### DOMESTIC.

**WHITCHURCH, Salop.**—Our chapel was reopened, after extensive repairs and improvements, on Tuesday, May 23, with two sermons by Mr. Mursell of Leicester; and a tea meeting was held, attended by about 350 persons. On the following sabbath, sermons were preached by Messrs. Manning of Frome, and Hare (Wesleyan) of Whitchurch. The chapel and school room, in their improved state, gave general satisfaction to the large congregations present at these services; and the proceeds of the collections and tea meeting amounted to one hundred pounds. J. W.

**RUSHDEN, Northamptonshire.**—On Thursday evening, June 8, the public recognition of Mr. G. Bailey, formerly of Haddenham, Isle of Ely, as pastor of the old baptist church, Rushden, took place; when an address to the pastor and people was delivered by Mr. Peacock of Loudon, formerly pastor of the church, from, "By love serve one another." The devotional services were conducted by several ministers.

(Continued on page 220.)





- ENTALLY NATIVE SCHOOL ROOM AND CHAPEL. -

## MISSIONARY.

CHINA.—*A Missionary's Visit to the Camp of the Insurgents.*—Beneath we give a very interesting report from the *New York Observer*, of a visit by another American Missionary to the camp of the insurgents. "Two opinions prevail here and in China in respect to the great social and political movement in China. We have recently had the pleasure of spending some days with the Rev. Mr. Taylor, just returned from the Celestial Empire, and we are now 'fully persuaded in our own mind,' as to the nature of the 'rebellion.' The missionaries themselves are divided in opinion as to the meaning and end of the mighty movement, but as Mr. Taylor is the only one who has had personal intercourse with the insurgent army, we are disposed to give great respect to his opinions, and entire credence to his statements. Mr. Taylor tells us that while at Shanghai, he determined to make an excursion up the river to the camp of the insurgents, to penetrate into the midst of them, have a personal interview with their leader, and learn, if possible, his real designs, and the spirit by which he was impelled. He succeeded, after great exposure, in reaching the city of Chin-kiang-foo, which was then their head quarters. He threw himself at once upon the mercy of the insurgents, who demanded of him the object of his visit. This he refused to disclose till he was conducted into the presence of the chief. 'On my way,' he says, 'as I passed along, I frequently heard the sound of people chanting; and inquiring of my attendants what was the meaning of those sounds, I was told that the people were worshipping God; and that it was the hour of morning worship. I saw idols thrown down in all directions as I passed through the streets, and I was frequently saluted by the term 'brother.' This was perfectly new, for at Canton the appellation is 'foreign devil;' and while walking in the suburbs of Canton, you will hear this perhaps a hundred times. I at last arrived at the head quarters, and, after passing through a number of gateways, on either side of which were curtains of yellow silk, and a great deal of embroidered drapery of various kinds, for a distance of 800 or 400 hundred yards from the street, I came at last to the inner recess, and there I was requested to sit. Again I was interrogated as to my object, but I said I must communicate with the chief. He presently made his appearance, but, owing to the simplicity of his dress, I for some time doubted whether it was the chief. In order to remove my doubts, he took his seat in the middle of the hall, and his attendants arrayed him in his robes. And when I was persuaded he was the man, I opened my carpet-bag,

spread before him the Gospels, the Acts, and the Tracts, and told him the object of my visit, which was to give him a complete knowledge of the doctrines of Christianity. He seemed grateful for the books, and entertained me hospitably. The hour of breakfast was approaching, and they had morning prayer before breakfast. He and his attendants were seated in this large hall, on cushioned chairs; one individual read a portion of scripture, and then they chanted some hymns, which the leader probably had composed. At the close of these hymns, I noticed that they chanted a literal translation of the Doxology. After this they all took their cushions, placed them on the pavement, kneeled on them, closing their eyes, and lifting up their faces towards heaven, while the secretary of the chief (I think it was) read a prayer. At the close of this we proceeded to breakfast in the adjoining hall. As a guest it would have been etiquette to have commenced with my 'chop sticks' first; but I waited, thinking they would ask a blessing. This I told them, when they informed me it was their custom, but it had been included in the previous prayer. I explained to them that it was not exactly our course, and asked to be allowed to do so; which they requested me to do, and I did it accordingly in Chinese.' Mr. Taylor became fully acquainted with the military resources and ability of the insurgent army, and entertains a strong conviction of their ultimate success. He says:—'I ascertained that these people were sincere worshippers of the one true God; that they had sworn the extermination of idolatry in every form; that they were exceedingly friendly to foreigners, and expressed themselves desirous of becoming more instructed in Christianity, only the difficulties at present were so great, that they thought I had better wait for some months. This movement has for its object the overthrow of the Tartar dynasty, and the establishment of the old Chinese Government. Therefore, it is strictly a patriotic movement; and we are in the habit, in China, rather of calling them 'patriots' than 'insurgents.' It should be borne in mind that China has one-third of the human race. A struggle is therefore going on in China at this moment, that promises to work a more sudden and tremendous change, than the arms of England and France in Turkey. These Chinese 'rebels' are sworn enemies of idolatry. The people everywhere receive them, and yield their gods to destruction. Great ignorance may prevail, and much error be mingled with the faith of these warrior preachers, but there is no denying that they are *crusaders*, and will batter down paganism wherever they triumph. If they do overthrow the

Tartar dynasty, and with it the idolatry of China, how speedily will be the illumination of that mysterious and multitudinous Empire. Three hundred and sixty millions, the most enlightened now of all pagan nations, reading the same character, will be put in possession of the Bible, and in a sense never yet seen by the world, will a nation be born in a day."

We have just space to mention that the latest news is not so favourable for the insurgents; and a collision is said to have taken place between the imperialists and the British at Shanghai, the former being the aggressors.

**JESSORE.**—In the month of November two native preachers visited the town of Satgari, to be present at the Ras festival, one of the numberless feasts held in honour of the vile Krishna. The assembling of many thousands of people at these seasons affords a favourable opportunity for proclaiming the gospel. Crowds are brought together to witness the fireworks, and to hear filthy songs accompanied by discordant drums. From morning to night the word of life was preached, and scriptures and tracts were distributed. One day, four young Baboos, the sons and nephews of the Zemindar, sent for Ali Mahommed and Waris, the native preachers, in order to discuss the respective merits of Hinduism, Mahommedanism, and Christianity. They wished, they said, to ascertain the true religion. About three hundred Brahmins and Pundits and many respectable Mahommedans were present, who had been invited by the Baboos to their palace to listen to the discussion. The New Testament was already known to the Baboos, having received a copy of the Bengali version long before. Several passages were read, and at their request Ali interpreted them to their satisfaction. After several questions about Mahommedanism, Ali was asked his opinion of Hinduism, which he freely gave, the Baboos agreeing with him that the Shastres were full of contradictions and unworthy of belief. The discussion ended by a full acknowledgment that Christianity was the only true religion. On their retirement from this interesting interview, one of the Baboos addressed to the native preachers the singular question, "Were the Zemindars to embrace Christianity, would it prove beneficial to the cause of truth?" Speaking generally of their itinerant labours, they say, "We seldom meet with any who seem to be hostile to Christianity. The people are getting enlightened, and hence their prejudices against Christianity are gradually vanishing away. All carping, cavilling, and reviling, have almost ceased." There are five candidates awaiting the ordinance of baptism.

## BAPTIST INTELLIGENCE.

(Continued from page 217.)

**WALES, Home Missionary Services.**—A meeting of English baptists was held at Bethesda Chapel, Haverfordwest, on Tuesday, May 16. Two sermons were preached in the morning. A conference on Home Mission business was then held, when it was reported that two chapels were in course of erection. Our correspondent says:—"Mr. B. Lewis, the missionary, has been unusually successful, in this hitherto barren soil, among the posterity of the Flemish race, who followed the sons of William the Norman from Flanders to this country in the eleventh and twelfth centuries, and in later times as well, in the reigns of the Edwards. The baptists, for the first time, are gaining *foothold* in 'little England,' as it is termed, beyond Wales. Many of the Flemings were Mennonites, or Believer Baptists, when they landed here first, and several were burnt as heretics in the twelfth century at Haverfordwest for refusing to have their infants baptized. Let us hope that this people, who have been hitherto sunk in darkness, will soon behold a great light." Arrangements were then made for the supply of various stations. In the evening a public meeting was held, when several warm-hearted speeches were delivered. The people enjoyed this service much, and said it was the liveliest they ever attended. The collections were liberal. Eighty-five had been baptized in the district during the past eight months. T. D. M.

**PASTORAL JUBILEE SERVICE.**—Mr. J. Peacock, senior pastor of the baptist church, Spencer Place, Goswell Road, London, having completed the fiftieth year of his ministerial labours, a public service was held on Thursday, June 8, in the old baptist meeting-house, Rushden, Northamptonshire, the scene of Mr. P.'s early pastoral labours. A large congregation was assembled on the occasion. The venerable minister, who was in excellent health, delivered a very suitable and characteristic address, from Joshua xxiii. 14. The devotional services were conducted by several ministers; after which about 250 partook of tea, and the interview was of a cordial and refreshing character.

**NORTHERN ASSOCIATION OF BAPTIST CHURCHES.**—The annual session of the Associated Churches of Northumberland, Durham, and Westmoreland, formed 1600, was held on the 6th and 8th of June, at North Shields. Messrs. Isaac Davis of Newcastle, and Stephen Joshua Davis of London, preached. Mr. J. D. Carrik was chosen moderator; and the questions of Church Rates and University Reform were severally introduced by Mr. Pottenger and Mr. James Potts; and petitions adopted for

abolishing the former, and throwing the latter open to all classes without reference to sect. Mr. H. A. Wilkinson was re-appointed secretary.

**MIDLAND ASSOCIATION.**—The Annual Meeting was held this year at Zion Chapel, New Hall Street, Birmingham, on Tuesday and Wednesday in Whitsun week. Sermons were delivered by brethren C. Vince, J. Mc Masters of Walsall, and Sissons of Stourbridge. Brother O'Neill was Moderator. The letters from the churches were read on the Tuesday afternoon. Part of the business agreed upon was—A Petition against Church Rates—a Committee for the immediate organization of a Society, for strengthening weak churches, and forming fresh stations in populous towns in the district—also a Committee for conference and sympathy with vacant churches. A very elaborate Circular Letter, "On the History of the Association, and the best means of promoting its efficiency," prepared by Mr. Stokes, was adopted.

**REMOVALS.**—Mr. C. H. Spurgeon of Waterbeach, to New Park-street, Southwark.—Mr. John Walcot of Bramley, near Leeds, to Sutton-in-Craven. Mr. W. received a beautiful purse of thirty guineas from his friends before his departure.

**THE LATE REV. DR. COX.**—A mural tablet, of chaste and elegant design, has been erected in Mark Street chapel, Hackney, in memory of the late Rev. Dr. Cox, for so many years pastor of the church assembling in that place. The tablet is without any other symbol or ornament than a lamp, emblematical of immortality, with which it is surmounted; and it bears the following inscription.—

IN LASTING MEMORY OF  
FRANCIS AUGUSTUS COX, D.D., J.L.D.,  
Born March 7, 1783; Died September 5, 1853.  
His Mortal Remains, Interred in the Adjoining  
Ground,

Await the Resurrection of the Just.

Converted in Childhood,

At the Age of 15 he entered Bristol College,

Graduating afterwards in Edinburgh University.

His Labours in the Christian Ministry,

Began in 1804 at Clipstone in Northamptonshire,  
Were in 1806 Transferred to Cambridge, and in 1811  
to Hackney.

In this Building,

Erected and Twice Enlarged during his Pastorate,

His Last Sermon was Preached, July 31, 1853.

Commanding in Person, Winning in Address,

Eloquent and Learned,

Blameless, Humble, Amiable, Devout,  
By Example Confirming whom he persuaded by  
Appeal,

He turned Many to Righteousness.

Prompt in Every Good Cause,

His Chief Delight was in Proclaiming the Gospel of  
the Grace of God:

Having Finished his Course,

He came to his Grave in a Full Age,

Like as a Shock of Corn Cometh in in his Season.

Honoured and Lauded by All,

Chiefly by them that have Erected this Tablet,

His Church and Congregation.

## RELIGIOUS.

**MAY MEETINGS—1854.**—We have already stated in our leader, that it would be impossible for us to give extended reports of all these, we therefore furnish the following brief view.

**CHURCH OF ENGLAND—Church Missionary Society.**—Income, £123,915 18s. 11d., being an advance of £2,983 15s. over the past year.

**Education Society,** formed by evangelical seceders from the National School Society. Receipts of first year £4,834.

**Irish Church Missions.**—Employs 1,028 agents. Income, £87,182.

**WESLEYAN MISSIONARY SOCIETY.**—Sir Edward Buxton, presided. Exeter Hall—full. Income, including a legacy of £10,000 from Mr. Thomas Marriot, £114,498 14s. 3d.—being £9,116 14s. 9d. in advance. Many handsome donations from Australia.

**INDEPENDENTS—Missionary Society.**—Income, from all sources, and for various objects, £70,781 7s. 6d.

**Home Mission.**—Income, £5,343 5s. 1d. Have 396 chapels and rooms for preaching and schools.

**Colonial Mission.**—Income, £7,112 12s. 8d. Reported that at Sydney £10,000 had been subscribed for erecting new places of worship.

**VARIOUS.—Chinese Evangelization Society.**—Income, £2,000 10s. Increase, £1,037. Distribute tracts and Gutzlaff's translation of holy scriptures. Sent out two agents; two more going. Employ six native colporters. Four native youths in training.

**Evangelical Continental Society.**—Income, £1,490 19s. 10d. Labours in France, Belgium, Italy, and Switzerland. Rev. B. W. Noel travelled and preached last year in north of England, and visited France on its behalf.

**British and Foreign School Society.**—Lord Ruesell presided. New schools 48, with 5,000 children. Male teacher students, 170—female, 171. Income, £15,183 9s. 2d.

**Voluntary School Association.**—Income, applied to the aid of schools refusing Government grants, £1,807 8s. 5d.

**Ragged School Union.**—Earl of Shaftesbury, chairman. Income, £9,858, including legacies, £4,250. Nearly 20,000 children now under christian instruction and discipline.

**Ragged Church and Chapel Union.**—A new Society. Income, £631 3s. 4d.

**Irish Evangelical Society.**—Income, £1,945 11s. 11d., including a legacy of John Broadley Wilson, Esq., of £450.

**Christian Instruction Society.**—1,600 friends engaged visiting 40,000 families. 570 persuaded to attend worship, and 1,221 children led to schools. Beside tracts lent, 50,000 given away. Open-air preaching has produced the best effects, but is now re-

strained by police regulations. Rooms are opened for worship and lectures.

*British and Foreign Sailors' Society.*—Income, about £3,000. Doing great good, physically, morally, and religiously, among these men.

*Country Town's Mission.*—An unsectarian Society for visiting the poor and the sick. Income £5,602 15s. 8d. Increase, £1041 4s. 11d.

*National Temperance Society.*—Vigorously pursuing its virtuous course with an income of only £1,178 18s.

*Liberation of Religion Society.*—Seems to be renewing its strength and activity. Income, £1,789 16s. 11d.

*The British and Foreign Anti-Slavery Society*, and the *Peace Society* gatherings were as well attended as ever; and the advocates of liberty and peace for all men, seem determined, notwithstanding adverse circumstances in the United States and Europe, not to

“Bate one jot of heart and hope.”

**MINISTERIAL TRAVELLERS.**—We are informed that the Rev. Messrs. Stoughton, Martin, and Edwards, having returned from their recent tour in Italy, have re-occupied their pulpits, to the great satisfaction of their respective churches. Drs. Raffles and Halley are on their way to Jerusalem. It is stated that Dr. Raffles has had a taste of the tyranny of the Papal dominions, in having been under duress for three days, because he wore a white hat, and had a pen-wiper which took the shape and colour of a revolutionary cockade! He was finally liberated, after his books and papers had all been examined, upon paying the expense of his imprisonment, including that of the guard who was stationed over him.

**THE BIBLE PRESENTED BY GEORGE FOX** to the Swarthmore meeting-house, near Ulverston, and long chained to the reading desk, is about to be restored to its place, after having for some time been in private hands. The Swarthmore meeting-house was the first place of worship erected by the Friends.

**THE MISSIONARY-SHIP “WILLIAMS.”**—A letter from the captain of the missionary-ship *John Williams*, received at the London Mission-house, reports a visit to Erromanga, in the New Hebrides. During the stay of the vessel off the island, the very man who levelled the fatal blow at the martyred missionary Williams came on board. He is now a learner of Christianity. The question was put to him why he killed the missionary? His reply was, “White man had been to the island, and had slain his brother and his sister: he feared this white man would do likewise, and so he killed him.” The island is now to a great extent reclaimed from heathenism by the labours of native evangelists.

**MISSION FRUIT AND STATISTICS.**—A correspondent of the New York Recorder writes as follows:—“In 1852 the Baptists of this state paid 29,000 dollars to Foreign Missions, and only 9,000 dollars for missions in the state. What did this 9,000 dollars accomplish? It called hundreds of children to our Sabbath schools. It organized seven new churches. It aided in building sixteen houses of worship. Six of the churches have been blessed with glorious revivals. Many Roman Catholics have been converted. Five converted Germans have commenced preparation for the ministry. Two, hundred and seventeen converts have been baptized. The divine blessing has rested on this stunted labour, and the results are glorious. Shame to us that we have done so little in so great a field! Praise to God, that he has done so much by such feeble means. But who can measure all the results of this labour? Baptists of New York, shall this State continue to be neglected? You love the Foreign Mission. May God help you to love it more! But the Foreign Mission will beg in harvest and have nothing, if its sluggish friends fail to cultivate and liberally sow the home-field. Mark this fact: During the nine years, our numbers have decreased 10,000; but the population of the State has rapidly increased. In ten years, the population of New York city has nearly doubled. You had twenty-one churches then, and only thirty-one now. But what is still more appalling, you had 8,018 communicants then, and you have only 8,351 now. Your increase for ten years is not 351, but the population of the city has increased 300,000.”

**PROTESTANTISM IN TURKEY.**—In 1830, Protestantism was unknown—not a Protestant clergyman was labouring in Constantinople, nor a Protestant sermon preached, nor a Protestant school established; in 1854 in the same city are nineteen such clergymen; twenty-six evangelical sermons are preached every Sabbath in different languages, and fourteen Protestant schools are established. Including the city, there are at this time in the Turkish empire, not less than sixty-five Protestant preachers; and though among them there are representatives of several different branches of the Protestant church, they are without exception labouring harmoniously for the same great object: and in more than fifty towns and villages of the empire, there are Protestant assemblies for Divine worship every Lord's-day.

**A REMARKABLE REVIVAL OF RELIGION** has recently taken place in Leeds—and among whom do our readers suppose? If they have not already heard they would not perhaps imagine that it has been among the Puseyites—parsons and people. We have but just heard of it, and have been promised the facts for our next.

## GENERAL.

AT A RECENT MEETING IN LIVERPOOL, the Rev. Dr. McNeile told a story, with great glee, of the visit of a reverend inspector to his school. The inspector, anticipating King John would be named, asked one of the lads who was the worst king that had ever reigned in England. The answer was—"James the Second." The inspector venturing no farther in this direction, turned to another child, and repeated the question. "Henry the Eighth" was now the answer. The reverend querist put the question—"Why?" "Because he wrote a book in favour of Popery." A girl was next tried; and her reply was a question:—"May I say Mary?" "No she must name a king." One of the boys spoke up, and said—"John." "Right," cried the inspector: "he was the worst—and why?" "Because, sir," the lad made answer, "he put down his crown at the feet of the Pope." The inspector, finding that there was no escape from Popery, gave it up. Dr. McNeile is said to have told the story "in proof of the impossibility of giving historical teaching without religion."

PAPER.—The proprietors of a leading metropolitan journal offer to pay any person who shall first succeed in inventing or discovering the means of using a cheap substitute for the cotton and linen materials now used by papermakers the sum of £1,000. We trust the appeal may be successful. There is a great scarcity of paper at the present time. Stationers are at their wits' end to supply orders, and newspaper proprietors in a state of apprehension at the enhanced value of an article which has risen nearly 25 per cent.

IN THE CHURCH-RATE DEBATE Mr. W. Biggs, M.P., said, "that on one occasion he was dining at the house of a friend with the Chief Magistrate of Leicester, when the constable brought his worship twelve warrants to sign for non-payment of Church-rates, among which was one against the host; and the Chief Magistrate was actually obliged to sign a warrant for seizing the goods and chattels of the gentleman of whose hospitality he was partaking."

MR. PETO, M.P., is about to present a most elaborate and beautifully designed stained glass window to the king of Denmark, intended for the altar window of the chapel royal at Fredericksburg.

A LUMP OF PURE GOLD, weighing twenty-seven pounds, has been found at California by a poor Italian, who, the day before, begged a dollar to purchase a breakfast.

AMONGST THE MAY MEETINGS may now be reckoned; that of the Anti-Tobacco Society, which has just held a meeting.

JAPAN.—Commodore Perry, of the United States squadron, has succeeded, it is reported, in opening Japan. A treaty has been signed fixing on the ports to be visited by the flags of all nations.

CHURCH RATES.—Mr. Packe, M.P. for South Leicestershire, has withdrawn his bill—not without grumbling.

BIRMINGHAM.—The New Station is now opened. Its roof covers four acres and a half—two and a half acres of which are of glass.

## REVIEW OF THE PAST MONTH.

Saturday June 24.

AT HOME.—The chief event of the month has been the opening of the New Crystal Palace at Sydenham, on the 10th of June, by her Majesty—the Queen—attended by the Prince Consort and the young king of Portugal and his brother. Multitudes crowded the place, the Archbishop of Canterbury read a suitable prayer, and the formalities of the occasion were splendid, especially the musical performances. We regret to hear that this magnificent erection is to have the character of a beer-shop, for beer is "to be sold on the premises." We "calculate" that the Directors will lose more than they gain by such an arrangement—Parliament continues its labours—the Church-rate abolition Bill of Sir W. Clay, was rejected on the second reading, and the Oxford University is to be open for Dissenters to matriculate but not to take degrees.

ABROAD.—We cannot be expected to furnish details of the war which is now raging in right earnest, but we mention a few facts. The last news which has reached us is that the Russians not being able to take Silistria, have raised the siege and retreated from before it with great loss. The French and English are concentrating their forces at Shumla, in support of Omar Pacha. Austria has sent its ultimatum to Russia, and, it is expected, has ere this, declared War. The Russian army in Georgia is apparently in a critical position, the forts of Russia on the Black sea having been demolished, and her ships not daring to leave Sebastopol for their relief. Admiral Napier is also blockading all the ports of Russia in the Baltic. Greece is occupied by French and English troops, and the king has been compelled to change his Government. So at this time, the aggressor appears to be losing ground. Lord Lyndhurst has delivered another of his very remarkable speeches in the House of Lords in which he depletes the conduct of Russia as villainous and deceitful in the extreme. Lord Clarendon confirmed his remarks; but Lord Aberdeen endeavoured to weaken their force.

## Marrriages.

May 17, at Bloomsbury chapel, by Mr. W. Brock, Mr. Thomas Kennedy, nephew of Thomas Kennedy, Esq., late Provost of Dumfries, to Isabella Muir, widow of the late Andrew Muir, Esq., of Greenock, and eldest daughter of Mr. Ebenezer Fox, of 50, old Compton-street, Soho.

May 29th, at the baptist chapel, Chester-street, Wrexham, by Mr. T. Brooks, Mr. Samuel Roberts, of Brymbo, to Mrs. Margaret Jones, of Bwlch Gwyn.

June 3rd, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. John Dagle, to Miss F. C. Drake.

June 5, at the baptist chapel, Castle Donington, Mr. T. Large, to Miss M. Hackett.

June 5, at the baptist chapel, Tewkesbury, by Mr. T. Wilkinson, assisted by the brother of the bridegroom, Mr. L. May, late

missionary in Jamaica, Mr. Henry May, of Bristol, to Sarah, eldest daughter of Mr. W. Knight, deacon of the baptist church, Tewkesbury.

June 6th, at Eagle-street chapel, Holborn, by licence, by Mr. Francis Wills, Mr. Lucas Charles King, of Great Russell-street, Bloomsbury, to Miss Mary Cooper, of Russell-square.

June 8, at the baptist chapel, Salendine Nook, by Mr. Stock, Mr. James Sykes, of Lindley, to Mrs. Holroyd.

June 12, at the General Baptist chapel, Beeston, Notts., by Mr. H. Pike, Mr. T. Newstead, to Miss L. Cross; and on the 14th, Mr. T. Walker, to Miss E. Hutchinson.

June 30, at the General Baptist chapel, Mansfield-road, Nottingham, by Mr. Syme, Mr. T. Roper, to Miss M. Streets.

## Deaths.

April 28, at Newcastle-on-Tyne, aged 70, Mrs. Ivison, widow of the late Mr. Richard Ivison, a member of the baptist church, Bewick-street.

May 20th, in her 15th year, Anna, second daughter of the Rev. Robert Johnston, baptist minister, Irvine, Ayrshire.

May 24th, at Castleacre, Norfolk, aged 30, Mr. Samuel Dent, a consistent and beloved member of the General Baptist church in that village. He was brought to Christ under a sermon by our pastor, Mr. Stutterd. His conduct was becoming the gospel, and after a long affliction he fell asleep in Jesus.

May 24, at Nottingham, aged 41, Mr. George Moore, formerly of Castle Donington, and for many years a worthy and much-esteemed member of the General Baptist church in that place.

May 25th, at Bideford, in her 82nd year, Mary Arthur, the mother of Mr. Benjamin Arthur, baptist minister. She was the eldest daughter of the Rev. Christopher Abel, Brockham, near Dorking. Brought to a knowledge of the truth in early life, she was an ornament to her profession. Her clear views of divine truth, her steady faith in Christ for life and salvation, and her uniform upright conduct and conversation for so many years, gave substantial proof that she was born again of the Spirit of God. Her passage to the grave was

gradual and easy. Her death was indeed a falling asleep in Jesus. No racking pain, but a gentle slumber marked the transition from earth to heaven. Her mortal remains were interred in the silent tomb in the presence of a large multitude.

May 27th, in the 35th year of her age, Anne, the beloved wife of Mr. Thomas Viccars, De Montford Square, Leicester. Mrs. V. was a member of the baptist church, Belvoir Street.

June 3rd, at Maxwellton, Paisley, John Edwin Bannister, aged 18, eldest son of Dr. Bannister, formerly baptist minister at Coventry. Throughout his long and painful illness he furnished a beautiful illustration of the sustaining power of religion. His mind was kept in perfect peace; the fear of death was wholly taken away, and he died "rejoicing in hope of the glory of God."

June 6, Mr. William Henry Burton, aged 30, formerly a member of the baptist church, Dover-street, Leicester, and many years printer of the General Baptist Repository.

June 10, aged 84, Sarah, wife of Thomas Ward, of Sibley, gentleman. Mrs. W. was for many years a lover of the gospel, but was not baptized until late in life, when she joined the baptist church meeting at Rothley and Sibley, near Leicester. She was an amiable christian lady, of a meek and quiet spirit, and was much beloved.

THE

# BAPTIST REPORTER.

AUGUST, 1854.

## SPIRIT OF THE LONDON MAY MEETINGS—1854.

[We now conclude our notices of these annual assemblages. It would have been impossible for us, with our confined space, to do full justice to all the societies or the speakers. We, therefore, selected those which were the most important, and gave a summary of the rest. The Bible, Tract, and Sunday School Societies, being catholic in their character, and favourites with the christian public, have been preferred. The first we have given, and the other two will now be noticed. We began with the meetings of one section of the baptist body, usually called "Particular;" and next month we shall conclude with those of the other section, usually called the "General."]

### RELIGIOUS TRACT SOCIETY.

**IMPORTANCE OF RELIGIOUS PUBLICATIONS.** *Samuel Morton Peto, Esq., M.P., Chairman.*—It is a most cheering reflection to a christian mind, that there is nothing in which evangelical christians differ, which for a moment prevents their thorough union in making known the common salvation in Jesus Christ—and in the Religious Tract Society we have a practical Evangelical Alliance in which we can associate together, forgetting our minor differences, and rejoicing in the great and glorious truths in which we all agree. If christians of all denominations have laboured for the last fifty years to educate the national mind, how pressing is the necessity, now that we have created that demand—that power—that we should give it that wholesome nutriment which shall prevent it becoming a curse instead of a blessing. I am quite sure of this—and if the christian church does not supply those wants, the most deleterious literature will take the place of that which it is our duty to supply, and without which the popular mind must become, as I said just now, a source of injury rather than a blessing. Now, what do we find here to be the

fact? It is difficult to ascertain the number of injurious publications which are weekly sent forth in this country; but, from the best information that can be obtained, I believe that they approach, if not exceed, the number of 400,000 weekly, and are sent forth at the price of about a penny or three half-pence each, giving, as a total issue per annum, something like 20,800,000. Besides this large amount, we must also take into account the supply brought from France, of a character to which I cannot even refer in the present assembly, but the injurious tendency of which, I am quite sure, you will all agree with me, is to be most deeply lamented. If such is actually the condition of the supply of this injurious literature, let us, for a moment, turn to what this Society is doing to counteract it. We find that, during the last year, it has issued about twenty-two and a half millions of publications. What a blessing to reflect that such an amount of agency can be employed, and how large must be the claims of that Society which must so commend itself to God and man! Mr. P. then referred to the grants of publications made by the Society during the past year—400,000



to soldiers and sailors, and 366,000 to emigrants, and concluded thus:—We all know it is said that a nation cannot be raised to a higher level than its gods; neither can a nation be raised to a higher level than its literature. If you allow your industrial classes to be permeated by pernicious literature, what will be the consequence? They cannot be good workmen, good citizens, or good christians. You are doing good, and advancing the safety and welfare of the State in every tract you give—in the circulation of every book of a religious character—because you permeate the mind with those principles that make good citizens, and thus give a strength and solidity to your country which nothing else can impart.

**THE TRACTARIANS.** *Thos. Chambers, Esq., M.P.*—He never expected to see their Chairman presiding with so much satisfaction, nor did he ever expect to rise with so much satisfaction to propose the first Resolution at a meeting of tractarians! But that was not a meeting of Tractarians in Belgravia—the atmosphere was very different; it was pure and wholesome, and he found, though it was a meeting of tractarians, that he could breathe freely and speak freely upon the subjects which had been brought before the meeting in the very admirable Report which had just been read. He hoped that this war, so reluctantly undertaken and pursued, might be overruled, by the highest Power and Wisdom, for the accomplishment of a great purpose; and that the people of this country would find their truest revenge over the foes who had made an aggression upon our Allies, not in destroying their ships and their fleets—not in bombarding their ports and their towns—not in destroying the innocent inhabitants of those opposing countries—but in circulating among them those principles which, when they are once developed, would put an end, even in Russia itself, to a system of grievous cruelty and superstitious idolatry, more degrading even than that which had its centre in old Rome. Sixteen tracts of the Religi-

ous Tract Society had been re-published in Russia at the expense of Great Britain, for the purpose of enlightening the darkness and correcting the errors of its mighty population. While, in “another place,” as they were accustomed to say, they were voting away not less than £6,000,000 at a time for this war, it was a comfort for him to remember that there was a religious tract in the pocket of every soldier, and that vast numbers besides had been sent forth with their armies.

**THE COMING CONFLICT.** *Dr. Winslow.*—I cannot but admit, with most of my brethren, that a dark cloud is gathering over the continental nations of Europe. It behoves us in that awful crisis of the world's history, to be on our watch-tower—to be faithful to our liege Lord—to inquire of Him what he will have us to do. It behoves each christian to desire to know what work the Lord would have him do in the great battle that is to be fought between truth and error. I fear not for my country if England is faithful to Truth, faithful to her Protestantism, and faithful to her Lord and Master. But if we go forth in our vain-glory, if we put our strength wholly in our armies, and our confidence in the heroism of man, God, I believe, will frown upon us, and teach us that He will have no nation, and especially this nation, to glory in the wisdom and might of men. Our confidence must be in God; our hold must be upon his gospel; our ardent prayer must be for the Holy Spirit's influence, and we must keep the eye of faith on God's bow in England's cloud, and never move our eyes from his promise, that if we are faithful to him, his truth, his interests, he will go forth with our armies, he will stay an unnecessary shedding of blood, he will bring along peace among all nations, and England shall again rejoice that God has made her instrumental in maintaining the balance of the nations of the earth, and of knitting those nations into one common brotherhood.

**THE PULPIT AND THE PRESS.** *Dr. Archer.*—The press had now an un-

exampled power, either for good or evil, in this country. He was not prepared, indeed, to give his assent to the statement, that the power of the pulpit has passed away, and that the priesthood of the press are to take the place of the ministers of the gospel. Mr. Theodore Parker, and others of a like spirit, who did not profess to say anything against Christianity, simply wanted to get people to assent to the statement that the pulpit and the Bible did much good at one particular time, but that they are now supplanted by other more powerful and more suitable influences; that these things belonged to antiquity—to the age of the dwarfs—but that they do not belong to us. Mr. Parker was, no doubt, a giant in his own opinion; but there was, happily, little doubt that he had got almost a monopoly of it to himself. The press, however, was a great power—and he would not wish to make it otherwise, even if he could. The man who, in the present day, should attempt to gag the press, or manacle the hands of public writers, would find that he had undertaken a task which he was wholly unable to accomplish. The object to be sought for, therefore, must be to sanctify the press. Two streams were rushing on, the one stream starts from the fountain of science and imagination, and the other from “the brook that flows fast by the oracle of God,” and they would flow on side by side until the time arrived when the waters of both streams would mingle; but the wood of the Cross being thrown in would effectually heal all its deleterious influences, and sanctify, vivify, and bless. The object of the Tract Society is to employ the power of the Press against what is bad, and in favour of what is good. We did not require a literature written according to the spirit of the times, in the sense in which that observation was intended. One reason why Byron is losing his hold upon the popular mind, and why Cowper, sparkling with fearless Saxon and manly English, continues to delight and instruct, is this, that Cowper did not write

for the time in which he lived, but wrote for all time, and wrote for eternity. Everybody now was trying to write, and, he was sorry to say, to preach, too, in some cases, in what they call the intense-school style—very unintelligible, very elaborate, very mystical, and often exhibiting the froth of the oracle, without the inspiration. Now, what is required in tracts is this—that they be written in a simple, manly English tone and feeling; in a style which would exist long after the Carlyle, and Emerson, and Theodore Parker styles had passed away and been forgotten; shining forth in its pure simplicity, sparkling as dew drops in the beams of the morning.

A CLERGYMAN'S TESTIMONY. *Rev. J. C. Miller, of Birmingham.*—Certainly, without exception, every minister of religion throughout the country, whether of the Establishment or among the Nonconformists, was much indebted to the Religious Tract Society. They might feel confidence that the spirit and principles of its publications were sound. He was thankful to say, the Christian Knowledge Society had greatly improved during the last few years, and that many most admirable tracts were issued from its press; but, at the same time, he was bound honestly to confess, that he never did circulate its tracts without, in the first instance, making himself acquainted with its contents. He did not feel the necessity of doing so when about to distribute the publications of the Religious Tract Society. To have any confidence in men who could look with approval upon the mutilation of the “Pilgrim's Progress,” he should consider to be a reproach and a blot.

CHINA.—*Hon. and Rev. B. W. Noel*, referred at considerable length to many of the facts connected with the insurgent movement which is now going on in the Chinese empire, and set forth the hopeful indications which they gave that the millions of that vast region of the earth were about to be converted to Christ. Under these circumstances he urged upon the christians of England the duty of

doing all in their power, by subscribing for the circulation of tracts and copies of the Sacred Scriptures, to aid in the work which had been so marvellously and yet so hopefully begun.

SUNDAY SCHOOL UNION.

FIFTY YEARS.—*John Cheetham, Esq., M.P., Chairman.*—We are met at the close of the first fifty years of the existence of your Society. Fifty years is a very lengthened period in the history of an individual. It is, perhaps, not to be considered so long in the history of nations, nor of those christian institutions which, like yours, will descend to bless a number of succeeding generations; but yet it is a period sufficiently long to call upon every reflecting teacher to look back, and consider the way in which this Institution has been led. It is a period sufficient in events of striking magnitude—events never before equalled in any other fifty years of history: it is a period sufficient to call upon each of us to look back upon the responsibilities we have undertaken, upon the professions we have made, and to ask ourselves whether, in that lengthened period, we have achieved our great object, and the result expected from our efforts. There is one object worthy of remark in connection with our review of fifty years: that in every part of our community, whether you look at it as a politician, statesman, merchant, manufacturer, or a christian, you will perceive it to be distinguished by efforts of greater activity, physical and mental, than ever before distinguished the people of any land. You have had, during that time, new countries peopled and trod by Englishmen; you have had continents opening in different parts of the world; and you have had also unexampled success in christian efforts, in philanthropy and benevolence, never before equalled in the history of the christian church.

TEACHERS FROM THE RICHER CLASSES.—*Mr. Alderman Wire, Sheriff of London.*—This country would never maintain its high position

merely by great armies, great wealth, or the extension of commerce; but by the spirit of devotion, and earnest desire, combined with zealous effort, to extend the religion of Jesus Christ. The teachers are nearly all selected from the poorer and middle classes of the people. Where are the rich people, he would ask, their sons and their daughters? Do they count it, as they ought, their highest honour and their greatest pleasure to sit down with their poorer brethren in the sabbath schools of the country? Young ladies and young gentlemen might be assured of this, that, whatever the honour to which they aspired, their greatest honour would be to emulate the position of instructors of the poor—the teachers of those who have not had the same advantages as themselves. If there was a greater amalgamation of the rich and poor in the Sunday school, depend upon it, that the work of evangelisation would proceed with more success, and the present race of teachers would be encouraged to go on in their work with more earnestness than ever. Ought the ministers, he would ask, not to preach to those who are rich in worldly goods, and tell them that they should also be rich in good works? Will they not lead out the young ladies and the young gentlemen of their respective congregations, and take them into the school-room on the sabbath day, and shew them the hardy sons and daughters of toil, nobly employed in the religious training of the rising race, that they may be induced to imitate so excellent and praiseworthy an example. He knew that these remarks were not popular, but, as a Sunday school teacher himself, he had felt the necessity of speaking as he had done. He believed that he could effect twice the amount of good in his own neighbourhood, if he had in the school as teachers a few of the richer—he would not say better—class of people. Because, after all, wealth has its influence, and the poorer people were found to be ever willing to follow with much readiness the example set them by their more wealthy

brethren. The young ladies need not be at all afraid of losing their delicacy, or young gentlemen their gentleness, by attendance at the sabbath school. He looked upon the sabbath schools of the country as the bulwarks of truth and order. The grandeur of the results of sabbath school teaching threw all similar efforts into utter insignificance; and this, just because every thing else had been placed in a secondary position to the conversion of the souls of the children. England, as a nation, had long occupied a proud position among the nations—a fact which seemed to indicate, in the clearest manner possible, that the power and influence which we possess has been bestowed upon us that we may diligently use it for the evangelisation and restoration of the world.

**IMPORTANCE OF THE WORK.—***Rev. N. Haycroft, Bristol.*—He had said that the work of the sabbath school teacher was an exceedingly important one. The main object sought for by the pious teacher was conversion to God. Let only one child be converted, and who could tell where the blessing would terminate. A book purchased of a travelling pedlar by his father led to the conversion of Richard Baxter; the “*Saint’s Rest*” was the means of the conversion of Philip Doddridge; the “*Rise and Progress*” was the means of the conversion of William Wilborforce; the “*Practical View*” led to the conversion of Dr. Chalmers and of Leigh Richmond; and the “*Dairyman’s Daughter*” had been the means of the conversion of thousands. Mr. H. proceeded at some length, and amidst great applause, to examine and denounce what he regarded as the mock philanthropy of the time, as exhibited in the works of Dickens, Thackeray, and other writers of that school. Under a seeming regard for Christianity, those men generally, and Mr. Dickens especially, were aiming a blow at the real Christianity of the people.

**TWENTY YEARS AGO.—***Edward Corderoy, Esq.*—Twenty years ago there was scarcely any method or

system in the sabbath schools; now there is everything almost prepared for the work: twenty years ago there were but six thousand schools, and now there are about twenty-four thousand throughout England and Wales; twenty years ago you had but a million of scholars, now you have two millions and a half; twenty years ago the teachers were but a handful, and now “the young guard” of England is upwards of three hundred thousand.

**THE TEACHER’S WORK.—***Rev. Isaac Vaughan.*—One particular feature of the Sunday school teacher’s work was that it was a voluntary service, and therefore there was associated with it an energy and a sweetness all its own. Then, it was an intellectual work, calling for the exercise of thought in all its departments. It was a work which led out the natural faculties and sympathies of the human soul. But he did not regard these attributes as constituting the strength, the beauty, nor the vitality of the system. He believed that its strength consisted in the fact, that Sunday school teaching was based on christian principles, that the doctrines it taught were the doctrines of grace, and the precepts it inculcated were the precepts of holiness; the hope it inspired entered within the veil, and the aspirations which it induced were directed to God, to glory, and to eternal life.

**NON-ATTENDANCE OF SCHOLARS AT WORSHIP.—***Rev. J. Corbin.*—The great evil was, that so large a number of persons who had been to the Sunday school, after they got through the schools, did not attend public worship. His decided impression was, that one reason of the falling off in attendance at a place of worship by those who had been Sunday scholars, was because they, as ministers, had not sufficiently studied adaptation in the ministrations of the pulpit to meet the tastes and feelings of young persons of that description. The fact was proclaimed all over the kingdom, that the pulpit was not powerful with the masses. If, however, by that declaration was meant,

that the pulpit had lost the power it once possessed, then, he thought, that statement was not true. He believed there never was a time, in the history of these kingdoms, in which there was a greater number of efficient ministers, and in which a greater number of the working classes attended their ministrations. A something like intelligence had grown up with them in the Sunday school, and they acquired information about history, manners and customs of other nations, modern discovery of ancient wonders, and things of that sort; and it was altogether erroneous to think, that, having excited a taste for such things, they were not, at the same time, bound to gratify it. If it were not gratified by the minister, the multitude would seek to gratify it by attendance upon lectures of a questionable character, social addresses, and halls of science. He thought it would be well, without coming down from the high position they held as ministers of the gospel, to occasionally introduce and bring these subjects be-

fore the people from the pulpit itself, and having got their ear, the heart might be awakened, and the soul convinced of sin. Another thing that might be insisted upon from the pulpit was what might be termed the ethics of social life. Dr. Doddridge used, every year, to recommend his people, from the pulpit, to make their wills—at least those who had anything to leave—and a few sentences on the subject of prudence would be always profitable to the working classes. Again, matters of cleanliness and a pure atmosphere might be touched upon. Such things, he believed, had a direct bearing upon the christianity and comfort of that class of people, and might be justifiably interwoven with the preaching of the gospel, without lowering the great topics of religion and redemption by the blood of Christ. Yes! might the day never dawn upon our land that should see any other theme substituted for that great object of the ministry, and might none other ever satisfy the ministry itself!

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## Spiritual Cabinet.

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FROM STEPHEN CHARNOCK.

LET US SEE HERE THE EVIL OF SIN. Nothing more fit to show the baseness of sin, and the greatness of the misery by it, than the satisfaction due for it: as the greatness of a distemper is seen by the force of the medicine, and the value of the commodity by the greatness of the price it cost. The sufferings of Christ express the evil of sin, far above the severest judgments upon any creature, both in regard of the greatness of the person, and the bitterness of the suffering. The dying groans of Christ show the horrible nature of sin in the eye of God; as he was greater than the world, so his sufferings declare sin to be the greatest evil in the world. How evil is that sin that must make Christ bleed to cure it! To see the Son

of God hauled to death for sin, is the greatest piece of justice that ever God executed. The earth trembled under the weight of God's wrath when he punished Christ, and the heavens were dark, as though they were shut to him, and he cries and groans, and no relief appears; nothing but sin was the procuring meritorious cause of this. The Son of God was slain by the sin of the lapsed creature: had there been any other way to expiate so great an evil, had it stood with the honour of God, who is inclined to pardon, to remit sin without a compensation by death, we cannot think he would have consented that his Son should undergo so great a suffering. Not all the powers in heaven and earth could bring us into favour again, without the death

of some great sacrifice to preserve the honour of God's veracity and justice; not the gracious interposition of Christ, without becoming mortal, and drinking in the vials of wrath, could allay Divine justice; not his intercessions, without enduring the strokes due to us, could remove the misery of the fallen creature. All the holiness of Christ's life, his innocence and good works, did not redeem us without death. It was by this he made an atonement for our sins, satisfied the justice of his Father, and recovered us from a spiritual and inevitable death.

HOW GREAT WERE OUR CRIMES, that could not be wiped off by the works of a pure creature, or the holiness of Christ's life, but required the effusion of the blood of the Son of God for the discharge of them! Christ in his dying was dealt with by God as a sinner, as one standing in our stead, otherwise he could not have been subject to death. For he had no sin of his own, and "death is the wages of sin." Rom. vi. 23. It had not consisted with the goodness and righteousness of God as creator, to afflict any creature without a cause, nor with his infinite love to his Son, to bruise him for nothing. Some moral evil must therefore be the cause; for no physical evil is inflicted without some moral evil preceding: death being a punishment, supposeth a fault. Christ having no crime of his own, must then be a sufferer for ours. Our sins were laid upon him (Isa. liii. 6), or transferred upon him. We see, then, how hateful sin is to God; and, therefore, it should be abominable to us. We should view sin in the sufferings of the Redeemer, and then think it amiable if we can! Shall we then nourish sin in our hearts? This is to make much of the nails that pierced his hands, and the thorns that pricked his head; and make his dying groans the matter of our pleasure. It is to pull down a Christ that hath suffered to suffer again; a Christ that is raised, and ascended, sitting at the right hand of God, again to the earth; to lift him

upon another cross, and overwhelm him in a second grave. Our hearts should break at the consideration of the necessity of his death. We should open the heart of our sins by repentance, as the heart of Christ was opened by the spear.

THE WRONG DONE TO GOD BY SIN, is of a higher degree than to be compensated by all the good works of creatures, though of the highest elevation. Is the repentance of any soul so perfect, as to be able to answer the punishment the justice of God requires in the law? And what if the grace of God help us in our repentance? It cannot be concluded from thence that our pardon is formally procured by repentance, but that we are disposed by it to receive and value a pardon. It is not congruous to the wisdom and righteousness of God to bestow pardons upon obstinate rebels. Repentance is no where said to expiate sin: a "broken heart is called a sacrifice," (Psal. li. 17.) but not a propitiatory one. David's sin was expiated before he penned that Psalm. 2 Sam. xii. 13. Though a man could weep as many tears as there are drops of water contained in the ocean; send up as many volleys of prayers as there have been groans issuing from any creature since the foundation of the world; though he could bleed as many drops of blood from his heart, as have been poured out from the veins of sacrificed beasts both in Judea and all other parts of the world; though he were able, and did actually bestow in charity all the metals in the mines of Peru, yet could not this absolve him from the least guilt, nor cleanse him from the least filth, nor procure the pardon of the least crime, by any intrinsic value in the acts themselves; the very acts, as well as the persons, might fall under the censure of consuming justice. The death of Christ only procures us life. The blood of Christ only doth quench that just fire sin had kindled against us.

SACRIFICES BEGAN EARLY; Abel is the first we plainly read of. Gen. iv. 4. He brought of the first-lings

of his flock, and Cain brought of the fruit of the ground, an offering to the Lord. They may not be out of the way, who think that there was a crime in the matter of Cain's sacrifice, it not being a bloody one. No doubt but he had seen his father offer to God the fruits of the earth, as well as the bodies of beasts, and might think that the offering of those fruits of the ground, the tilling whereof was his proper employment, was sufficient; that there was no need of blood for the expiation of his sin. He seems to stand upon his own righteousness, and offer only what was an acknow-

ledgment of God's dominion and lordship over the world; as if he had been only his creature, and not an offending creature. It was not inconsistent with a state of innocence for man to make such acknowledgments to God, as the Lord of the creation, and the benefactor of man. But after the fall there was not only the dominion of God, but his justice, to be acknowledged, which was best signified in a way that might represent to man the demerit of his offence, and the justice due to him, which could not be by the offering of fruits, but by the shedding of blood, without which there is no remission.

## Poetry.

### "AN ANGEL IN THE WAY."

"FAIR the downward path is spread,  
Love and light thy coming greet.  
Fruit is blushing o'er thy head,  
Flowers are springing 'neath thy feet.  
Mirth and Sin, with tossing hands,  
Wave thee on, a willing prey:  
Yet an instant pause—there stands  
An angel in the way.

Heed the heavenly warning; know  
Fairest flowers the feet may trip;  
Fruits, that like the sunset glow,  
Turn to ashes on the lip;

Though the joys be wild and free,  
Though the paths be pleasant, stay!  
Even mortal eye can see  
An angel in the way.

Wilt thou drown in worldly pleasure,  
Wilt thou have, like him of old,  
Length of days and store of treasure,  
Wisdom, glory, power, and gold?  
Life and limb, shall sickness waste,  
Want shall grind thee day by day,  
Still to win thee, God hath placed  
An angel in the way."

*Fraser's Magazine.*

G. W. M.

### IN MEMORY OF A BELOVED SISTER,

WHO DIED IN JESUS, OCT. 2, 1853.

THE GRASSY turf covers thy lowly bed,  
A quiet, peaceful spot, where rests the dead,  
Until the glorious resurrection morn  
Shall o'er the world in solemn grandeur dawn.

Oh! could thy spirit visit us again,  
Or cast a glance upon this world of pain;  
Could'st thou communion hold with mortal clay,  
Yet still inhabit realms of endless day—

What visions bright would pass before our eyes,  
And forms unknown beneath these lower skies,  
All glorious, and pure as heaven's own light;  
Our feeble senses scarce could bear the sight.

What tidings would'st thou bring from yon bright land  
Where saints before the golden altar stand,  
And cast their crowns before their Saviour's feet,  
And him with everlasting honours greet.

Oh! could our souls to heaven be taught to rise,  
And view the glories of those upper skies,  
No more should we desire earth's fleeting fame,  
But triumph in the Saviour's glorious name.

How should we then with fervent patient zeal  
Seek for that glory heaven will yet reveal,  
Where anthems high, from golden harps resound,  
And through eternity their joys abound.

*Helmdon.*

MARY.

## Reviews.

*Short Arguments about the Millennium; or, Plain Proofs for Plain Christians, that the coming of Christ will not be Pre-millennial; that his reign on earth will not be Personal. A Book for the Times. By Benjamin Charles Young, Minister at the Darkhouse Chapel, Coseley, near Bilston, Staffordshire. London: Houlston and Stoneman. Leeds: Heaton and Son.*

WE are much pleased with this small treatise; and trust its circulation will have influence in checking unfounded, because unscriptural, theories on the second advent of our blessed Lord, "whom the heavens must receive until the times of restitution of all things."

The book is neatly printed on good paper; but the price is not given, or we would have told it, as doing so now is not an advertisement. Mr. Y. divides his theme into nineteen short chapters, each of which is prefaced by a suitable text. We observe that he uses italics for emphasis in quoting from the bible, which is rather inconvenient, as the italics of the holy scriptures are used, not for emphasis, but to fill up the sense; and so in his quotations, if copied literally, we might have two sets of italics. We think it would be preferable for quotations from the bible to be given literally, leaving the reader to discover the emphasis from the use which the writer is making of the text quoted. With respect to bible italics, we wish some of them were anywhere else than where they are; for in some cases they weaken the force of the Divine word.

*Christian Solicitude for the Salvation of Men. A Lesson from Esther. By the Rev. Morgan Lloyd. London: Snow. 4d.*

FROM Esther viii. 6, Mr. Lloyd has framed a neat and pointed discourse on the solemn responsibility which devolves upon christians to seek the salvation of their fellow-men; and certainly some christians need to have their pure minds stirred up by way of remembrance, for they are sadly remiss; scarcely ever perhaps saying a word that would lead those with whom they come in contact to serious reflection; never taking the anxious inquirer by the hand and leading him to Christ.

*The Duty of Christians in Relation to War. A Pastoral Letter. By B. Evans. London: Houlston and Stoneman. Leeds: Heaton & Son.*

WE cordially welcome every attempt to repress the spirit of war. Mr. Evans is known to our readers as pastor of the baptist church in Scarbro', and he is only acting in consistency with his office as a minister of the Prince of Peace in publishing this pastoral letter. He says:—

"Believing war to be an unmixed evil, we should treat it as such. At all times, and by all means, from the pulpit and the press, in the gatherings of our fellow citizens, in the private circle, in the training of our rising youth, and in our family, we should aim at the eradication of those principles and feelings which more or less sustain this course of our common humanity, and at the advancement of those only which will bring, 'Glory to God in the highest, on earth peace, and good will to men.'"

*A Ritual of Marriage and Burial Services for the Use of Dissenting Ministers. By the Rev. H. W. Stenbridge. London: Houlston & Stoneman. Taunton: Barnicoll. 1s.*

A "Ritual" for the use of Dissenting Ministers may sound oddly on the ears of some old-fashioned non-cons and separatists. However, as "marriages may now be solemnized" in dissenting chapels, and as dissenting ministers now share the right of burial in public cemeteries with the established clergy, some of them may feel it desirable to adopt forms of some kind, and if they do, we have not seen better than these. For our part, both as regards marriages and burials, we do not hold altogether with the customs that have, some of them recently, obtained amongst us. We smell something of priestcraft in them! Christ yet sends forth his ministers not so much "to baptize," or bury, or marry, as to preach the gospel.

*The Sunday at Home. London: Religious Tract Society. Part 2.—5d.*

ON the appearance of Part 1 of this periodical we were somewhat disappointed. We had received an impression that it was designed to supply spiritual food for pious persons, prevented by indisposition or other causes from attending public worship. It seems we



were mistaken. The "Sunday at Home" is got up in the same style as the "Leisure Hour," but the subjects are more decidedly religious. We hail every such attempt to supplant the numerous vicious publications which, to our disgrace and injury as a nation, have done so much of late years to corrupt the public morals.

*Twelve Letters on Transubstantiation: containing Two Challenges to the Rev. Dr. Cahill; as well as a Critique on the Sermon delivered by him in Coleraine, on the 26th of May, 1853. By James C. L. Carson, M. D. Third Thousand. London: Houlston and Stoneman. 6d.*

CONTROVERSIAL skill seems to have descended from "sire to son" in the Carson family. In these letters of the son we have not only the logical acumen of the father, but the same firm adherence to truth, and fearless exposure of error, which was displayed by his honoured parent. Those of our friends who wish to possess, in a condensed form, the

main arguments from reason and scripture against this monstrous dogma of popery, may find them in this cheap pamphlet.

*The Burning Ship; or, Perils by Sea and Land: a Narrative of the Loss of the brig Australia by fire, on her voyage from Leith to Sydney. With an account of the Sufferings, Religious Exercises, and final rescue of the Crew and Passengers. Edited by the Rev. James R. M'Gavin, Dundee. Second Edition. London: John Snow. 8d.*

OF all the calamities which can befall a company of adventurers on the ocean, perhaps none is more dreaded than the firing of the vessel, which is their only refuge from death in the deeps. This is one of those thrilling narrations of alarm, peril, and escape, which, Mr. M'G. tells us, he has compiled from papers placed in his hands by the captain of the vessel, who drew up a statement of the facts immediately after the awful event took place. Suitable religious remarks and reflections are introduced.

## Correspondence.

### "STRICT COMMUNION AMONG THE GENERAL BAPTISTS."

*To the Editor of the Baptist Reporter.*

DEAR SIR,—Do you see the *Patriot*? Here is a nice letter about the General Baptists from an "Independent," who evidently thanks God most self-complacently that he is not as other men, or even as these Strict Communion Baptists! But of all the bigots, I say deliver me from the *anti-bigots*—for they are the worst of all. Violent for toleration, they would almost call down fire from heaven upon any who dare to have settled principles and abide by them. I had a mind to answer this, but no doubt some of the brethren will do justice to it.

I practise open communion, but am disgusted with the bigotry and unfairness of some of its advocates.

*"To the Editor of the Patriot.*

Sir,—In the column of Religious Intelligence in the *Patriot* of June 26, I find a brief report of the proceedings of

the Eighty-fifth Annual Convention of the General Baptist churches, held at Leeds during the present month.

In that Report it is stated, for the information of the christian public, that the General Baptists, 'while holding the great evangelical doctrines embraced by Protestants generally, believe in the universal extent of the Atonement, that 'Jesus Christ, by the grace of God, tasted death for every man,' and *adopt the Independent mode of church government.*'

If the meaning of the words which I have put in italics is, that 'General Baptists,' and those who are known as, 'Independents,' are practically alike in matters of church discipline and government, I must beg leave to deny the truth of the assertion. If I am wrong I am quite willing to be corrected; but I believe that the General Baptist churches universally adopt the practice of 'strict communion,' and will not allow any one to partake of the Lord's supper, unless he has been baptized according to their notions.

I have often thought it somewhat anomalous that the Arminian Baptists, who boast of their larger and more liberal views of the extent of the Atonement, should thus practically be narrower than the Particular Baptists, who hold Calvinistic views. I met the other day with a sad (but I fear too common) instance of the actual exclusiveness of the General Baptist churches. In a small town in Leicestershire there is an Independent Chapel, which from various painful causes was obliged to be closed about three years ago. Since that time the little remnant of the church have been spiritually homeless. The only other nonconformist places of worship in the town are a General Baptist chapel and a Wesleyan chapel. I found, on inquiry, that most of our friends attended the former place of worship, but that of course they were not permitted to partake of the Lord's supper. Among the persons thus excluded are a worthy and venerable couple, whose christian reputation, through a long and useful life, has been altogether stainless. An excellent retired Independent minister and his wife have been for three years deprived of the privilege of communion at the Lord's table, because they cannot pronounce the Shibboleth of General Baptists.

Let any General Baptist point me out a single instance of such exclusiveness among "Independents." When will our Arminian friends follow the example which has been so generally set by the Particular Baptists, and wipe off this blot of bigotry from their ecclesiastical system? There are grounds for thinking that many of them are beginning to desire 'a more excellent way.' When in Leicestershire I was told of several ministers who would admit christians of other denominations to the Lord's table, but were held back through fear of the people. Let them act boldly, and fear not. Upon them lies, in a great measure, the responsibility of the present unscriptural and unchristian practice. In the words of the eloquent Robert Hall, 'In common with almost every other error, it (strict communion) derived its origin from the public teachers of religion, and with a change of sentiment in them it will gradually disappear; nor will it be long ere our churches will be surprised that they suffered themselves to be betrayed, by specious, but

hollow sophistry, into a practice so repulsive and so impolitic.'—I remain, yours truly,  
AN 'INDEPENDENT.'  
*Bridgnorth, Salop, June 27, 1854.*"

We have given these just as we received them, only suppressing the name of our communicant. It is known that we usually avoid the discussion of this subject in our pages; but as this is an extraordinary attack on a portion of the baptist body, we insert a copy of it, and invite any of our brethren among the General Baptists to defend themselves in our pages.

#### THE MISSION OF THE CHURCHES.

[We have received, from the Principality, a warm-hearted appeal on this subject, which we trust our readers will receive kindly; excusing here and there some modes of thought and expression not exactly English, but the purport of which will not be mistaken.]

*To the Editor of the Baptist Reporter.*

DEAR SIR,—I set out with a few inquiries in order to open for myself a way.

What is the mission of every church of Jesus Christ as an associated and incorporated assemblage of individual believers? What are the ideas of duty connected with its existence and establishment, not as affected or modified by the peculiar and distinctive circumstances of any particular age, but as respects its absolute, imperative, and untransferable obligations and responsibilities at all times and at all seasons? Again: Does each believer become a member of the mystical body of the Redeemer for his own personal, exclusive, and solitary aggrandizement? Is he to become a receptacle of benefits that are to find their end and consummation in himself—a sinking fund of grace—a dead sea of virtue, with never an outlet for its waters?

Here let me state, in reply to my own questions, that I consider every person professing faith in Christ, and endeavouring to shape his life according to that belief, a member of Christ's universal church on earth; and I feel persuaded that all such will not remain in isolated and independent spheres of labour apart from the fellowship of kindred spirits, the communion of saints, the household of God; each will have fellowship with the other, and meet together in Christ's name, and work together for the achievement of their Master's behest—the con-

version of the world—the salvation of every soul of man. The mission of all is the mission of each—the spiritual recovery and renovation of the whole human family. Their bounden duty is one which cannot be absorbed by any confederation or delegation. Each is personally and directly to lead all the souls he can to Christ, by all the means and facilities and opportunities in his power; not at intervals, not when he may feel disposed, but on all occasions and in all places. For Christ's church on earth is not an hierarchy, but a community; neither is it a federal republic, wherein a few represent the claims, and perform or discharge the duties, of the many; but it is a broad, unmodified, and unalloyed democracy, where every voice and vote is in direct and active exercise. Pastors and teachers have their peculiar duties and offices, but not to the absorption or monopoly of a single member's work in the community. They cannot, they dare not, without being unfaithful, limit the sphere of labour, or assign bounds to the benevolence, of any one. If the will of the Master—the command of our Divine King—be regarded and obeyed, exclusiveness and restriction in doing good will find no place among the household of faith. "Preach the gospel to every creature," is the one great commandment to the church. The higher, the middle, the lower classes—from the robes of royalty to the rags of poverty—are to be the objects of christian teaching and preaching. In fact, all within our reach, all within the sound of our voice, are to be invited to come, and take and drink of the waters of life freely. The true christian will not presume to make himself a reservoir of spiritual benefits that shall possess no channel of impartation to others. He is not to hoard up Divine grace in his own heart only. It is a stewardship, a trust; and he is commanded as freely to give as he has freely received. He is to be as an aqueduct between God and a destitute world, along which the waters of life may freely flow.

Proof of these affirmations may be found in the Epistles of Paul. Those inspired letters enjoin labour for the extension of the Redeemer's kingdom, diligence in the work of evangelization, in season and out of season—not on the official ministers of the churches only, but on every believer in Christ. What

is addressed to all generally, is enjoined on each separately. All are inducted into the office of christian teachers, and, as such, are to minister, each in his own sphere, in holy things; whilst every duty and service and work is to be performed decently and in order. The pastor, as the sun, the centre of the system, is to give superior light, and impart unintermitted energy to the people of his charge; whilst they, as his planetary attendants, are to yield their recipient illumination to the gloom of ignorance, vice, and moral evil, which may pervade their families, neighbourhoods, and circles of acquaintance. The pastor shines alone in the public services; his work is undivided and exclusive in the official promulgation of Divine truth; all are not, cannot be, public teachers in the way and manner he is called to officiate in the assemblies of saints, for all are not qualified and intended for this distinctive sphere of labour; but all are to teach, exhort, reprove, urge, and compel them to come in by personal appeal and solicitations in private and general life, whenever and wherever they find opportunities of usefulness. In the street, in the workshop, in the sick and dying chamber, in the evening party, and on the highway, every intercourse with our fellow-men is to be made use of, and should be subservient to the work of winning souls from darkness to light, from sin to holiness, and from satan to Jesus the Saviour. Every hour of leisure should find its relaxation and recreation in the searching out of objects to whom we may be instrumental either in conveying a knowledge of the misery of man by the fall, and the delightful hopes the gospel affords of full restoration to the Divine favour—more joy than Adam ever knew in the sin-forfeited arbours of Eden—or in endeavouring to excite all those who know the Master's will and do it not, to delay no longer in avowing themselves as his followers; using every means to draw souls to the safe shelter of the cross.

We might continue our theme, but our space will not allow us: we shall be glad to return to it again; for it is high time to blow the trumpet in Zion, to marshal her hosts to war, to fix every soldier at his post, and see that every one engage in the conflict to the utmost of his power, so that all men may be saved, and come unto a knowledge of the truth.

T. D. M.

## Christian Activity.

### SOLICITUDE FOR THE SALVATION OF THE SOULS OF MEN.

AMONG our "Reviews" this month will be found a brief notice of an excellent discourse on this important subject, by Mr. Morgan Lloyd, from which we select a few paragraphs.

"The moral state of mankind is the greatest marvel, and the most startling fact amidst the phenomena of creation. Everywhere the works of God exhibit all that is beautiful and perfect. 'The heavens declare the glory of God; and the firmament sheweth his handy work.' We gaze with admiration, lofty and untiring, on the heavenly bodies. Even the untutored savage looks up with awe mingled with delight. But, guided by the powerful aid of science, new wonders are brought within the range of our observation; we traverse the pathless regions of the skies, and, immeasurably beyond the limits of our system, behold, marshalled in perfect order, suns and systems, and clusters of systems, with their profound sublimities of magnitudes, distances, and relations, till, in contemplation of the unfathomable and resplendent expanse, we tremble under the consciousness of our own insignificance, and the unutterable greatness of God.

The globe on which we live presents a glorious panorama of beauties and wonders, preserving undeviating order in endless variety, and in ceaseless change. The Divine wisdom, power and benevolence, in unclouded glory, meet our eyes at every point; not antagonistic, or in isolation, but harmoniously blended, and working out grand and beneficent results. The seasons revolve in their undisturbed, majestic courses. All of them radiant with beauty, while each preserves its own peculiar character, distinct form, and, seemingly, in opposition to the rest. There we see the mountain range with its cloud piercing heights; the luxuriant valley lying in calm loveliness beneath; the forest with its wild tenantry roaming in unrestrained freedom; the fields pastured by cattle, and yielding, as from an inexhaustible treasury, the harvest of flowers and fruits. The earth, thus adorned and profusely stored, is linked by mysterious

ties to the magnificent orbs which stud with their brilliance the deep azure canopy above, forming one vast structure for the habitation of God, in which the inconceivable glories of his eternal power and godhead, give out a portion of their splendour to kindle adoring rapture and delight. How gorgeous, yet how serene! How awful, yet how inviting! 'In his temple doth every one speak of his glory.'

A sinless intelligence from some far off sphere, on beholding this scene, would exclaim; 'surely nothing polluted can find entrance into this marvellous fane of the Almighty!' How bewildering to him would come the knowledge of the truth! The temple has been defiled, the altar thrown down, and the incense of praise changed into violence and crime. The music of nature is mixed with harsh, discordant sounds; and its beauties stand out in strange contrast to hideous forms of sin;

'While every prospect pleases,  
And only man is vile.'

He is in arms against his Maker, spurning his worship, violating his laws, and perverting the gifts of his love to selfish and unhallowed indulgence.

The case is aggravated by the multitudes who are thus involved. If one human being only were concerned, the whole race, when informed of the fact, would be awakened to the most ardent zeal and labours to rescue the lost. But the evil is common to all. None are exempt, 'for all have sinned.' Never was arithmetic called to fulfil so sad a task as that of reporting the numbers, in past ages, of living men, and of future generations, on whom the death sentence has fallen.

The ignorance and unconcern shewn by men, increase the gloom. Were they alive to the real character of their situation, there would be hope. But they sleep; and their slumber is that of the Alpine traveller, yielding himself to the lethargic influence of the cold, and finding rest in the embrace of death. Unlike the Jews, fasting and weeping when their destruction was decreed, they continue in their sinful courses; some even mocking at the alarm given them

by divine mercy. They act as if immortality was their earthly heritage. Some plunge into excesses; some revel in worldly amusements; others struggle, as if for their life, to gain distinction and wealth. Yet, amidst all this excitement and toil, thousands are daily passing to the tomb, to be succeeded by thousands more, hurrying at the same rapid speed, alike unmindful of the awful bourn from which there is no return.

This fearful and wide-spread woe should kindle the keenest anguish. To be apathetic while men are walking on the brink of destruction, such as this, is more astounding than the indifference which they display. The charge of undue zeal and extravagance, is sometimes brought against those who shew more than ordinary emotion on the subject. But was the aching heart of Esther warrantable, when she was made acquainted with the decreed slaughter of her people? If, instead of a narrative of her sorrow and labours on their behalf, her history described her turning a deaf ear to the appeals of Mordecai; and heedless of the impending ruin, yielding herself to the ease and pleasures of her court, or contenting herself with occasional expressions of pity and condolence, how would her name be regarded? Would she occupy the eminence of exalted esteem she now holds? Would she not have become a byword and a reproach? and not the beloved Esther, canonized in the admiration of every age? Where, then, is the reasonableness, the consistency of quietude on the part of christians when a world is in hostile array against the Creator, and over them are hanging clouds of darkness charged with his wrath? Is it because, in the one case, the danger was immediate and apparent, while, in the other, it is future and unseen? This fact, it is to be feared, exerts a powerful influence. Even when disavowed, it stealthily spreads its chilling influence over the heart. But surely with the utmost care, it should be guarded against by those who believe 'the things which are seen are temporal; but the things which are unseen are eternal.' Let us ponder deeply over the mighty evil which lies within our view; look at the yawning gulph already open to receive the lost; and contemplate, under the safe guidance of holy writ, the unfading blessedness, exclusion from which will add intensity to the

endured woe. 'What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Was it a light evil our Lord employed such thrilling words as these to portray? Can there be a doubt that the soul of man may be lost? That that loss naught created can compensate? Marshall'd hosts going forth to the battle field, 'in all the pomp and circumstance of war,' awaken emotions of sadness. We feel that their march is on the road of a too probable death. Mariners clinging with a death gripe to their bark, wrecked on the rugged coast, while the billows beat angrily over them, is a soul stirring, never to be forgotten sight. A house on fire agitates with suspense and anguish the crowd; peradventure a sleeping inmate may still be lying unconscious amidst the surrounding flames. And shall we be unmoved by tearful grief over the immeasurably greater, the unutterable death which threatens the souls of men? of our neighbors? of our kindred? of those united to us by dearest bonds?

But the sorrow is not unavailing. Were it so, it might be deemed a useless woe, a needless expenditure of feeling, because over an irremediable calamity. God was not and is not an unconcerned spectator. He "so loved the world that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." True, this rich provision of his grace is guiltily and madly rejected; but this is only an aggravation of the case, and another reason for our sorrow. The apostle could not speak of them who were enemies of the cross of Christ but with weeping. Our Lord looked, amidst gushing tears of bitter woe, upon the guilty inhabitants of Jerusalem, who rejected his gracious interposition. Every enlightened Christian will mourn in deep affliction, as he gazes upon the moral waste around him, and contemplates the revelations of eternity respecting the lost. He will weep in sympathy with his Lord. With greater intensity, because founded on infinitely more weighty considerations, his feelings will find utterance in the words of Esther, 'How can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?'

## Narratives and Anecdotes.

**A MODERN LONDON CONGREGATION.**—Take your stand there at eleven on the sabbath morning. What a glare of silks and satins—of feathers—of jewels—of what cynics would call the pomps and vanities of the world! With what an air does that delicate young female—I beg her pardon, I mean young lady—foot it, with Jeames behind carrying her Book of Common Prayer! United Belgravia could hardly do the thing in better style. Enter the church, and you will see the same delightful air of fashionable repose. If the grace that is divine be as common there as the grace that is earthly, Dr. Dale's charge must be a happy flock indeed. With what an air does it bow at the name of Jesus! with what a grace does it confess itself to consist of "miserable sinners!" One would hardly mind, in the midst of such rich city merchants, and their charming daughters, being a miserable sinner himself. Such opulent misery and fashionable sin seem rather enviable than otherwise. At any rate, the burden of such misery and such sin seems one easily to be borne.

### *London Pulpit.*

**A MODERN LONDON PREACHER.**—There is the preacher, and already the magic of his voice has charmed every ear. I know no more magnificent voice. I know no statelier air. It always carries me back in fancy to the days of the elder Pitt—or to the earlier times of Bolingbroke—or to that still earlier day when the Hebrew Paul preached and the Roman Felix trembled on his seat of splendour and of power. Tall, of dark complexion, with black hair and blue eyes, with a face lit up with genius—the most brilliant preacher in the English Church: such is Henry Melville. His action is simple and singular. When he commences scarcely any is observable. Then as he flies along, and warms as he proceeds, the head is dropped with a convulsive jerk, and the right hand is raised, and the climax is ejaculated (for so rapid is his delivery it can scarcely be called preaching) with a corresponding emphasis. No sooner is the text enunciated than he plunges at once into his subject, developing and illustrating his meaning with a brilliancy and rapidity

unparalleled in the pulpit at the present day. You are kept in breathless attention. The continuity of thought is unbroken for an instant. Every sentence is connected with that which precedes or follows; and, as the preacher goes on his way like a giant, every instant mounting higher, every instant pouring out a more gorgeous rhetoric, every instant climbing to a loftier strain, you are reminded of some monster steam-ship ploughing her way across the Atlantic, proudly asserting her mastery over the mountain-waves, landing her precious cargo safe in port. When she started you trembled for her safety; she was so lavish of her power that you feared it would fail her when she needed it most. But on she wends her gallant way, scattering around her the mad waves as in play. I can compare Melville with nothing else, as he stands in that pulpit—in that sea of human souls—drowning all discord by his own splendid voice, mastering all passions by his own irresistible will, piercing all scepticism by his own living faith.—*The same.*

**THE CHURCH OF ENGLAND WAS A COMPROMISE;** but it was a compromise between Geneva and Rome, and a compromise now dating three hundred years. It was never deemed that it would require a wider platform, or that it would have in its pulpits men of larger vision or of more catholic view than the men it had already. If it had a view at all, it took, like Lot's wife, a backward glance to the tabernacle and its service—to the law delivered amidst thunder and lightning on Sinai's sacred head. It looked not to the future. It knew not that there were,

"Somewhere underneath the sun  
Azura heights yet unascended, palmy countries to be  
won."

It made no provision for the growth of man's free and unfettered thought. Consequently it is the Church of England only in name. Out of its pale, divorced from it, there is more of intellectual life and independent thought than there is in it. This is the condition of its existence. It is associated with certain creeds and articles and rites: harmonising with them, you have a position in society,

you have a certain yearly stipend, and chances of something better, as Samuel of Oxford knows well. The Church of England was never meant to be the nursery for thought. You have made up your mind immediately you matriculate at her Universities. Your career for the future is to maintain those articles. In a word, you must conform. The task has been hard, and few great men have stooped to it, and fewer still have done so and lived.—*The same.*

**MORE POPISH FOLLY.**—Leaving the square at Lucca, which contains the cathedral, built with alternate pieces of black and white marble, I entered a long and narrow street; and when I had traversed it for about half a mile, I suddenly came upon the ancient and massive church of San Martino. The church was undergoing some repairs, so I did not see it to the advantage that I could have wished. It contains some pictures by the old masters, several altars as usual, and a few monuments. But the object that struck me most, and deeply interested my attention, was a fresco painting on the west end, and on the outside. It so completely represents the effect and intonation of the Roman Catholic religion, that I cannot forbear detailing it minutely here. The Virgin is represented inflicting corporal punishment upon the youthful Jesus. She holds a rod in her hand; with the other she holds the garments of the child. She is in the act of inflicting punishment. The child is in alarm, and its eyes are eagerly directed to St. Anna, the mother of the Virgin, in the background, entreating her intercession to escape the cruel ordeal. The look of the Virgin is not that of affection, but has the stern and harsh appearance which we might imagine a schoolmistress to have when engaged in a similar occupation. Under the picture is written, in very legible characters, "Jure matris rege filio." This picture is better executed than those which are generally to be found at the corners of the streets, or on the outside of the churches. It is the most remarkable, and in its subject one of the most daring, that I have seen, and contains within its compass much of the spirit that is infused into the Roman Catholic Church. Considering that the Saviour came into the world, and was born of a virgin,—that he took the nature of man upon him,—they infer that he was not only subject to the infirmities

of that nature, but with its sorrows was liable also to its sins. The book of the scripture was either closed, or told a tale to unwilling ears, that "he was holy, harmless, undefiled, and separate from sinners;" and, of course, as he was free from the sins of human nature, he must have been also from the punishments with which earthly parents visit the violation of duty. We are told, indeed, "that he was subject unto them," and continued with them: but we hear from the same unerring authority, that his life was as spotless and perfect even then as his source was undeniably holy and divine; for he daily "increased in wisdom, and in favour with God and man." But revelation was to be set aside, and reverence violated, to serve an object; and so we find the Virgin Mary here exalted at the expense of the Saviour. The awful reverence with which God dwelling in the flesh should be contemplated is here transferred altogether to another object. The argument which the representation is designed to inculcate, and the feeling they wished to produce on the mind of the beholder, was, that as mother she possessed more power than the Son, (He by whom all things were made,) and so, more than Him, was entitled to the regard, fear, homage, and worship of the christian world.—*Vicary.*

**WORDS ABOUT WAR.**—"The horrors of war are hidden under its dazzling dress. The true music of war is the shriek of the wounded, or the faint moan of the dying." *Channing.*

"No two things are more opposed than the christian and the warlike spirit."

*Paley.*

"I wish nations would adopt a plan of settling their disputes without first cutting one another's throats."—*Franklin.*

"I consider no conquest I ever made worth one year's interest of the money it cost." *Frederick the Great.*

"If christian nations were nations of christians, all war would be impossible and unknown amongst them."

*Soame Jenyns.*

"It was not till christianity became corrupted that its followers became soldiers." *Clarke.*

"Men who have nice notions about religion have no business to be soldiers."

*Duke of Wellington.*

"The worse man, the better soldier."

*Napoleon.*

## Baptisms.

### FOREIGN.

**JAMAICA, Malden.**—On Saturday, June 3, three males and one female were baptized by Mr. Dendy, in Spring-post river. Two of the males are young men, and have for sometime been sabbath school teachers. A religious service was subsequently held in the chapel at Malden, when the catechumens connected with the station, in the presence of the congregation, attended their usual class for instruction; and the newly-baptized were addressed on the importance of maintaining a consistent character; and others were addressed on subjects suited to the occasion. These exercises, combined with special prayer offered by the officers of the church, occupied about three hours; and interest was kept up to the last in these engagements. On the following day the newly-baptized were admitted to full communion with the church.

**Salter's Hill.**—On Friday, May 19, seven persons were baptized by Mr. Dendy, in the Orange River, about three miles distant from the missionary station. Some of these were young, and had been trained in the schools at Salter's Hill. After the baptism a service was held in a house near the river, a goodly number were present, when an address was given, suitable to the occasion, to the newly-baptized persons from Rom. vi. 4, "even so we also should walk in newness of life."

### DOMESTIC.

**FORNCETT, Norfolk.**—For some time the General Baptist church at this place has been in an unhappy and divided state, having no shepherd to guide them and feed them with the sincere milk of the word. In these circumstances a few of them resolved to meet for prayer to God for the conversion of sinners, and for a blessing to attend the labours of the brethren who proclaim to them the word of life. Their prayers were heard and answered. Several came forward and declared themselves on the Lord's side. On Lord's-day, June 26, we were visited by Mr. J. Stutterd, of Castleacre, when the solemn ordinance of believers baptism was administered in the river. The concourse of people was unusually great—some wending their way on foot, some on mules, some on donkeys, some in gigs,

some in carts and wagons, and even an omnibus was employed. At ten o'clock the solemn service commenced by singing that well known hymn,

"Believers in the days of old,  
Went through the water to the fold."

The blessing of heaven was implored, and Mr. Stutterd addressed upwards of a thousand persons at the waterside, from, "He that believeth and is baptized shall be saved;" and at the close of his address five females and two males were buried with Christ in baptism. In the afternoon Mr. S. preached on the revival of religion, and in the evening addressed the unconverted. The attendance was very good. Many were affected, and returned, we trust, to weep and pray. May times of refreshing visit all the churches of the Redeemer! Our prayer shall still be, "Lord, save thy people, and bless thine inheritance; feed them also, and lift them up for ever."

**CHESHUNT, Herts.**—The following baptisms have taken place this year in connection with the small church at this place, under the pastoral care of Mr. S. K. Bland:—On Jan. 29, three believers. The first was the wife of one of our deacons, who, after long contending against the word, was at length graciously brought to receive and enjoy it. Another, against much persecution, and opposition of relatives, with firm and humble resolution obeyed her Lord. The third was a signal instance of divine grace—to all appearance brought from the deepest paths of sin with strong crying and bitter repentance.—On March 8, two. One, a long time under gloom, despondency, and the very brink of despair, receiving hope of salvation through the proclamation of the Lord's words, "Him that cometh I will in no wise cast out." The other, her own female servant, a lamb of the fold gently drawn by the cords of love.—On June 4, two. The first of these having been convinced of sin, and led through deep and sorrowful inquiry while in an hospital, was brought into the liberty of the gospel by looking to Him "in whom we have redemption through his blood: the forgiveness of sins, according to the riches of his grace." The last, once the persecutor of her husband, when in May, 1853, he was



baptized amongst us, now beginning to walk with him as a fellow heir of eternal life.—For these tokens of the presence of the God of salvation we rejoice and take courage.

**BREACHWOOD GREEN, Herts.**—On Lord's-day, July 2, our pastor, Mr. D. Parkins, baptized five candidates—three females and two young men. They are all teachers in our sabbath school. Three of them not long since were scholars in the upper classes; and are now become teachers in the school in which they themselves have been greatly blest of God. The baptismal service was peculiarly solemn and interesting. The congregation as large as the chapel could contain. Many were moved to tears among the spectators; and we believe that our prayers for the Divine presence and blessing were not presented in vain. In the afternoon the candidates were added to the church, and took their places at the Lord's table, to be partakers of that ordinance at which heretofore they had often been spectators only. In the evening they each of them declared it had been to them the happiest day they had ever known. May they be enabled to go on their way rejoicing, until they become united to the glorious church above, to be for ever with the Lord!

**BRADFORD, Yorkshire—Infirmity Street.**—On sabbath evening, May 28, after a sermon by Mr. Sole, three believers were baptized. Two of the candidates afforded pleasing evidence of the benefits resulting from the ministration of divine truth at this place. The other had, for some time, sat under the ministry of the methodists, but recently he was led to search the scriptures in order to ascertain the will of God on baptism. Having thus been enlightened with regard to the subjects and the mode, he cheerfully followed his Saviour in his own way. These were all received into our fellowship.

**HEYWOOD, Lancashire.**—Three males and three females made a public profession of their attachment to the Saviour by following him through the watery grave, on Lord's-day, March 19.—And on the 21st of May, six candidates thus followed their Divine Master. The Lord is doing great things for us, whereof we are glad. Mr. Britcliffe, our new minister, will, we hope, be made a useful labourer in this populous neighbourhood.

J. F.

**LONDON, Shouldham Street.**—On Lord's-day evening, April 16, our pastor, Mr. W. A. Blake, baptized two disciples into the name of Christ. On May 28, three more followed the Saviour's footsteps in the same ordinance. And on June 18, two others made a similar profession of their attachment to their Lord. Most of the candidates were young persons. There was a good attendance on each occasion. Others are inquiring the way to Zion.

**Vernon Chapel, Pentonville.**—On Wednesday evening, May 31, after a discourse on believers baptism by our pastor, Mr. Owen Clarke, eight candidates were baptized on a profession of their faith in the Lord Jesus Christ, by Mr. T. Cole, minister of Paradise Street chapel, Chelsea: six were females—three were from the select class of girls in the sabbath school, and the two males are teachers; one is a grandson of the late Mr. John Preston, General Baptist minister, and great grandson of the late Dan Taylor. And on Wednesday evening, June 21, Mr. Cole baptized four others in the same place; one a brother of Mr. Preston's grandson, who was baptized the month before; and the other three are father, mother, and son; the son is husband of one of the females who was baptized the month before. May many more come forward and testify their love to Jesus Christ, and conformity to his will, by being baptized in his name. If you could send us a few tracts on baptism, to give away at future baptisms to spectators, we should be very glad, for many are inquiring the way to Zion. W. P.

**New Park Street.**—Mr. Spurgeon, our new minister, baptized five persons on Thursday evening, June 29. One of the brethren baptized is a member of the church under the care of Rev. J. A. James of Birmingham. On the following Lord's-day fifteen persons were publicly received into the church. The readers of the *Reporter* doubtless know that this is the church over which Dr. Gill and Dr. Rippon successively presided.

**TUNBRIDGE WELLS.**—An interesting baptismal service took place here on the 25th of June, when four candidates were baptized, and thus put on a public profession of the Lord Jesus. One had long been a member of the Establishment, but when preparing for confirmation, her mind was arrested by a consideration of the scripture authority for believers' baptism.

W. R. J.

**BURY ST. EDMUNDS.**—On the first Lord's-day in June, our pastor, Mr. Elven, baptized four believers; on which occasion he preached from, "Come, see the place where the Lord lay." I. We were invited to visit the place of the Saviour's interment in *the rock*. Mat. xxvii. 60. 1. As confirming the previous event of his death—an event which was circumstantially predicted by the ancient prophets; pre-figured by all the sacrifices; and which involved the glorious doctrine of the atonement. 2. As assuring us of the fact of his resurrection. We look into that empty grave where the Lord had lain, and feel that he has so blest the graves of all his saints, that we need no other consecration. We see, moreover, in his resurrection, the completion of his mediatorial work on earth, and his triumph over the king of terrors; enabling us to sing—

"Death is no more the king of dread,  
Since our Immanuel rose;  
He took the tyrant's sting away,  
And spotted our hellish foe."

3. As inspiring us with the hope of our own resurrection. Inasmuch as he was "the firstfruits of them that slept." II. We were invited to visit the place of the Saviour's interment in *the river*. Matt. iii. 13. 1. The place where our Lord lay was not a basin—in which not even an infant could be laid—but a river, in which he was "buried in baptism." 2. Neither was it an infant's burial; for "Jesus himself began to be about thirty years of age. Luke iii. 23. 3. A visit, therefore, to Jordan will teach us that believers are the only proper subjects, and immersion the only proper mode of christian baptism. Then conducting the candidates to the water, all were invited to regard this baptismal grave as symbolical of the overwhelming nature of the Saviour's sufferings—our entire depravity—the fountain set open for sin and uncleanness—and the candidates' solemn profession of dying unto the world, and living a new life unto righteousness.

**Bow, Middlesex.**—Two believers were baptized on Lord's day, June 26, by Mr. Bullern. One had been a Wesleyan for several years; the other was from childhood in our sabbath school, and is now a teacher. They were both received by brother Eustace Carey next sabbath; when two additional deacons were ordained. We have great cause to bless God and take courage. We have several hopeful cases in the senior classes. M.A.H.

**STREET, near Glastonbury.**—Mr. Little says:—"Some weeks ago we opened our baptistry, when a friend from London felt it her duty and privilege to be immersed in the name of Jesus: another friend would have gone with her, but personal affliction and family trouble prevented. On June 30, five persons, professing to be believers in the Son of God, were buried with him in baptism; three of whom have joined this church. Another, an Independent minister, continues to preach among the people of his charge. The other was a bearer from a village four miles off, where we have preaching. She was one of the Bible Christians. On the Monday evening before the baptizing, I preached in the village, and she was present. My text was: 'I made haste, and delayed not, to keep thy commandments.' About an hour before the baptizing she came, and asked if she might be baptized: the reply was, 'If thou believest with all thine heart, thou mayest.' She said, 'I do believe in Jesus Christ, and I love him, and wish to obey him.' And so she was baptized. At both these services tracts were given away. If you can favour me with a grant they will be very acceptable."

**WORSTED, Norfolk.**—Our pastor addressed the people on the morning of Lord's-day, July 9, from, "Keep the ordinances as I delivered them to you." After which six persons were immersed into the names of the blessed and adorable Three. Several of the candidates were young persons, whose hearts the Lord had opened to receive the truth. Many spectators were present; our large meeting-house being nearly full. Almost after every baptism, some individuals come forward and inform us of serious impressions made upon their minds by witnessing the administration of the ordinance.

**HELMDON, Northamptonshire.**—After preaching by Mr. Hedge, and an address by Mr. Coles, two candidates were baptized by our pastor, on Lord's-day afternoon, June 4. One of them had for a long time been connected with the Wesleyans, but seeing it his duty to be baptized, he thus followed his Lord and Master through the baptismal stream. They were both added. W. G.

**CRADLEY, Worcestershire.**—Three disciples of Jesus Christ avowed their attachment to him and his cause by being baptized into his name, May 21.

J. F.

**SCARBOROUGH.**—On sabbath-day, the 2nd of July, our pastor, Mr. Evans, administered the ordinance of baptism. Mr. John Marshall, who had been upward of eight years a travelling preacher amongst the Primitive Methodists, was the candidate. A large number of his friends were assembled to hear Mr. M. state his reasons for leaving them and uniting himself with the baptists. It appeared that he had been led to this decision by studying the only standard of truth. And now acting upon his convictions, he has renounced his former connexions, and incurred the censure of many: but he has satisfied his own conscience by obeying the precepts of his Lord and Master. He was highly esteemed amongst the Primitives; and we sincerely hope he may soon be called upon to labour with success in some suitable sphere of action. J. A.

**HALIFAX, Trinity Road.**—On sabbath evening, May 23, sixteen persons were baptized in the above chapel, by Mr. Walters. Although our place of worship is not completed, it was judged best to administer the ordinance in it, because of the large number of spectators it would accommodate. The spacious building was crowded in every part; not fewer than thirteen hundred persons being gathered within its walls. The service was marked by the strictest propriety and devoutness. On the following Lord's-day, Mr. W. received fifteen of the newly-baptized into the fellowship of the church. The other remains with the Primitive Methodist Connexion. We hope several others will soon follow our friends in their profession of faith. Our congregations continue steadily to increase.

**SMARDEN, Kent.**—Four interesting young female friends from the sabbath school made a public profession of their faith in Christ and devotedness to his cause, by following their Lord and Master in baptism, May 28, after a sermon by our pastor from the words, "Why baptizest thou?" They were cordially received into our fellowship. After two years of discouragement this was a day of joy and gladness, and something like a revival season. The Lord grant it may prove the beginning of better days!

**POLESWORTH, near Tamworth.**—Two believers were immersed in the new baptism which has recently been opened at this place, June 11. Brother Knight of Wolves preached. R. C.

**MANORBEAR, Pembrokeshire.**—Our pastor, Mr. B. J. Evans, had again the pleasure of going down into the water, July 16, when, on a profession of their faith in Jesus, he baptized six young persons—two males and four females; some of whom had to encounter considerable opposition, and from a quarter where it might have been least expected, viz.; from their nearest connexions, who should rather have set them an example of devotion to their God and Saviour. In the evening of the same day, the baptized were added to the church. May they all prove faithful! We have more inquirers. J. T.

**CAMBRIDGE, Zion Chapel.**—On Lord's-day evening, June 18, two believers in the Son of God professed their attachment to him in the waters of baptism. One is the mother of a family, all of whom, we trust, will soon follow in her footsteps. The other is a youth of sixteen years of age, making the fifth member in one family who have thus acknowledged Christ in about the space of fifteen months.

"All crowned with immortality,  
These fruits of righteousness shall be;  
Then they that reap and they that sow,  
Shall everlasting triumphs know."

J. J. A.

**GREAT ELLINGHAM, Norfolk.**—Our pastor, Mr. Cragg, baptized four believers, June 25; all of whom were received into the church. One of the candidates had for some time been a member of an Independent church. For the last five or six years he had seen it his duty to obey the command of Christ, but had resisted his convictions. Two were teachers in the sabbath school. Of others in the congregation we have great hope. J. B.

**SAUNDERSFOOT, Pembrokeshire.**—On Lord's-day afternoon, May 28, our pastor, Mr. B. Lewis, after a discourse on the baptism of Christ, immersed two females on a profession of their faith in the Son of God. Both had been members of the Independents; and strange as it may appear, one of them had been admitted into that community without even being sprinkled in infancy, or previously to partaking of the Lord's supper. T. H. E.

**BUCKINGHAM.**—Our pastor, Mr. Johnson, had the pleasure of baptizing two disciples, July 16, who, together with two others previously baptized, were, on the evening of the same day, admitted into the fellowship of the church.

C. J. B.

**BOLTON, Lancashire.**—On the first sabbath in July, after a sermon from, "Teaching them to observe all things whatsoever I have commanded you," our pastor, Mr. Owen, baptized five persons; one teacher and four scholars from our sabbath schools. The chapel was crowded with attentive hearers; the services, both morning and evening, were peculiarly refreshing; and we are thankful that we are furnished with indications that God is now blessing us with peace and prosperity. J. K.

**DORCHESTER, Oxfordshire.**—Mr. John Oldham baptized five believers, May 28; two females and three males. One young man was the fruit of sabbath school labour; another was a preacher among the Primitive Methodists, who, for some time past, had his mind exercised on the subject of baptism, and felt he could not have a clear conscience until he had complied with the Saviour's command. May they all prove faithful unto death!

**BANBURY, Oxfordshire.**—On Wednesday evening, May 24, six persons—three males and three females—were baptized by our pastor, Mr. Henderson. Two of the candidates are heads of families who have long worshipped with us; one of them is the son of a baptist minister, laid aside from his work by affliction, but who had the pleasure to witness his son's profession of faith in the Son of God. W. C.

**PAULTON, Somersetshire.**—We have failed to report our baptisms lately, which we regret, and will try to be more punctual in future. Permit me to state that we baptized five about a year ago, and four in January last. On June 4, three more thus followed their Lord; and we trust that others will soon tread in their steps. A. S.

**MILDENHALL, West Row.**—On Tuesday, June 6, the ordinance of baptism was administered by Mr. W. C. Ellis, in the river Lark, when four believers thus put on Christ; three of whom are the children of praying mothers. A large number of spectators assembled at the water-side; and the best order prevailed.

**SUTTON-IN-ASHFIELD, Notts.**—Three young persons, all under twenty-one, were baptized into the name of the Lord Jesus, June 4. Two are teachers, and one a scholar. The teachers are brother and sister. May they be heirs together of the grace of life! J. E.

**LEAMINGTON.**—A friend residing in the vicinity informs us that on Lord's-day, June 4, Dr. Winslow baptized the wife of a clergyman, who had given his full consent to the proceeding. The lady was afterwards admitted into the fellowship of the church under the pastoral care of Dr. W.

**BIRMINGHAM, Henage Street.**—After delivering a very suitable discourse, Mr. Taylor immersed two believers before a large congregation, June 4. As I happened to be a spectator, I make this report, which, as it has not been mentioned, I hope your punctual correspondent, W. H., will excuse. R. C.

**SHREWSBURY, Claremont Street.**—Mr. Howe immersed four young men, April 30, after preaching a convincing sermon on the subject. On the last Lord's-day in May he also had the pleasure of immersing three females. More are likely to come forward. T. M.

**NEWCASTLE-UPON-TYNE.**—June 25, by Mr. Isaac Davies, at New Court chapel, two believers. July 2, by Mr. Thomas Pottenger, at Bewick Street chapel, two, after a sermon on the conversion, baptism, and hospitality of Lydia. J. P.

**WOODSIDE, Forest of Dean.**—Four believers obeyed the command, and followed the example, of their Lord by being buried with him in baptism, June 4. Two were young men from the sabbath school. W. R.

**TWERTON, near Bath.**—Our pastor, Mr. E. Clarke, immersed two individuals on a profession of faith in Christ, June 4. It was a refreshing season; and we have reason to anticipate many such. A. A. C.

**LEICESTER, Carley Street.**—One believer in the Saviour was baptized at this place, July 2, by Mr. Winks. He is a teacher in the school, and the husband of one of our members.

**MELBOURNE, Derbyshire.**—Nine believers were baptized on Lord's-day, June 4. Each of the stations furnished candidates for this interesting occasion. J. H. W.

**SAFFRON WALDEN, Upper Meeting.**—Our pastor, Mr. Gillson, had the pleasure of baptizing two females—believers in Him who died for us—on May 22.

**AUDLEM, Cheshire.**—On Friday, June 23, our pastor, Mr. Needham, baptized two believers in the Redeemer; who were added to the church. R. T.

## Baptism Facts and Anecdotes.

### OBJECTIONS TO BAPTISM.

ONE would think it not possible for christians to object to obey Christ in anything he has commanded them. But it is often so with reference to baptism. Let us hear and reply to some objections.

"*I cannot see the command.*" Then there must be something wrong somewhere. Either the subject is not sufficiently plain in the New Testament, or your understanding is defective. The commission is plain: see Mat. xxviii. 19; Mark xvi. 16; and also the several cases of baptism, and the entire teaching of the New Testament on the subject. What hinders your seeing? Have you looked at the subject with singleness of eye and with simplicity of heart; or is your sight defective through educational and denominational prejudices? At one time I did not see it myself; for I had thought but little about it; I had not properly examined it; and when I did begin to see, I somewhat opposed it, but was soon convicted of its truth, and my obligation to obey as a believer in Jesus.

"*I have been baptized in my infancy.*" That is nothing, and worse than nothing; it is not merely a cipher, but a blotted cipher; in fact, it is not baptism at all; it is a human invention, a delusive error, an anti-christian ceremony. In whatever form baptism is administered in infancy it is without foundation in the scriptures. It is not obedience to Christ, because he has no where commanded it. When an infant you had neither faith nor love to Christ, and therefore was not eligible for baptism. You may reply, but my parents had. Yes, but religion is personal; baptism requires it; it must be your own voluntary act; the willingness of love to Christ.

"*Baptism may be right, but it is unimportant.*" If you talk thus, you do not yet see it rightly; you must go on a little further in this right direction. If you rightly saw it, you would cheerfully practice it. You may think this to be a great concession for you to make—to acknowledge you see it to be right, and thereby try to quiet your conscience: but as Christ has commanded, it is obligatory on you to practice it; and as you

profess to see it to be right, but still neglect it, this is a great inconsistency. Are Christ's commands to be treated thus lightly?

"*I can be saved without it.*" You can; but this is not the question. Christ says, "If a man love me, he will keep my words." Do you shew your love to the Redeemer by neglecting them? Because you are not saved by baptism are you thus lightly to dispense with it? Jesus, who saves you by his blood, commands you to be baptized; and had it not been important, he would not have enjoined it, neither would he have set us the example. "Thus it becomes us to fulfill all righteousness."

"*It is inconvenient.*" This, it is likely, is one of the greatest of your objections; and had it been as easy and as convenient as the Lord's supper, many more, in all probability, would have both seen and practiced it. Some one says: "If our religion rejects whatever is inconvenient, it will not retain much that is valuable in the sight of God."

"*I have so many fears.*" Here we meet with a different objector, one having a humble mind and a tender conscience. Your case differs from all the preceding, and calls for our sympathy and counsel. Why do you fear? "I am so sinful, so unworthy; I tremble, lest I should be deceived." Spread your case before Jesus; for he heals the broken in heart, comforts them that mourn, and guides, by his grace, all them that truly desire to go in the way of his commandments.

W. A. B.

"**I AM A BAPTIST IN SENTIMENT.**"—This is an expression we are often compelled to hear from parties, who, not being able to argue against believers' baptism any longer, expect us to be satisfied with this vain compliment. But to what does such an avowal amount when unaccompanied by corresponding action? Let us see! What would you think of a tradesman who told you with bland politeness over his counter that he was "honest in sentiment," whilst you had too much evidence that he had been trying to overcharge you?

## INVOCATION. 7s.

*J. Deacon.*

Come, my soul, thy suit pre-pare, Je - sus loves to an - swer pray'r,

He him - self has bid thee pray, There-fore will not say thee nay.

## Religious Tracts and Sabbath Schools.

As our leading article this month has special reference to these subjects, we have appropriated the columns they usually occupy here to more extended reports of baptisms, which we have no doubt our readers generally will cordially welcome. We wish we were able to report as many baptisms every month; and we certainly should, if our correspondents would be so kind as to take care to supply them promptly.

## Intelligence.

### BAPTIST.

TENBURY, *Worcestershire*.—"The neat little spot in the orchard," as described by historians, which Tenbury, with its lovely vicinity, presents to the eyes of visitors at this time is more than usually attractive. The past and present improvements of this little fashionable watering place, now that the summer season has commenced, are attracting many to behold the beautiful panorama that nature presents. The scenery around is exquisitely beautiful, while the mineral waters surpass any other spa of the kind in the kingdom. Thursday, June 8, was a great day among the members of the baptist denomination here, occasioned through the laying of the foundation stone for a new chapel. This spirited undertaking reflects great credit on the parties who have succeeded in it. On Sunday two preparatory sermons were preached by the Rev. B. Johnson, of Garway; and on Wednesday evening the Rev. J. Godson delivered an able address. The attendance on each occasion was large and respectable. The want of room in the present chapel has long been felt, and hence the necessity of a larger place of worship. The funds for the purchase of the land and the erection of the edifice have been raised by voluntary subscriptions. The building, which is nearly opposite to the present chapel at the top of Cross Street, will be forty-six feet by thirty-two feet; and will be built under the direction of Mr. G. B. Long, of Witney, architect, a gentleman retired from business, but who has generously drawn the plans, and consented to superintend the completion of the building gratuitously. On Thursday morning a public acknowledgment of the Rev. A. W. Heritage, as pastor of the church, was made. The Rev. J. Hall, of Hay, gave a lucid description of a christian church. The recognition prayer was offered by the Rev. W. Stanley, of Peterchurch; and the Rev. J. Hall, of Gorsley, addressed a becoming charge to the minister. At the conclusion of the morning service about sixty friends dined together at the house of the Rev. A. W. Heritage. At three o'clock there was a large assemblage of members of the chapel, with numerous friends from Ludlow, Leominster, and Bromyard, and their intermediate villages, to witness the laying of the foundation stone. That pleasing ceremony was performed by Mrs. Heritage, the wife of the highly respected pastor. There were several very interesting addresses delivered by the ministers present; and nearly £7

was contributed as freewill offerings. At six o'clock about 350 persons partook of tea under the spacious marquee of the Tenbury Horticultural Society, kindly lent for the occasion, which had been erected in an adjoining meadow. The tea was for the most part gratuitously supplied by friends, the proceeds going towards the new chapel fund. After tea, reading and prayer by the Rev. B. Johnson; an excellent sermon by the Rev. J. Jones, of Lays Hill, to the church and congregation; concluding prayer by the Rev. A. W. Heritage, which closed the services. The funds for the erection of the chapel are favourably progressing; and it is intended, if possible, to complete it this summer. The sum to be raised is about £700.—*Hereford Times*.

"RE-OPENING OF THE BAPTIST CHAPEL AT INSKIP.—In consequence of the congregation at this place of worship having of late very materially increased, it has been partially closed for a short time whilst alterations have been making for better accommodation and other improvements, which being effected, it was re-opened on Thursday last, when Professor D. Griffiths, of Acredington, occupied the pulpit; and in the afternoon the rev. gentleman delivered an admirable discourse on the "Vicarious oblation of Christ," from Hebrews ix. 28. In the evening he selected Romans viii. 24—"For we are saved by hope"—as the subject of his address, and from which he preached a sermon of characteristic excellence. The Rev. J. Crook, of Hebden Bridge, and the Rev. J. Compston, of Inskip, took part in the introductory services. The appeal made after each sermon was liberally responded to, the collections exceeding the most sanguine expectations of those most interested in the proceedings. Between the services a number of friends, composed in part of visitors connected with other congregations in the neighbourhood, took a social cup of tea in the vestry, when congratulations on the excellent improvements which have been made, and on the success of the first collections, contributed much to the cheerfulness of the meeting. The improvements and additions are:—the erection of a galleried school room and vestries at the south end of the chapel, a handsome porch, a frontage wall, a stable for the use and accommodation of parties coming from a distance with conveyances, and the painting and fitting up of the interior of the sacred edifice. There are to be three sermons preached at this place on Sunday next (to-morrow) by the Rev. T. Crook, of Hebden Bridge, when it is confidently anticipated that the cost of the

alterations will be almost defrayed by the time that the re-opening services are finished."—*Preston Chronicle*, June 10.

In a note from brother Compstoo, the minister, we find that after the sermons by Mr. Crook, the debt was nearly cleared off, and the balance they hope soon to obtain. During the two sabbaths on which the chapel was closed, our brother, with other friends, went through the villages of the neighbourhood, teaching from house to house, and preaching in the open-air, and met with a cordial welcome from the people generally. Their congregations were good, consisting of navvies, carters, fishermen, romanists, churchmen, and septsics—some of whom were known absenters from all public worship. Tracts, too, were liberally distributed.

**GREAT ELLINGHAM, Norfolk**—We have had some pleasing services here. We obtained more for our sabbath schools than usual, after sermons by Mr. Gillson of Saffron Walden, on July 9. On the following day the opening of the new rooms for vestries and sabbath school was celebrated by a social tea, after which a public meeting was held, at which T. Bignold, Esq., of Norwich, presided; and addresses were delivered by Messrs. Gillson, Wheeler, Upton, and Anderson. Our pastor, Mr. J. Cragg, made some statements illustrative of the efficiency of the voluntary principle. Seven years ago, on his settling in the place, the chapel was without side galleries; there was no suitable house for the minister; no stable on the chapel premises for the accommodation of horses; and no school room. Since that time these have been erected, and the whole fronted with a neat and substantial iron palisading, at the cost of £500; the greater part of which has been defrayed by the people themselves. J. B.

**SORTINGTON, Lincolnshire**.—An organ having been erected in our chapel, opening sermons were preached on May 21, by Messrs. Mathews and Twelvetrees of Boston, to large and interesting congregations. On the following day a tea meeting was held, after which a selection of anthems and favourite pieces was performed on the organ by Mr. G. F. Bazley, assisted by the choir from the General Baptist chapel, Boston. Addresses were delivered at intervals by Messrs. Alderman Noble, J. P. Mathews, Golsworthy, Man (from Devonshire), and Stout (Wesleyan). Nearly fifty of our Boston friends encouraged us by their attendance on the occasion. H. T.

**WREXHAM, Chester Street**.—On Tuesday, June 6, the members took tea together in the vestry; after which several addresses were delivered, and a handsome copy of Dr. Kitto's Pictorial Family Bible was presented to their esteemed pastor, Mr. Thomas Brooke. J. S.

**STRATFORD, Essex**.—The foundation stone of the new baptist chapel, Stratford Grove, designed by A. Trimen, Esq., architect, Adelphi, was laid on Thursday, July 6, by Mr. Alderman and Sheriff Wire. The Rev. Dr. Angus gave the address, and the Rev. S. Davis, of Bow Road, offered prayer. In the evening a public meeting was held at Rokeby House, at which Mr. Alderman Wire presided; and the Revs. G. W. Fishbourne, pastor, T. E. Stallybrass, B. A., W. Deering, S. March, J. Hooper, and J. Woodward, took part in the proceedings. On Mr. Alderman Wire retiring from the meeting, the chair was taken by Ebenezer Clarke, Esq. An additional sum of between fifty and sixty pounds was promised towards the new chapel, including donations from S. M. Peto, Esq., M. P., and Mr. Alderman Wire. J. F.

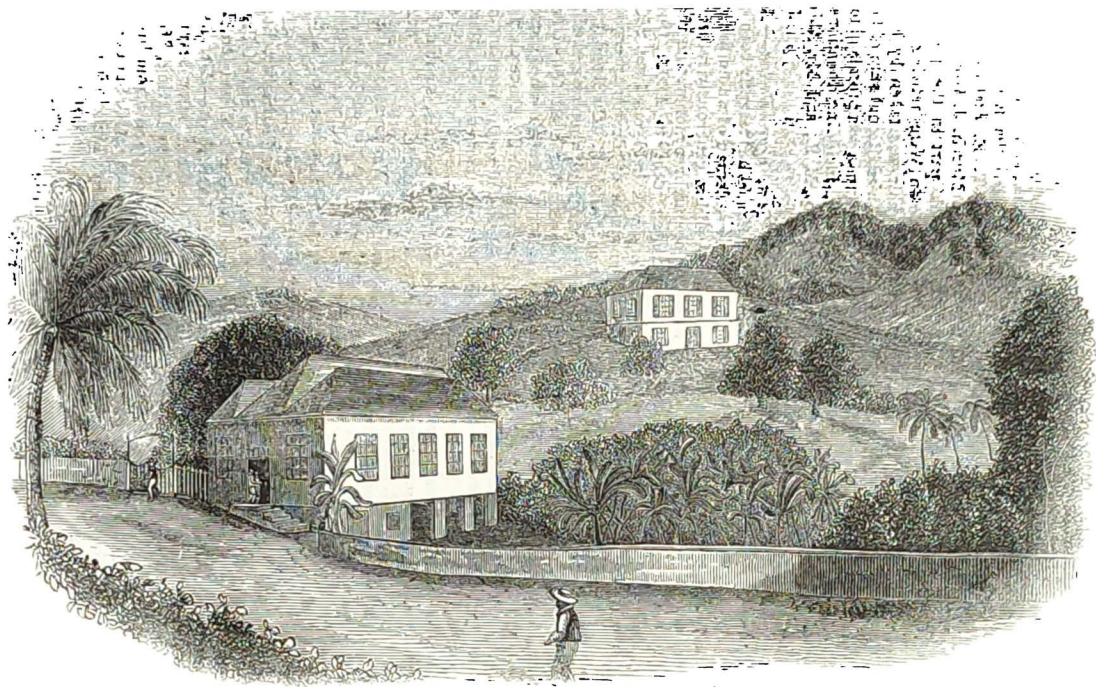
**HOLLAND FEN, near Boston**.—A neat little baptist chapel has recently been erected here. The gentleman of whom the ground was purchased has generously returned the whole of the purchase money, thus reducing the remaining debt to £30. Our first anniversary was held on June 25, when Mr. Twelvetrees of Boston, preached two sermons on its behalf. On Monday a large tea meeting was held, when several addresses were delivered. Our aged friend (eighty-four years old), through whose exertions most of the funds for the above chapel have been raised, stated to the meeting his determination to re-commence his efforts, and endeavour to get the remaining debt cleared off within twelve months, so that he may close his days in peace. J. R.

**DESBOROUGH, Northamptonshire**.—Mr. Clements has given notice of his intention to resign his pastoral office, after more than six years useful labours; and is therefore open to invitations.

**REMOVALS**.—Mr. Fitzherbert Bagby of Winchester, to Leaming Street, Preston—Mr. Ashmead of Great Missenden, Bucks., to Padibam, Lancashire—Mr. Ayres of Presteign, to Chalford, after seven years' service. Previously to leaving, Mr. A. received a handsome present from his friends at a tea meeting—Mr. J. C. Smith of Kirton Lindsay, to Maltby, Lincolnshire—Mr. W. Hill, late of Leicester College, to Retford, Notts.—Mr. T. Stevenson, late of Leicester College, to Ilkeston.—Mr. E. Davis, late of Leicester College, to Holbeach.

**WALRS**.—We have a word to say to our worthy brethren in the Principality—We wish to hear from you more frequently, both as regards your proceedings generally, and the additions made by baptisms amongst you. Only give us the names of places in plain writing, and the main facts, and we will see to all the rest.





STEWART TOWN, JAMAICA.

## MISSIONARY.

## JAMAICA.

THE Governor, Sir H. Barkly, has taken a course somewhat different to that of most of his predecessors in office. Instead of staying in Spanish Town and gathering his opinions of the island from mere report, he has chosen to go and see and hear for himself. He has made a tour of the northern parts of the island, and throughout has displayed a liberal and enlightened spirit. He has seen and met all parties. He has confined himself to no class. He has visited all who were willing to receive his visit.

On Monday, May 8, he visited the station at Salter's Hill, on which occasion the following address and reply were exchanged.

*To His Excellency Sir Henry Barkly, K. C. B., Captain General and Governor of this Her Majesty's Island of Jamaica, and the Territories thereon depending.*

May it please your Excellency,—We, the congregation of Protestant dissenters of the baptist denomination, usually assembling within these walls for religious worship, avail ourselves of the opportunity afforded by your Excellency's visit to Salter's Hill, to express our pleasure, and to offer our congratulations, on the appointment, by our Most Gracious Sovereign Queen Victoria, of your Excellency as governor of this portion of Her Majesty's dominions.

Our pleasure in your Excellency's appointment, is increased by the knowledge of the deep interest your Excellency takes in every institution calculated to advance the prosperity of the community generally, whether it relates to the political or religious welfare of the adult population, or to the education of the younger branches of society, without reference to condition or denominational distinction; and we have practical testimony of your Excellency's energies for the public good, in the fact of your Excellency kindly consenting to journey to this mountain station to speak a few words of advice to us; and at the same time, from your own observation, bear witness to the depression in agriculture, from the abandonment of a larger number of sugar estates in this locality, than, by comparison of circumstances, in any other part of the country.

We need not assure your Excellency, that, as persons endeavouring to follow the precepts inculcated by christianity, we habitually supplicate, in this place, the Divine favour for all who are in authority over us, and that we ourselves may lead quiet and peaceable lives, in all godliness and honesty; and if we required any additional motive for the performance of these commanded duties, it would be excited by the paternal care

your Excellency has already shewn for those over whom you are placed in the wise arrangements of Providence.

We pray that your amiable lady and family may, with your Excellency, be safely preserved from accidents in journeys, and that health may long be enjoyed; and that under the gracious guidance of Him who cannot err, your Excellency may have the happiness of seeing the island revive in its agriculture and commerce, as well as improve in intelligence, morality, and religion; and, when earthly honours and dignity shall be laid aside, we sincerely implore that higher and more lasting distinctions may be graciously awarded to your immortal spirit by the great Judge of all the earth. In behalf of the Salter's Hill congregation,

WALTER DEEDY, *Pastor.*

*Reply.*

"My Friends,—I thank you for the loyal and dutiful address you have just presented to me.

It gave me much pleasure to accede to your minister's request, that I would ride up to this spot for the purpose of receiving it; and I only regret that the necessity of pursuing my journey to Maroon Town at an early hour, prevents my making any lengthened stay among you.

You do me no more than justice in supposing that, as Her Majesty's representative in this island, it is my anxious wish to uphold every institution calculated to promote the welfare of any portion of its inhabitants; and that in the discharge of the public duties imposed on me by that honourable office, I recognise no distinction of social rank, or religious denomination, where the interests of any class of Her Majesty's subjects are concerned.

I regret, as much as you, the abandonment of so many fine estates, both in this neighbourhood and elsewhere, and earnestly hope that you will do your utmost to assist in keeping up and improving the cultivation of those which still remain; for unless sugar, coffee, and the minor products of this fertile island continue to be exported, trade with Great Britain and other countries will cease, and the support of establishments necessary for the maintenance of peace and order in the community become impracticable.

Experience must have shewn you, likewise, more clearly than I could explain, how injuriously the throwing up of an estate acts upon the interests of the labouring population near it, by withdrawing a large sum of money from circulation, limiting the competition for labour, and ultimately reducing the rate of wages throughout the district; and though I am far from wishing to discourage the praiseworthy efforts of some among you to produce sugar and other articles on your

own account, and fully admit that as free men you are quite justified in adopting whatever course you may consider best for your own advantage, I would, as a friend, point out to you that business of this kind is always more cheaply conducted on a large scale than on a small one; and that, even after leaving a fair remuneration to the proprietor for the use of his land and machinery, the labourer's share of the profit on a flourishing estate generally exceeds what he could realize by his own unassisted efforts.

One thing, at any rate, is rendered certain by what is taking place in other colonies not possessing greater natural resources than this, that our present exports might be easily doubled or trebled if the whole population were steadily at work, either for themselves or for hire; and I have formed too high an opinion of the peasantry of Jamaica to imagine that they will long allow themselves to be left behind in the march of industry and improvement by the people of Barbadoes, or Guiana, or the rest of the British West Indies.

I agree with you, therefore, in hoping that, under my administration, I may have the happiness of seeing a revival of agriculture and commerce, as well as an advance in intelligence, morality, and religion; and I am confident that you who now hear me will do all in your power, by your influence and example, to conduce to both results, by labouring honestly and industriously in your several vocations, attending to the ordinances of your religious worship, and, above all things, sending your children to school, and taking care that they are trained up in proper habits.

In conclusion, I must repeat my thanks for your good wishes for myself and family, and express a hope that you yourselves may long continue in the enjoyment of health and happiness."

After the address and reply, the deacons of the church were introduced, and his Excellency shook hands with each of them.

Some of the day scholars went through the exercises of reading and recitation, and were examined in Geography on the map of Asia.

The Sunday scholars repeated the texts of scripture of the previous Sunday's exercise, as well as the usual Sunday hymn; and a class repeated the answers to Watts' first Catechism.

On the occasion about fifteen hundred persons were present in the chapel.

Not only did his Excellency visit the stations, but he paid particular attention to the public institutions. Among them, Calabar institution appeared not the least important in his Excellency's estimation. He went thither, and our brethren on the north side of the island very properly de-

termined to assemble and receive their governor.

On Tuesday, the 9th, his Excellency the governor visited the Baptist Theological Institution. Several ministers, and a large number of sabbath school children and members of the Rio Bueno congregation, welcomed the arrival of his Excellency, who briefly examined two classes of students in classical literature, and inspected the college buildings. The address presented by Mr. Dendy, was signed by Edward Hewitt, Chairman, and Benjamin Millard, Secretary, of the Baptist Western Union, comprising fifty-nine congregations, and about 60,000 individuals. The address and reply were of the same character as the above; and all appear to have been delighted with the urbanity and liberality of the governor. What a change from the days of Coultart and Knibb!

#### RELIGIOUS.

OPEN-AIR PREACHING.—Year by year, for many years now, as our readers are aware, have we urged the necessity and importance of this duty upon the ministers of Christ, in order to bring the gospel before the masses of our countrymen. At length it seems a real and extensive movement is taking place, in which the clergy of the Establishment, to their honour be it mentioned, are taking the lead; and we shall sincerely rejoice if they provoke the congregational dissenters—Independent and Baptist—and the Wesleyans, to engage heart and soul with them in the noble enterprise. The *Nonconformist* of July 19 says:—"The practice of open-air preaching is making decided progress. On Sunday afternoon last, the Rev. William Brock preached in one of the streets of the Seven-dials, St. Giles. The position enabled the preacher to command a large part of that well-known spot, and several hundreds in the immediate neighbourhood listened with marked attention to an address founded on the parable of the Prodigal Son. Some members of the Church at Bloomsbury Chapel regularly preach at the same place every Lord's-day.—In Birmingham the clergy heartily co-operate in the experiment. The Revs. J. C. Miller, W. Cockin, I. C. Barrett, J. Eagles, and S. Eardley, have already carried their intentions into practice, and the Rev. J. B. Marsden is about to commence similar ministrations. In each case hitherto (says a local paper) we believe orderly and attentive congregations have assembled.—The *Sheffield Times* thus adverts to the successful efforts of the vicar of that town. 'The Rev. T. Sale, the respected vicar, having read in the service on Sunday morning the passage occurring in the gospel, 'Go out into the highways

and hedges, and compel them to come in, that my house may be filled," acted literally upon the injunction so far as to go forth in the afternoon, and preach to the multitude in one of the most frequented parts of the town. The spot chosen was the centre of the widest part of Westbar. Taking his stand upon a convenient elevation, the vicar began to read a passage of Scripture. A number of stragglers, such as may be seen on any fine Sunday afternoon loitering about in the leading thoroughfares, soon gathered around him; and when a crowd had assembled, the vicar began to preach to them from the parable of the prodigal son, seasoning his discourse with several apt illustrations of a very touching nature. The open-air congregation increased till there were several hundreds present, but though it was a very promiscuous assembly there was no departure from the most perfect good order. The touching narrative of Scripture was evidently quite new to many in the crowd, and the lessons which the text suggested were presented and enforced in a manner which moved many to tears.—The only case of interruption to open-air services we have met with, is that of the city missionaries at Manchester, who were recently interrupted and treated with great brutality by a knot of abandoned persons, near the Irish quarter.—In various parts of Scotland open-air preaching is being prosecuted. 'A new feature will be introduced during the Glasgow Fair holidays,' says the *Witness*, 'in the delivery of a sermon each evening on the Green by clergymen of various denominations. The first sermon was preached on Monday evening.'

A correspondent informs us that the Rev. Charles Lee, incumbent of Christ Church, following the example of other zealous clergymen of the Established Church, has commenced preaching in the open-air to the inhabitants of his district. On Tuesday evening he addressed a large and attentive audience from a chair in Denman-street, and on Wednesday a still more numerous one in Carley street. Our correspondent (who is himself well known for his zeal and benevolence) warmly eulogises the rev. gentleman, who is devoting three evenings a week to the above and similar services.

*Leicestershire Mercury.*

**LONDON CITY MISSION.**—The annual meeting this year at Exeter Hall was unusually crowded. During the past year the Society had, by the Divine blessing, been enabled to add to the number of its missionaries, thirty new ones having been appointed to different districts, in which one half the amount required for their support had been locally guaranteed. The returns of attendance on public worship, given by the last census, shewed that only about six out of

100 of the lowest classes were computed to attend; while the shops open on the sabbath almost equalled in number those which were closed. This shewed the vast field which existed for the operations of a Society like this, and in this field it had successfully laboured during the past year. The number of church sittings which ought to exist in London was 1,400,000, but there were only 700,000. Of these only four in seven were occupied on Sunday mornings, one in seven in the afternoon, and three in seven in the evening. The absentees were the labouring classes. It further appeared from the return, that in no one district in England was the remissness of providing for the religious education of the poor so great as in London; and the inference drawn from this was, that in the future efforts of the benevolent the Metropolis presented the strongest claim to the zealous and concentrated energies of the church of Christ. Of the adults who died in London during the past year, one-fourth received no other visitation than from the missionaries of the Society. The number of visits paid during the year was 1,439,318, or 199,000 more than the year preceding, and giving a number of nearly 4000 christian visits paid every day; 122,722 visits had been paid to the sick, or nearly 396 per day; portions of the scriptures had been read 432,407 times, or 100 times every hour, supposing the day to be of twelve hours. The number of families assigned to the care of each missionary was 500, and this, taking each family to consist of four, would give a total of 650,000 persons under their care, or a greater number than were under instruction at any church service at any one time. The number of prayer meetings held during the year was 23,035. The income of the year had amounted to £27,484 19s. 4d., shewing an excess over the year preceding of £1,003 9s. 11d. The meeting was addressed by the Hon. and Rev. B. Noel, the Hon. and Rev. Montague Villiers, the Rev. W. Cadman, Sir E. Parry, and other gentlemen.

**SPECIAL SERVICES** were held in Birmingham for the revival of religion on Monday, May 8, and following days. On Monday evening, at Cannon Street chapel, the Rev. Dr. Redford, of Worcester, delivered an able address on "the importance of earnest and frequent prayer for the outpouring of the Holy Spirit;" Revds. T. Swan, R. A. Vaughan, and Isaac New engaged in prayer. On Tuesday, Wednesday, Thursday, and Friday mornings, public meetings for prayer were held at the Independent chapels of Carrs Lane and Steelhouse Lane; and three impressive revival sermons were delivered by the Hon. and Rev. Baptist W. Noel, M. A., to crowded and attentive audiences at the two last named chapels. W. H.

**PROTESTANTISM IN ITALY.**—The Rev. Joseph Deubam Smith, of Kingstown, Dublin, recently delivered a lecture on the above subject in Hoxton Academy Chapel, before the members and friends of the Hoxton Mutual Improvement Society. The number of the auditory was such, that the lecture-room was much too limited to afford the accommodation required; it became necessary, therefore, to engage the chapel instead. The reverend lecturer described the several beautiful valleys of the Italian Vaudois; gave a graphic historical account of the church of the middle ages; shewed, to demonstration, that a protestant people had existed in the lands of the Vaudois long before the time of Luther; and that, after centuries of fearful persecution, the Vaudois (as if preserved for the purpose) were most successful in their efforts in behalf of their own Italy. The accounts given of their present labours in Sardinia were most encouraging. The meeting, which was very large, did not separate until near ten o'clock.

**IRVINGITE CATHEDRAL!**—This Gothic building situated in Gordon square, London, has been opened and is intended to be the cathedral of the body of religionists founded by the late Edward Irving. The service commenced with the entry of the chief officer—"the Angel"—wearing a purple cap, denoting authority, and otherwise magnificently clad. Then followed "the Prophets," in blue stoles; the Evangelists in red; the Pastors, Elders, and others. The service is said to deviate little from that of the Church of England. Among the office-bearers of "the Holy Apostolic Church," are Admiral Gambier, Mr. Henry Drummond, M.P., the Hon. Henry Parnell, Mr. J. P. Knight, R.A.; and among the members of the church are Lady Bateman, Lady Dawson, Lady Anderson. All who join the church offer a tenth of their income towards its support and extension.

**THAT CENSUS** has told sad tales. The Bishop of Oxford has been making a strange speech in the House of Lords—where the valiant prelate knew no "Non-con" could reply to him!—accusing dissenters of shabby tricks to swell their congregations on the census Sunday! and making, at the same time, all manner of paltry excuses for his brethren.

**THE TWO HOUSES OF CONVOCATION** have received favourably the report of their Committee, which recommends the shortening of the morning service, and the employment of a new agency of instruction. If this new agency is to be a class of open-air preachers we shall heartily welcome them.

**CHURCH SERVICES.**—The statistics of the late census show that out of 14,077 churches in England and Wales, 4,750 of them have service only once on a sabbath-day, and 732 three times.

## GENERAL.

**NEW BILL REGULATING THE SALE OF BEER AND SPIRITS.**—A bill in the House of Commons has been printed for further regulating the sale of beer and spirits on the Lord's-day. By this bill, if it should pass, public-houses are not to open on Sundays between two and six o'clock, or after nine o'clock. No spirituous liquors are to be sold on Sunday. Constables may enter, and parties offending to be summarily fined £5.

**KOSSUTH**, the illustrious Hungarian exile, has come forth of his seclusion, and addressed large assemblages of people publicly at Sheffield, Nottingham, and Glasgow. His speeches have been widely published. They contain the same comprehensive views of European affairs. He yet maintains that Austria will play the cheat, and act perfidiously, as has always been her wont.

**THE EMPEROR OF RUSSIA**, who is the grandson of Catherine and son of Paul, was born July 6, 1796. He was four months old at the death of Catherine, and four years and a half when his father was assassinated. His brother Alexander was twenty years older than he.

**DEGRADING A SOVEREIGN.**—Those who have visited Chatsworth House will remember the splendid portraits of the Emperor and Empress of Russia on the grand staircase. The Duke of Devonshire, we are told, has turned that of the Emperor to the wall!

**LORD PALMERSTON** has been addressing the Council of Education on the necessity of the masters teaching scholars to write a good bold hand. If his lordship succeeds, future editors and compositors will bless his memory.

**OCEAN PENNY POSTAGE.**—The United States, we are glad to observe, have taken the lead in adopting this world-wide blessing. England, who invented the system, is shorn of half the glory by her delay.

**FROM AUSTRALIA via PANAMA.**—The voyage from Sydney to Panama, via Tahiti, has been accomplished by the "Golden Age," United States steamer, in twenty-eight days.

**THE CHURCHWARDENS OF LIVERPOOL**, annoyed that that they could not obtain a church rate, have stopped the clocks in the towers of the churches!

**CONVICTS.**—As many as 1000 tickets of leave have been issued to convicts in England, who are out on trial of good behaviour.

**EIGHTY OXEN**, costing £1,600 make only one meal for the crews of the Baltic fleet.

**A QUANTITY OF BURNT BONES**, supposed to have been those of martyrs, have been dug up at Smithfield.

**THE EXPORTS** of wheat and flour from the United States for 1853-4, have amounted to thirty millions of bushels.

## REVIEW OF THE PAST MONTH.

Tuesday, July 25.

AT HOME.—Parliament seems hastening to draw the session to an early conclusion. The Tories and radicals are asking for an autumnal sitting, not being willing to trust the management of the war entirely in the hands of the Coalition Cabinet. Since our last notice a minister of war has been appointed. Lord Palmerston should have been the man; but the Duke of Newcastle was appointed. This led to some further changes in the ministry; and Lord John Russell having been made President of the Council, has been re-elected without opposition for the city. The Parliamentary Committee on public houses and beer shops, instead of recommending that they be entirely closed on the sabbath day, advise, as a counter-attraction, the opening of the Crystal Palace, British Museum, and such places on the sacred day—thus, at the best, advising the adoption of one way of sin in the place of another; or, rather, an increase of sin altogether. For those who go to the Palace or the Museum will not relinquish the public house in consequence, but will be all the more likely to visit it. The sabbath-loving

people of England must be on the watch, or the mammon of unrighteousness will steal a hypocritical march upon them.

ABROAD.—Another rising in Spain against the Queen and her paramours! What form of government will arise out of the commotion none can yet tell. Spain is now reaping what she sowed. The bigoted and tyrant power which once oppressed the nations is now powerless of harm to others, but is suffering these periodical paroxysms of pain in its own bowels.—In the Baltic our fleets have appeared before Cronstadt and retired, some say for fear of cholera; others that they were only reconnoitering, and will now wait the arrival of a French army, on its way to their help in English vessels—a fact, as the French Emperor said, “unique in history.”—The siege of Silistria has been raised by the Russians. After forty days attack by night and day, by 80,000 men, and 50,000 rounds of shot and shell, and the loss of 25,000 men, they have been compelled to retire. The French and English armies are approaching the Danube, and may soon join in the fray. It does not appear that Austria has yet taken any decided step against Russia; and Prussia will hold her back if possible.

## Marrriages.

April 20, at the baptist Upper Meeting, Saffron Walden, by Mr. Gillson, Mr. J. Thurgood, to Miss C. Smith.—And July 5, Mr. S. Cowel, to Miss L. Giblin.

May 23, at the baptist chapel, Tarporley, by Mr. Shore, Mr. John Fletcher, to Miss Alice Williams.

May 29, at the baptist chapel, Chester Street, Wrexham, by Mr. Brooks, Mr. S. Roberts of Brymbo, to Mrs. M. Jones of Bwlch Gwyn, Minera.

June 5, at the baptist chapel, Hugglescote, Leicestershire, by Mr. Yates, Mr. John Peace, to Miss Mary Starkey, both of Coalville.

June 11, at the baptist chapel, Henenge Street, Birmingham, by Mr. Taylor, Mr. H. Wileman of Handsworth, to Miss Mary Westbury of Tamworth.

June 20, at the English baptist chapel, Abersychan, by Mr. Price, Mr. Edward Roberts, baptist minister, Beaufort, to Caroline Matilda, third daughter of Mr. S. Kelly, agent of the Abersychan iron works.

June 24, at the baptist chapel, Accrington, by Mr. Williams, Mr. W. Haworth, to Miss Mary Whittaker.

June 27, at the Newcourt baptist chapel, Newcastle-on-Tyne, by Mr. Pottenger, Mr. Isaac Davies, minister of the place, to Miss Caroline Bowness.

June 28, at the baptist chapel, Bourne, Lincolnshire, Mr. J. D. Letts of Baston, to Miss Mary Whatnall of Market Deeping.

June 20, at the Independent chapel, Kettering, by Mr. T. Toller, Mr. Thomas Martin, baptist missionary to Bengal, to Elizabeth, third daughter of the late Mr. John Tingle of Kettering.

June 29, at St. Andrew's baptist chapel, Cambridge, by Mr. Robinson, Mr. John Manning of Orlingbury, to Miss Sophia Youngman, niece of A. G. Brimley, Esq., mayor of Cambridge.

July 4, at Westgate baptist chapel, Bradford, by Mr. Foster, Mr. E. Wade of Bagley, to Miss Lydia Hainsworth of Farsley.

July 6, at the baptist chapel, Irwell Terrace, Bacup, by Mr. Howe, Mr. R. Riley, to Miss E. Howorth.

July 9, at the baptist chapel, Mansfield, by Mr. Wood, Mr. John Torr, to Miss Maria Goodall.

July 11, at the baptist chapel, Scartro', by Mr. Evans, Mr. D. Harrison, to Miss N. A. Mitchell.

July 17, at Broad Street baptist chapel, Nottingham, by W. R. Stevenson, M.A., Mr. W. Mason, town missionary, to Miss Emily Marshall.

## Deaths.

Feb. 25, at Ashby, near Geelong, Australia, Mary, wife of Mr. Joseph Trotter, many years a member of the baptist church, Gloucester.

March 2, Mr. Thomas Watkeys of Tymawr, Llanyern, near Brecon, at the advanced age of 94 years. Up to about a fortnight prior to his decease, Mr. W. had throughout life enjoyed almost uninterrupted health. He was an early riser. For twenty-five years he had been a consistent and useful member of the Welsh Calvinistic Methodists at Llanfihangel Talylyn, and for many years an office-bearer in the church. He was a christian, of whom it could be said, "Behold an Israelite indeed, in whom there is no guile." He left five children, respectfully settled in the neighbourhood, twenty-two grandchildren, twelve great grandchildren, and one great great grandchild; and, doubtless, his earnest exhortations, enforced by his consistent conduct, were the means of inducing many of them to choose the narrow path which leads to life. He was a good neighbour, always ready and willing to do an act of kindness. Was any one in distress? Mr. W. was the man to sympathise; and that sympathy would always result in acts of kindness. He often repeated that passage, "Faith, without works, is dead." He was a strict observer of his religious duties, especially private prayer; and made a rule of retiring to his closet several times each day for the purpose of reading the bible, and of meditating therein. It would almost have seemed as if he intended purchasing heaven itself by his good works; yet for justification before God his reliance was only a crucified Saviour. He was greatly respected by his neighbours, and by all who knew him; and when the day came to commit his earthly remains to the dust, the immense number who attended his funeral was a striking proof of the great esteem in which he was held.

March 28, aged 59, Mrs. Hannah Atkinson, a worthy member of the baptist church, East Road, Cambridge. Her only hope was in the blood and righteousness of Christ. She would often say, "He is all my salvation, and all my desire." She loved the house of God. The language of her heart ever was—

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred dwell;  
There God my Saviour reigns."

And she loved to extol the riches of Divine grace in Christ, whose cross was all her theme. When dying, she said,

"Heaven is near. Sing, for I shall soon be at home. Happy, happy, happy in Jesus!"

"So fades a summer cloud away;  
So sinks the gale when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore."

May 7, Mr. James Spencer, baptist minister, Llanelly, Carmarthenshire, aged 41. Mr. S. was a good minister of Jesus Christ; of good abilities; and a faithful servant of his Master for upwards of fifteen years over the baptist church. When his remains were interred, about twenty-six ministers of different denominations, and two clergymen of the Established Church, attended, besides some hundreds of his christian friends and fellow-towusmen.

May 31, at the sea-side, Llanelly, Carmarthenshire, in his 58th year, Mr. Griffith Jones, baptist minister, and father of Mr. J. D. Jones, baptist minister, Milford, Pembrokeshire. Mr. J. had not had a ministerial charge of late years; but was a faithful and devoted minister, and rendered his services to the neighbouring churches whenever they were required. His end was peace.

June 4, Mr. James Castleden, baptist minister, aged 76; for thirty-six years pastor of the Bethel baptist church, Hampstead.

July 11, of rapid consumption, aged 23, Sarah Ann, the beloved and only daughter of Mr. Kemp, of Thurby Grange, near Alford, Lincolnshire. With her esteemed parents and family she was a regular attendant at the General Baptist chapel, Maltby; and during her illness she gave satisfactory evidence of her interest in the Lord Jesus.

July 13th, at the residence of his mother, 1, Stuart Villa, Sydenham-road, Bristol, the Rev. J. T. Gray, Ph.D., aged 45, Classical Tutor of the Baptist College, Stepney, London.

[As the notice beneath did not reach us at the time it was sent in October last, and as it has been sent again, we step out of our usual course to give it insertion.]

September 25th, at Padiham, Lancashire, Mr. Job Aleot. About five years ago Mr. A. came from Warwickshire into these parts, and under the preaching of brother Harbottle was convinced of sin. His conversion was another remarkable instance of Divine mercy and grace. He was baptized in 1849, and after two years was chosen deacon, which office he used well. He was also superintendent of the sabbath-school, and very active. His last illness, being typhus, prevented him from saying much; but what he did say had reference to his Saviour and his cause.

## BAPTIST REPORTER.

SEPTEMBER, 1854.

## BAPTIST ANNIVERSARIES—GENERAL BAPTISTS.

WE now conclude our notices of the Anniversary Meetings of 1854. We began with those of the Particular, and we finish with those of the General, Baptists.

There was something pleasing in the consideration, that the annual gathering together of the brethren this year, would take place in the populous and important town of Leeds, where, only about twelve years ago, the General Baptists had not a place of worship; though several members of their churches had removed to reside there. This was an inducement to some to visit the place; but its distance prevented numbers who usually attend when the Association is held in the midland counties, where the churches are more numerous.

We have not much to notice of the journey by rails of about 100 miles. Along the valleys of the Soar and the Trent the same pleasing prospects were presented as may always be seen at this lovely season of the year. After leaving Derby, we soon found ourselves among more romantic scenery; and had a glimpse, when passing, of the narrow, deep valley which conducts to Mallock—the hills on each side thickly covered with trees; at the foot of which the Derwent rolls its restless waters. Well might James Montgomery, when visiting this region many years ago, and contemplating its wonderful scenery, take out his pencil and write

in his note-book the following poetical couplet:—

“Nature reposing on fair Derwent’s stream,  
Conceived these giant mountains in a dream.”

Leaving Ambergate station, in a few minutes we have a brief view of the dark ruins of Wingfield Castle, frowning gloomily from its wooded heights on the sweet valley beneath. We rejoice that such strongholds of local tyranny in England are broken down; and we cannot but thank the strong arm of “Old Noll,” as the cavaliers called him, who levelled most of them with the dust. Oliver Cromwell did this one good thing for his country at all events, by demolishing the castles of the barons, he broke their power of local tyranny, and put an end to civil war in England.

We now plunge into the long dark tunnel at Claycross, and soon, on emerging into welcome sunlight, have a view of Chesterfield, with the singular, crooked, all-awry, corkscrew-looking spire of its parish church. A few miles further, and we pass under the Sheffield and Lincolnshire line of rails, supported by a vast number of arches as it crosses the valley, along the course of which our line runs. We are soon at Masbro’ station; the most rough and dirty, perhaps, between Leeds and London,—with smoky Sheffield six miles to our left, and Rotherham close at hand on our right. Within a few hundred yards of us is



the celebrated Independent College, with the chapel near at hand; in which, for many years, young men have been trained for the ministry in that denomination. We could not but be reminded, as we caught a passing glimpse of the building, of many worthy and useful men, tutors and students, who have been connected with that valuable Institution.

There was but little to attract our attention during the remainder of our journey. Barnsley was not to be seen distinctly; but we had a good view of Wakefield before we entered the great station at Normanton, leaving which, we were at Leeds in a few minutes.

On arriving, we found that excellent arrangements had been made for the accommodation of the visitors.

Here we cannot do better than furnish our readers with the report of the proceedings as prepared by the secretary, brother J. C. Pike, of Leicester.

"The Eighty-fifth Annual Association of the Ministers and Representatives of the churches of the General Baptist denomination, was held at Byron Street chapel, Leeds, on Tuesday, June 20, 1854, and following days.

An interesting devotional service was held in the chapel on the preceding evening, over which brother Goadby, of Loughborough, presided.

*Tuesday.*—On Tuesday morning, at seven o'clock, brother Horsfield, minister of the place, took the chair, and after giving out a hymn, brother Gill, of Melbourne, prayed. The reading of the states of churches was continued until half-past eight, when brother E. Stevenson, of Loughbro', prayed, and the brethren adjourned for breakfast. Upon their re-assembling at half-past nine, brother Wood, of Melbourne, prayed, and the reading of the states was resumed. At twelve o'clock brother Buckley took the chair, according to appointment of the last Association, and brethren T. Stevenson, of Leicester, and Thomas Thirlby, of Normanton, were elected moderators. The chairman then read an appropriate opening address, after which there was

a kindly and spirited discussion upon some points raised in the address: brother Judd, of Coningsby, concluded the sitting with prayer. In the afternoon business was commenced at a quarter-past two; brother Stanion, of Wirksworth, prayed, and brother Wood, of Melbourne, the minute secretary, read the rules of the Association. The sitting continued till a quarter-past four, when brother Staddon concluded with prayer. In the evening public worship commenced at seven o'clock, when brother J. B. Pike, of Bourne, gave out the hymns, and brother Goadby, of Loughborough, read and prayed. Brother J. G. Pike, of Derby, who had been laid aside by illness for some months, delivered an impressive discourse from 1 Tim. i. 11. "The glorious gospel of the blessed God."

*Wednesday.*—Business commenced at seven o'clock, when brother Buckley, the chairman, gave out a hymn, and brother Hood, of Ford, prayed. The sitting continued till half-past eight, when brother Robertshaw, of Burnley Lane, prayed. At half-past nine, brother Preston, of Ashby-de-la-Zouch, prayed, and business was resumed for a short time. The remainder of the day was occupied with committees and public services. The morning service commenced at half-past ten. The hymns were given out by brother Hood, of Ford; brother Hunter of Nottingham, read the scriptures and prayed; and brother Lewitt, of Coventry, preached an elaborate and excellent sermon upon glorying in the cross, from Gal. vi. 14. It formed a very appropriate response to the sentiments and appeals of the venerable father in Christ who preached on the preceding evening. If the former sermon seemed like a farewell charge from an eminently successful veteran in the field, the latter might be regarded as a pledge on the part of the rising ministry that they would still cleave to the gospel, and thus carry on the work from which their fathers must shortly retire.

The annual Home Missionary Meeting was held in the afternoon; Mr. J. F. Winks was called to preside. Reports from the different districts were read by the Secretaries; after which addresses were delivered by brethren W. R. Stevenson, Nottingham; J. F. Stevenson, Long Sutton; Gill of Melbourne, and Barrass of Peterborough. It will be seen by the resolutions relating to the Home Mission, that it is intended to give greater prominence in future Associations to this most essential branch of our benevolent operations.

In the evening, the annual meeting of the Foreign Missionary Society was held; Mr. Robert Wherry, of Wisbech, in the chair. An abstract of the report was read by the Secretary, which was of an encouraging character. After the Treasurer's cash statement, resolutions were moved and seconded by brethren Buckley, J. B. Pike of Bourne, H. Hunter of Nottingham, J. Goadby of Loughborough, J. F. Winks of Leicester, and E. Bott of Barton.

*Thursday.*—This day was entirely devoted to business in reference to the Academy, Home Mission, Publications, and other important matters, from seven in the morning till ten o'clock at night. The following brethren engaged in prayer during the day: R. Hardy of Queenshead, Knight of Wolvey, Batey of Burnley, Cotton of Barton, Preston of Ashby, Lawton of Wymeswold, Yates of Hugglescote, and Springthorpe of Heptonstall Slack.

*Friday.*—The last sitting of the Association was from seven to nine in the morning. Brother Lockwood, of Birchcliffe, opened it with prayer. After other business had been completed, thanks were voted to the officers of the Association, and to the friends at Leeds for their excellent arrangements. The chairman then offered a short prayer, and pronounced the benediction; and in a few hours the brethren who had formed this delightful gathering, were speeding their way in all directions to their families and churches; amongst them, it is

trusted, to seek with new zeal and determination the furtherance of the gospel, and the prosperity of Zion."

The largest additions by baptism were made, we had nearly said as usual, to the churches at Stoney Street, Nottingham, Rev. H. Hunter, and Mary's Gate, Derby, Rev. J. G. Pike—the former having thus added thirty-nine, and the latter thirty-two; the former now consisting of 974 members, and the latter of 516. The churches in Orissa, East Indies, were thus reported:—Berhampore, H. Wilkinson and W. Bailey; members, 68; baptized, 4; dead, 2. Choga; members, 65; baptized, 1; dismissed, 1. Cuttack, A. Sutton, D.D., and I. Stubbins; members, 150; baptized, 17; received, 6; restored, 1; dismissed, 2; excluded, 10; dead, 2. Piplee, W. Miller; members, 20; baptized, 4; restored, 2; dead, 1.

The "summary" of the statistics is as follows:—

Numbers added this year, viz:—		
By New Churches	.....	17
Baptized	.....	773
Received	.....	290
Restored	.....	61
		<hr/>
		1141
		1016
		<hr/>
	Clear Increase	..... 125
Numbers reduced this year, viz:—		
Dismissed	.....	252
Excluded	.....	176
Withdrawn	.....	135
Removed	.....	153
Dead	.....	300
		<hr/>
		1016

Total number of Members, 18,244; Sunday Scholars, 25,492; Teachers, 4,002; Chapels, 192; other Preaching Places, 54.

The Annual Letter to the Churches was written by brother W. R. Stevenson, M. A., pastor of the church in Broad Street, Nottingham, "On the present duty of the church of Christ, and more especially of the new connexion of General Baptists, with respect to the unconverted masses of our own countrymen." We shall give a few paragraphs from this valuable document in our "Christian Activity" department.

The new church at Longton, Staffordshire, was admitted into the Union; but the application from a small church at Bank Top, Macclesfield, was declined.

The New Chapel cases were from Burton-on-Trent, which was cordially and heartily commended; and from Eldon Street, Sheffield, which was encouraged to proceed.

There were three applications for admission into the college; and as many students, who have gone through the course, have been engaged by churches.

A Model Trust Deed was submitted and adopted; a copy of which appears in the printed Minutes for this year.

Among various resolutions, the following, of more public interest, were adopted:—

*Church Rates.*—Brethren J. B. Pike and J. F. Winks, were requested to prepare a petition to the House of Commons, in support of Sir W. Clay's motion, for the total abolition of church rates. The petition, as prepared by these brethren, was signed by the Committee and Secretary of the Association, and by brother Horsfield, minister of the place, and transmitted for presentation to the Members for Leeds.

*Persecuted Baptists in Germany.*—Brother W. R. Stevenson presented a brief report of what had been done. (1) Resolved,—That this Association having been made acquainted with the disinterested and truly christian labours of the gentlemen connected with the Homburg Conference, and more especially of the Revs. Dr. Steane, and T. R. Brooke, B. A., in behalf of the persecuted baptists of Germany, desires to present to those gentlemen its warmest and most cordial thanks; and expresses its earnest hope and prayer both that our persecuted brethren themselves may be enabled to continue faithful to their testimony to the truth, and also that ere long, in the providence of God, brighter and happier days may dawn upon the persecuted christians of the continent. (2) That a copy of this resolution be forwarded by the Secretary to Messrs. Steane and Brooke.

*Mrs. Stowe, and the Free-will Baptists.*—It was reported that the Chairman wrote to Mrs. Stowe, as re-

quested by the last Association, and that Mrs. Stowe's reply, published in the March number of the Magazine, was considered satisfactory.

*Destruction of the Mission Premises at Berhampore, by Fire.*—That we deeply sympathize with our dear and valued friends at Berhampore, under the distressing circumstances in which they have been placed by the recent calamitous fire; especially do we express our sympathy with brother and sister Wilkinon in their heavy loss: that brother Buckley be requested, in his visits to the churches, to make the case known, and solicit pecuniary aid; and further, that we earnestly urge the subject on the generous attention of the friends of missions at large.

*Nebraska Bill.*—That this Association hears with the deepest emotions of regret and indignation, that the Legislature of the United States has passed into law an act, called the "Nebraska Bill;" thus opening a vast region of new territory into which slavery may be now introduced; and desires to encourage their brethren, the Free-will Baptists, and all the opponents of slavery in the United States, to persevere in offering the most resolute and determined opposition to that hateful system, until they have secured complete freedom for every man in that land.

*Public Houses and Beer Shops.*—That petitions to both Houses of Parliament be prepared, and signed by the chairman on our behalf, praying the Legislature to pass a measure for the closing of public houses and beer shops during the whole of the Lord's-day. That Sir Geo. Goodman be requested to present that to the House of Commons, and the Earl of Shaftesbury that to the House of Lords.

*American Correspondence—Free-will Baptists.*—A letter was read from the fifteenth General Conference of Free-will Baptists in North America. The following extracts will interest:

"Our last Conference was one of deep interest. Harmony prevailed. The reports from our benevolent societies shewed a very large and unprece-

dented increase of benevolent activity; for which you will join with us in blessing God. Our joy is not that we are great. But we are happy to feel that we are growing. And yet our statistics shew but a small increase of communicants. But this is owing to the dropping of churches in back towns, long since practically abandoned, and the revision of old church records. We have increased four quarterly meetings, and twenty-seven ordained ministers, since our last Conference in 1850. What is best of all is, we think we feel stronger and more like making conquests. The number added to our churches by baptism since our last Conference is 7,449. Our present number of communicants is 50,364. Number of preachers ordained, 889; licenced ditto, 152; whole number, 1,041.

The past winter has been one of quite general revival. But we are learning to depend less upon special revivals, and more upon the steady, every-day work of grace.

Our *Quarterly*, which is now in its second volume, promises much. We are bent on making it meet the demands of the age.

We should have been most happy to have welcomed a delegation from your body to our last Conference, and shall be happy, if permitted, to welcome one to our next; or to our churches, homes, and hearts, at any future time. We feel that we have great interests in common with you, and shall ever be happy in co-working with you for their advancement. The salvation of our race lies before us, to which, by the grace of God, we will ever apply ourselves; cheered always by the consciousness that transatlantic brethren are giving us their sympathies and their prayers.

Now, dear brethren, remember us, pray for us, your sincere co-workers for the subjugation of this world to Jesus Christ.

At our last General Conference, it was voted 'That the correspondence with the General Baptists in England be continued on the part of this Con-

ference, by our Secretary, assisted by brother Steere.'

In behalf of the Free-will Baptists in North America, we are, dear brethren, Yours truly,

M. J. STEERE,

SILAS CURTIS,

*Sec. of Gen. Con.*

*Pittsfield, N. H., May 20, 1854."*

The ministers who had departed this life since the last Association at Birmingham, in 1853, were William Norton, of Cauldwell, Nov. 20, 1853; William Fogg, of Retford, Dec. 25, 1853; and William Crabtree, of Lineholme, a few days before this Association met.

The next Association will be held on the Tuesday, and following days, before the last sabbath in June, 1855, at Mansfield Road chapel, Nottingham; brother Goadby, of Loughbro', chairman. Brother Horsfield, of Leeds, to preach the Association sermon: and brother Jones, of March, to write the Circular Letter, on "Domestic Piety."

Some alterations were also agreed to as to the public services at the Association. In future it was arranged that there be only one sermon; and that Tuesday evening be devoted to a public Home Missionary meeting, in order to give to our home operations the importance that they so justly claim. This will take the place of the first sermon, and it is hoped will elicit from all the parts of the connexion a larger amount of energy and exertion than have heretofore been displayed. The sermon will be on Wednesday morning, and the Foreign Missionary meeting in the evening as before.

We have already mentioned that a few years ago the General Baptists had not a place of worship in this important town,—now they have two; connected with that in Byron Street is a church of 120 members, and a sabbath school of 230 children; with that at Call Lane, a church of 112 members, and about 100 sabbath scholars; and each of these churches appear to be in a flourishing state; at

Byron Street, nine, and at Call Lane, twenty, were baptized during the past year.

From what we heard of the impressions produced on the minds of the friends at this annual interview, we might gather that they were of a salutary and refreshing character. One fact was pleasing and hopeful; there was, considering the distance and expense of travelling, a good attendance of young ministers and students, affording to those who feel that they must soon retire from active participa-

tion in such engagements, the cheering prospect, that their places will be worthily filled by those who love with all their heart "the glorious gospel of the blessed God," and will devote all their energies to its yet wider diffusion, not only in our land, but in places that are afar off. May the God of heaven imbue their winds with a double portion of the spirit of their fathers! May the children of thy servants continue, and may their seed be established before thee!

## Spiritual Cabinet.

FROM LEWITT'S SERMON ON "GLORYING IN THE CROSS."

THE FACT OF CHRIST'S DEATH ON THE CROSS involves the doctrine in which the apostle gloried, viz: that Christ died the just for the unjust to bring us to God; that he bare our sins in his own body on the tree; that God set him forth to be a propitiation through faith in his blood; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. This doctrine was not wholly unknown to those who lived before the advent of Christ. It was first uttered by the voice of God amid the sin-blighted glories of man's primeval home; grew more distinct in the offerings made by blood and fire during the antediluvian and patriarchal times; swelled out more forcibly in the priests, altars, and sacrifices of Judaism; increased in richness and volume in the fiery words and wild rushing music of prophets and seers; but in the person, teaching, and death of Christ, and in the faith and preaching of his apostles, it attained its deepest and most subduing tone. It is the principle which harmonizes and binds together all dispensations of religion, and gives to them consistence and value. But to earth alone this doctrine is not limited as an object of knowledge and a theme of praise. Angels hymn it to celestial music,

saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And the ransomed ones, in strains which rival in sweetness and exceed in power the harmony of their bright companions, chaunt before the enthroned lamb, "thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Thus the faith of earth, and the joys of heaven, agree in principle; the first clings to the cross as the only object of saving trust, the sheet-anchor of the soul amid tossing and tempest; the last triumphantly celebrates its power to glorify.

THE CROSS WAS A BADGE OF SHAME. Crucifixion was the vilest doom to which even a malefactor could be consigned. Every Greek and Roman knew that it indicated the foulest dishonour and the blackest guilt to die upon a cross. To it slaves were chiefly condemned; and hence the term "cross-bearer" is a term of reproach for slaves, and the punishment is called a slave's punishment. Citizens could not be crucified. Accordingly, we find in the polemical writings of the Jews, that Christ is called "the hanged one," to denote the unparalleled ignominy of his death.

Hence all its associations were opposed to the idea of glorying in a cross. But though repugnant to his pride and prejudices as a Roman citizen, though it was the brand of infamy, yet Paul glories in the cross; for it shewed how low Incarnate Love could abase himself, and that he could become obedient unto death, even the death of the cross. Jew, Greek, and Roman, regarded the object of Paul's exultation somewhat as we should regard the gallows or the gibbet. To know that he who claimed to be the Saviour and the Messiah died on the cross, was sufficient to induce them to reject his gospel and pour scorn upon his name. But even in the cross Paul gloried: what was to them the badge of infamy was to him the star of the Saviour's honour: he saw in it glory where they beheld nought but shame.

"WHAT IS GOD'S METHOD OF SAVING MAN?" And the answer comes to us from Calvary in tones of awfulness, but also of hope: "Christ Jesus, by the grace of God, tasted death for every man." "Christ hath redeemed us from the curse of the law, being made a curse for us." He *could* redeem, for he was by nature equal with the lawgiver; he *would* redeem, for he made himself of no reputation, and gave his life a ransom for many; he *did* redeem, for the Lord laid on him the iniquity of us all; raised him from the dead, and gave him universal dominion, as a witness to the universe that he had accepted the sacrifice of the cross. This is God's method of redemption, and it is impious to quarrel with it, or try to invent another. And yet in this age of captiousness and cavil, the cross is reviled as dishonourable to God and degrading to man. Shall a rebel impugn the method of the mercy which saves him from a dreadful doom? Shall man be more jealous of God's honour than God himself has been? Shall pride and malignity revile what incomprehensible mercy has done? We are content to leave God's honour in his own keeping, and brave all scorn for glorying in the cross. That is a cross

of *redemption, full, gracious and free:* in the blood that stains it the charter of man's noblest freedom is written,—a freedom devised by infinite wisdom, approved by infinite holiness, developed by infinite power, and perfected by infinite faithfulness. Does that cross shew me how divine love has provided for my profoundest wants and misery; and shall I not glory in it? Shall I not boast that for me, a guilty, helpless sinner, Jesus has died? Contemplating the victim that bleeds upon it, I see that despised cross bearing up the sinking fortunes of a ruined world. In that writhing and mutilated form, I see the monarch of the universe robed in flesh as my friend and brother, and pouring out his life's blood for me. Then the object of Paul's boast shall also be mine, for it has made the pathway to heaven accessible to me, to you, and to all men.

"These triumphs of stupendous grace,  
Surprise, rejoice, and melt my heart;  
Lord, at thy cross I stand and gaze,  
Nor would I ever thence depart."

THE LOVE OF THE CROSS.—I see in the cross not only that Christ has loved man, but *how much* he has loved him; and I learn from it who should be the objects of my affection, and how I should display it. My love should be as broad as his, and he loved the world; as self-sacrificing as his, and he endured poverty, toil, persecution, and death. But the love which shines in the cross was that of a sovereign for a rebel: then surely one rebel graciously forgiven, should love one who still wilfully rebels. And as God pitied sinners, ought not they to satisfy the claims of right and equity towards each other? Can we withhold what is *due*, if God gave what is *not due*; can we be selfish while disinterestedness beams so brightly in the cross? But this principle of love is intended to distinguish man as a christian, irrespective of all the accidents of his earthly existence, and enters into all the duties arising out of the manifold relations of his present being. In the frequent and rapid changes of his present life, its authority and power are not impaired. From no sphere of

duty can it be excluded, but it penetrates and sanctifies all. It gives new dignity and grace to the monarch, and prompts him to be merciful as well as just; bids him plead the cause of the poor, and hate oppression; since in the form of the oppressed one Jesus died. It can modify all forms of government; make our officers peace, and our exactors righteousness. It invests the judgment seat with increased solemnity, imparts a more chastened dignity to him who fills it, and gives weight to his decrees. It sanctifies the relationship between master and servant; commands the former not to oppress the hireling in his wages, and the latter to render what is due; not with eye-service as a man pleaser, but as the servant of Christ. It enters the sanctities of home, and sheds new light and influence on every family duty. Its voice is heard in the tabernacles of the righteous, "fathers, provoke not your children to wrath; he that provideth not specially for those of his own, hath denied the faith, and is worse than an infidel:" and to chil-

dren it says, "learn to shew piety at home: honour thy father and thy mother." It sanctions the laws of honour and integrity which regulate man's intercourse with man; is a determined foe to commercial injustice; and bids christians render to all their due. Recognizing the brotherhood of man, this principle of love declares slavery to be an incomparable social wrong; commands every fetter to be broken, and to let the oppressed go free. On the brow of christianity a deep blush has gathered, that her professors in a distant land fasten bonds upon their brethren; and she sees typed unintentionally on the flaunting banner in which Columbia glories, stars for freemen and stripes for slaves. Thus the cross hallows every natural and social right, and sternly rebukes every form of wrong; and appeals to our sense of equity, to our principle of fear, and our emotion of gratitude, to give weight to its important injunction, "he that loves God must love his brother also."

## Poetry.

### A MUSING THOUGHT.

Oh! it is strange to feel  
That on some coming day the sun will rise,  
Palling the gleam of midnight's starry eyes,—  
The lark's glad song will peal,—  
The wide world's hallelujahs will succeed;  
But my heart will not rise, I shall not hear or heed.

Man will go forth to toil,—  
The city streets resound with hurried tread,—  
He who strives anxiously for dally bread  
Will meet in this tarmoll  
Him who adds field to field and store to store:  
But my limbs will be still, my brain will toll no more.

Some will awake to joy,—  
The youthful heart will bound, the light foot spring,—  
Hope soar exultant upon buoyant wing,—  
Gay jest to jest reply:  
Kind, radiant eyes will shine, and fair cheeks bloom:  
I shall be mouldering in the silent, darksome tomb.

Nature will be as now,—  
The fields as fair, the glorious sun as bright,  
The waves as peaceful in their rippling light,—  
The graceful trees will bow,—  
Winds whisper softly to them as before:  
My heart will joy in their calm loveliness no more.

Bright genius will not die,—  
The deep'ning stream of knowledge still will flow,  
The painter's dreams of loveliness still glow,—  
The flowers of poesy  
Shed fragrance over earth's plains as before:  
My soul will drink these blessed founts of joy no more.

Fond friends will gather round,  
And gaze upon my still and lifeless clay,  
Mourning the spirit that has passed away;  
But there will be no sound,  
Affection's voice will thrill no more my breast,—  
My heart's wild thirst for earthly love will be at rest.

O grant me, gracious Lord,  
So to improve this sad yet blessed life,—  
So to pass through its scenes of care and strife,  
My guide thy Holy Word,—  
So to be thankful for each sunbright gleam,—  
So drink each pure, bright rill, that thou to earth  
hast given,—  
That when I die I may but leave the stream  
To find the fountain-head of all in thee in heaven.  
*Christian Treasury.* A. U.

## Reviews.

*A Manual of the Baptist Denomination for the year 1854.* London: Houlston and Stoneman. 1s.

THE Baptist Manual for the present year, in the interest of its statements, the copiousness of its details, and, we may add also, in its errors and omissions, will bear a favourable comparison with any of its predecessors.

As usual, we have first a list of the baptist churches in England, Wales, and Ireland. These amount to 1925, viz: England, 1537; Wales, 371; and Ireland, 17. But what of Scotland? How is it that we are never furnished with the number of baptist churches in Scotland, their localities, their general proceedings and progress? The blame, we know, rests wholly with our Scotch brethren, who seem studiously to conceal from the baptists south of the Tweed whatever relates to themselves, except their wants; these, however, are communicated with commendable minuteness, and urged upon us with a force of argument commensurate with their gravity. And that we may be left without excuse, these pressing appeals are periodically followed, at not distant intervals, by the presence amongst us of a special messenger, solemnly deputed to visit their sister churches in England to obtain a supply for their necessities,—an appeal never made in vain; the brother so sent usually returns with a smiling face and a well stored purse. But if our brethren feel it desirable to make us acquainted with their necessities, surely it is not less so to inform us of their success. We trust, therefore, that they will see to it forthwith, so that the Baptist Manual for 1855 may contain a full and minute account of their state as a religious body.

In examining the list of churches, we noticed that the churches at Little Gransden, Cambs., (T. Row, pastor) and Downham, Norfolk, are both entered twice; the former both under Cambs. and Hunts., and the latter both under Norfolk and Cambs. The General Baptist church, Uppingham, Rutland, has been extinct nearly two years: these erroneous entries, we trust, will not appear again. Considerable confusion appears in the district classification of the

churches in London and Southwark; the whole requires to be carefully revised by some one competent to the task. From among the London churches we miss the following: Bethnal Green, East Street, Twig Folly, T. B. Parker, pastor,—Hoxton, New North Road, T. Pepper, pastor,—Kingsland, Union Row, J. P. Searle, pastor: also in Middlesex list, Chelsea, College Street; and in Rutland list, Oakham, Providence chapel, formed about the year 1835,—pastor, J. C. Philpot, M.A., settled about 1835; Uppingham, formed in 1850, D. Lodge, pastor; settled in 1851. The constant recurrence of blanks in the column of the dates of the formation of the church we think quite inexcusable, especially as the Union obtains triennial returns from the churches; the same remark is equally applicable to the blanks in the lists of pastors, and dates of their settlement, especially of the numerous unassociated churches.

The table of settlements is both meagre and defective; in two cases the names of the ministers are not given, and in some others they are mis-spelled; while three of the names given in this table are omitted in the list of churches and pastors,—these cases are the pastors of Appledore, Ashwater, and Pembroke. We think the statistical department of the Manual is the least carefully got up, and of this department the table of settlements is usually the most incorrect.

The other subjects of the Manual are, "Proceedings of Associations," "Memoirs of Baptist Ministers recently deceased (one of these is the late D. Curtis, notwithstanding he is again put down as pastor of the church, Homerton Row, Middlesex)," "Foreign Correspondence," "Proceedings of the Union," and "Dr. Hoby's able address at its annual meeting," all of which are deeply interesting. We, therefore, notwithstanding its statistical shortcomings, most cordially recommend the Manual for 1854 to our readers.

In going through the particulars of the Manual, we have been surprised to see how little the Union is appreciated by the churches, and what little interest they take in its proceedings. Of the 1928 churches in England, Wales, and Ireland,



only 1120 are connected with the Union ; and very many of these are so not by their own act, but by virtue of their connection with some local association. The state of things, we think, would be very different were the action of the Union made to bear upon the spiritual interests of the churches, as is the case with the Congregational Union among the Independents. But by its present proceedings the Baptist Union accomplishes little more for the denomination, than could be attained by a merely political confederation.

J.

[We give the above as forwarded to us by a correspondent, who, to our certain knowledge, has, for several years, bestowed much attention to baptist statistics; and although for this reason we have permitted him to complain of certain inaccuracies which he has pointed out, we desire to remind him and our readers, that the great obstacles which exist in the way of obtaining correct information, to some of which he has himself alluded, can scarcely be comprehended by any one not actually engaged in the compilation of such complicated details.]

## Correspondence.

### "STRICT COMMUNION AMONG THE GENERAL BAPTISTS."

To the Editor of the Baptist Reporter.

DEAR SIR,—Having a distate not only for "specious," but glaring "sophistry," not only for "hollow," but superficial, and indeed sophistry of every kind, I feel disposed, as a General Baptist, to offer a few remarks on a specimen of very shallow sophistry which appears in your magazine for August, in the shape of a letter from "an Independent." The writer of that letter seems to have taken umbrage at "the assertion" in the report of the proceedings of our Association, which appeared in the *Patriot*, "that the General Baptists adopt the Independent mode of church government." The meaning attached to this assertion by the writer of the letter referred to, is, "That General Baptists, and those who are known as Independents, are practically alike in matters of church discipline and government." This being the sense of the assertion, the correspondent of the *Patriot* denies its truth. With what justice let us see. To put this denial into a syllogism it stands thus:—

All who adopt the Independent mode of church government are practically alike, in every particular, in matters of church discipline and government with the Independents. The General Baptists are not practically alike, in every particular, in matters of church discipline and government with the Independents. Therefore, the General Baptists are not persons who adopt the Independent mode of church government.

It will be perceived that I have added the words, in every particular, both to the major and minor premiss. This is evidently implied in the denial of our Independent censor (though I am persuaded it was not the meaning of the writer of the report) and I have stated it in full for the sake of clearness. If the correspondent of the *Patriot* should say that he does not mean that it is essential that we should be practically alike in every particular in order to be entitled to be ranked with the Independents in our mode of church government, will he be so kind as to state the exceptions, and why strict communion should be excluded from the number?

Looking then at the above syllogism as correctly stating the argument of "An Independent," we at once deny the major premiss, and call upon him to prove its truth. If it be true we shall in the first place have to look in vain for an infallible model by which to test our resemblance; and in the second place the above argument would exclude many Independent churches from the list as well as our own. It is certain that all so called Independent churches are not practically alike, in every particular, in matters of church discipline and government. Every one at all acquainted with the discipline and government of Independent churches, knows that important differences, in these respects, exist among them, differences as great as between some of their churches and our own.

We now notice another assertion;—"I believe that the General Baptist churches universally adopt the practice of strict communion, and will not allow any

one to partake of the Lord's supper, unless he has been baptized according to their notions."

This statement, when taken in connection with the previous denial, amounts to this,—

Every church which has adopted the Independent mode of church government is an open communion church. No General Baptist church is an open communion church. *Therefore*, No General Baptist church has adopted the Independent mode of church government.

Here again we might deny the major premiss, and call upon our Independent friend to prove its truth. But admitting, for the sake of argument, its truth; to what does it lead? Not only to the exclusion of General Baptist churches from the list of Independents, but many so called Independent churches themselves. What is an open communion church? Is it one which does not recognize baptism as a condition of church fellowship? No. For if this were the case many churches would at once be struck off the congregational list, inasmuch as many of these do recognize the obligation of baptism. Is, then, an open communion church one which leaves the question of baptism to individual opinion? No. Or Quakers would be eligible to church membership; and in many churches, at least, recognized as Independent, water baptism is insisted on as indispensable to church fellowship. There are then some Independent churches that "will not allow any one to partake of the Lord's supper (with them) unless he has been baptized according to their notions." So far most General Baptist churches, and some Independent churches agree. So far both are strict communionists. In what, then, do we differ? In this,—that while Independents recognize the scripturalness of immersion as christian baptism, General Baptists do not recognize sprinkling as such. The notions of Independents (not their practice) include immersion; the notions of General Baptists do not include sprinkling. It may therefore be said, with as strict propriety of some Independent churches as it may of General Baptist churches, that they "will not allow any one to partake of the Lord's supper, (with them) unless he has been baptized according to their notions." The former are as strict communionists as the latter. In fact

the only churches which have a valid claim to the title of open communion churches are those who do not recognize the obligation of water baptism, and those who, while they believe that immersion only is the scriptural mode of baptism, admit to the Lord's supper persons who have only been sprinkled.

As our notion is that immersion, and immersion only is scriptural baptism, would our Independent brother have us act contrary to it? With this notion, were we to admit persons who have only been sprinkled to the Lord's table we should at once abandon the doctrine of the obligation of baptism. Would he have us do this? Many of the ministers in his own denomination would not thus advise. We cannot act contrary to our notions. No man of principle would. Instead of complaining of us for acting in accordance with our notions, "An Independent" would be doing much better service to the cause of truth were he to shew us our error,—if we are in error,—to point us, for instance, to chapter and verse where sprinkling is commanded, or to give us a single example of infant sprinkling from the word of God.

That we are justified in asserting that the General Baptist churches adopt the Independent mode of church government we think will clearly appear from the following description of Independency. Independents are those who "regard each congregation of faithful men as being in itself a church, and when properly constituted with deacons and a pastor, forming a body which is independent of every other, and competent to its own direction and government without any interference from presbyteries, bishops, or from the state itself; this is the pure principle of English Independency." Now we leave any man of intelligence to say whether or not General Baptist churches answer to this description.

We might here close, but there are a few other points in the letter from Bridgnorth on which we will briefly remark. Our Independent friend is certainly mistaken when he says that "General Baptist churches universally adopt the practice of strict communion, and will not allow any one to partake of the Lord's supper, unless he has been baptized according to their notions." There are several General Baptist

churches that are open communionists. We express here no opinion as to the propriety or impropriety—the scripturalness or unscripturalness of such a practice. We simply state it as a fact. That “An Independent” did not know this we think argues badly for his qualifications as a judge on the question he has stepped forward to decide.

In regard to the instance of exclusiveness cited, we ask,—Is it really a common one? Is it become common to close Independent chapels, and for the little remnants of their churches to become spiritually homeless? If so, alas! for Independency.

Again; How is that only a single couple is selected for commiseration? Are these the only ones out of the little remnant whose characters are unstained? If so we think the Leicestershire church complained of has acted a wise part in having nothing to do with them.

“Let any General Baptist point me out a single instance of such exclusiveness among Independents.” All Independent churches are equally exclusive who require baptism as a condition of church fellowship. If General Baptists are bigots, Independents are. We do know an Independent church that admits baptists to church fellowship but with this condition,—that they must keep their mouth with a bridle on the subject of baptism. What man of principle would submit thus to be padlocked! What church of any principle would thus padlock a member! If silence on a doctrine which we consider scriptural be the condition of fellowship, we say forego the fellowship rather than the freedom of speech.

“When in Leicestershire I was told of several ministers who would admit christians of other denominations to the Lord’s table, but were held back through fear of the people.” Can this be true? What a compliment to the courage and moral honesty of some of our preachers? Poor men! They certainly should be among the sheep rather than among the shepherds,—among the private soldiers in the army of the Saviour, rather than among the officers. *O tempora! O mores!* Time was when—according to the quotation from “the eloquent Robert Hall”—public teachers had sufficient courage and integrity to teach what they believed to be truth, and sufficient influence to persuade churches to em-

brace it. But some General Baptist preachers, we are told, are “held back through fear of the people.” We think the sooner such leave the ministry the better. Timid men are not the men to meet the wants of the present day. It appears, moreover, that “the eloquent Robert Hall” was under a mistake. “With a change of sentiment in them (i.e. the public teachers of religion) it (strict communion) will gradually disappear.” According, however, to our Independent friend something more is necessary than a change of sentiment to such a consummation; viz: courage to teach and practice what they believe. Perhaps no more striking proof could be given of the Independency of some of our churches than in the fact—if fact it be—that some ministers are “held back through fear of the people.”

In reply to the statement that strict communion is an “unscriptural and unchristian practice” we have only to say that assertion is not proof. Even if it were proved the guilt of the practice attaches to Independents equally with General Baptists.

We agree with Robert Hall, that strict communion derived its origin from the public teachers of religion, with this trifling difference, that those public teachers were Christ and the Apostles, and therefore it is that we continue to teach and practice it. Does “An Independent” really know what is the “Shibboleth” of a General Baptist?

From the above remarks I think it will be seen that General Baptists say truly,—We “adopt the Independent mode of church government,”—that many Independent as well as General Baptist churches are strict communion churches,—that if General Baptists are bigots, Independents must be bigots too,—and that, if the practice of General Baptist churches be exclusive, unscriptural, and unchristian, the practice of some Independent churches must be the same.

In closing, we would in the most friendly spirit advise “An Independent,” before he again denies any claim the General Baptists may advance, to study the principles of his own denomination more thoroughly, and to make himself better acquainted with the practices both of the Independent and General Baptist churches.

W. CHAPMAN.

Longford, near Coventry,  
August 11th, 1854.

## Christian Activity.

### THE UNCONVERTED MASSES OF OUR COUNTRYMEN.

THE term "masses," here employed, is indicative of vast numbers,—and it is a most distressing fact that there are, in this middle of the nineteenth century of the Christian era, *vast numbers* of our own countrymen unconverted,—as alienated from the God of love, and hostile to the truths of Divine revelation, as are multitudes of the heathen in foreign lands. In the course of the last year, Christians in Britain have had laid before them such data for forming an opinion of the Religious state of the community as they never possessed before. We refer to the "Census report on Religious Worship in England and Wales," prepared by Horace Mann, and presented to both Houses of Parliament by command of Her Majesty. From the estimates contained in that very able report it appears that, after making the requisite deductions for infants and young children, as well as for persons detained at home through sickness, infirmity, and other unavoidable causes, there are in England and Wales about *twelve and a half millions* of people who might, were they so disposed, attend Public Worship at least *once* on the Lord's-day. But on the last Lord's-day in March, 1851, there were actually present at Public Worship, including Sunday scholars and all, in the morning only about *four and three-quarter millions*,—in the afternoon *three and one-quarter*,—in the evening rather more than *three millions*. Many of these attended twice, some of them even thrice in the day, and would therefore be counted two or three times over. Altogether, Mr. Mann computes that there were about *seven and a quarter millions* of persons who attended service *once or oftener* on the Census Sunday; in other words, out of every twelve persons who might have attended Public Worship on that day, only seven actually did attend. Supposing that of the remaining five one may be reckoned as an occasional hearer, who, either through stress of weather, or other cause peculiarly operating on the day in question, was led to absent himself from Public Worship, it leaves the proportion as follows:—Persons at-

tending worship (if not regularly, at least frequently) 8,000,000; habitual absentees, 4,000,000. Of the attendants, it appears that about one half belong to the State Church, and one half to the various dissenting bodies; so that the respective numbers may be expressed thus:—Attendants at Church 4,000,000; at Chapel 4,000,000; persons neglecting Divine Worship altogether, 4,000,000.

We suppose that there are few christians, living in large towns, who have not felt delighted at witnessing on a Sunday evening, the numbers of well-dressed people streaming along the streets on their way to Public Worship; and many of you, probably, looking round upon a large congregation on a Lord's-day evening, have been cheered by the thought that, at that very moment, there were thousands of similar congregations assembled for christian worship in other places all over the country; yet it is a **FACT** that whilst the numbers who do thus attend are so great, they fall short by at least a *million* of those who are scarcely ever present at the services of the sanctuary. In other words, it would require that every Sunday evening congregation throughout the land should be *doubled* in order to absorb three-quarters only of the non-attendants; and there would *then* be left a surplus which would allow of the General Baptists being multiplied twenty-fold.

Take another view of the matter. Put together in one column all the attendants at the chapels of the Independents, the Baptists (both General and Particular), the Methodists (including the Old Wesleyans, the Calvinistic Methodists, both in England and Wales; the New Connexion, the Primitives, the Wesleyan Association, and Bible Christians); add to these the English Presbyterians, the Quakers, the Romanists, the Unitarians, and a variety of minor sects, making altogether a total of more than *twenty thousand* congregations; and yet, sad to say, *all of these united would but make up a number equal to those who neglect Divine Worship altogether.*

Or, to set this painful matter in yet another light, it is a *fact*,—a fact, the state-

ment of which should make the ears of every British Christian tingle, that the number of habitual absentees from Public Worship is equal to the united population of the whole of Wales; the East and North Ridings of Yorkshire; the Pottery district of Staffordshire, and the entire counties of Cumberland, Westmoreland, Nottinghamshire, Derbyshire, Leicestershire, Northamptonshire, Hertfordshire, Buckinghamshire, Berkshire, Oxfordshire, Huntingdonshire, Bedfordshire, Cambridgeshire, Rutland, and Hereford.

Nor is this all. Did the statistics of attendance at Public Worship express exactly the relative numbers of the converted and unconverted,—the Christian and non-Christian portions of the population—the case would be bad enough. But it is not so. Of the 8,000,000 of attendants, of whom we have been speaking, about one half belong to the Established Church of the country; and we all know the worldliness and formalism which pervade many of the congregations connected with the Establishment. Added to this, the remaining half includes Romanists, Socinians, Mormonites, Jews, and, in short, religionists of almost all kinds. Now, when we

consider these facts,—and when we recollect, moreover, how many there are, even in Evangelical Nonconformist Congregations who are mere hearers of the word and not doers thereof, are we uncharitable in expressing our conviction that *from those who do attend Public Worship* at least 3,000,000, or rather more than one-third, must be deducted as really unconverted persons? If so, then, in making a computation of the forces arrayed on the side of Christ and the world respectively, these 3,000,000 of unconverted hearers must be added to the 4,000,000 of habitual neglecters of Divine Worship, and the numbers will stand thus:—on the side of Christ and the gospel 5,000,000, on that of the world and sin 7,000,000; that is to say, in this the most Christian country upon earth, eighteen hundred years after the ascension of the Saviour and the outpouring of the Holy Spirit on the day of Pentecost, a decided majority of the adult population is in a state of alienation from God, and under the dominion of his wicked adversary! Brethren, are we not justified in speaking of “the unconverted masses of our countrymen?”

*Letter to G. B. Churches—1854.*

## Narratives and Anecdotes.

**SIEGE OF SILISTRIA.**—The first impression which Silistria makes upon any one accustomed to the fortresses of civilised Europe, is one of amazement at that place being a fortress at all; the second impression is that being a fortress, its works, such as they are, can be any serious obstacle to the proceedings of the besieging army. The Danube at Silistria is of a breadth of perhaps 1200 feet; the banks on either side are low, though certainly the Silistria side is the steepest. There are several islands in front of the town, which a besieging army must and can take, and from whence the town may be bombarded or a crossing effected, according to the necessities of the case. The islands and the passage across the river to the town are indeed under the fire of several *Tabias* in the rear of the town, but these *Tabias* are within range of, and can be silenced by the fire from the batteries on the islands and on the

Wallachian bank of the river. The water front of the town is protected by a fosse, which has neither depth nor breadth, and by a wall which a battery of six-pounders might breach in the course of a single day. On the land-side the town is commanded by a range of low hills, and these hills are again commanded by another range of higher hills further off, and so on. The besiegers of the town have their choice of dominating positions on which to establish their batteries. Those who fortified the place were at a loss to find a single spot on which they could establish their works uncommanded by neighbouring and higher hills. Nature did nothing for, but everything against Silistria. Nor has art been able to do much. It is true that the works were planned and executed by first-rate military engineers, but these gentlemen could only point out the spots that were to be fortified, and draw the plans of the very wretched

works which the Turkish government consented to construct. And that, too, was done at the last moment, when the enemy was close at hand. And yet it is a fact that this wretched fortress withstood for nearly two months the attacks of the largest army that had ever besieged it, and foiled the skill of generals and engineers who, in former wars, had besieged and carried the place, who were familiar with every inch of the ground, and who, after the last peace with Russia, had for seven years remained in possession of Silistria. I had the good fortune of finding the town and works in the exact state in which the Russians left them after the siege. Vigorous as has been the defence of the Turks, they are by far more energetic in repulsing the attacks of an enemy than in repairing the damage done by that enemy's batteries. Some of the works were almost untouched, while others presented to the eye nothing save a confused heap of ruins. The chief and most interesting point is, of course, the Arab Tabia, on which the Russians spent their chief strength, which they shelled incessantly and attacked almost daily with storming columns of enormous strength, while its foundations were uplifted by mines of prodigious extent and power. The Arab Tabia is a simple earthwork of very moderate dimensions, and high in front and flanks, open at the gorge, and defended by six pieces of artillery. Of these cannon there were on an average but two in use, for the rest were always being dismounted and repaired. So that, so far as artillery goes, the Russian storming columns upon the Arab Tabia were kept at bay by two guns from that work, but these were served with such zeal, readiness, and despatch, that told upon the enemy worse than a whole battery under usual circumstances would have done. But Colonel Geach, the commander of the Artillery, who conducted the defence of the town, and with whom I discussed this subject, maintained that the artillery, though an important element in the defence of the place, could not have availed to save it. The Arabs, Nubians, and Arnouts, with their rifles, were the chief defence, and the restless activity and the unerring aim of these gallant men terrified the Russians more than the fire of the artillery. They lay in the rear of the Tabia, and in a small

ditch at its left flank, where they had dug holes in the earth, and thence they kept up an incessant fire upon the advancing columns of the Russians, singled out and killed their officers, and spread terror and confusion in their ranks. How these brave fellows fared, and what they lived on, themselves only know. Certain it is that they had scarcely any food, and refused to take it when offered. On more than one occasion sheep and calves were sent from the town to feed the defenders of the Arab Tabia and the Arnout ditch, but each time they sent the animals back, saying they were too busy to think of cooking and eating. The care which they took of their guns and rifles was marvellous. During the heaviest rains they managed to "keep their powder dry." The Russian storming columns were frequently unable to fire a shot, while volley after volley was poured into their ranks by the lean brown men that lay at the rear of the Tabia and the Arnout ditch. I have not yet done with the wonders of the Arab Tabia. The Russians, in order to dislodge the Arnouts from their ditch, carried their own trenches within a few yards from that paltry defence, which was formidable only because the bravest men that ever lived held it. So near was the Russian ditch, that the engineers threw the earth by shovelful into the Arnout ditch. This was effected with an enormous loss to the besiegers. On one occasion a Major Emmena, a gigantic Hungarian, issued from the ditch leaning on the pole of a wagon, and challenged the Russians in the other ditch to come out and fight him. They accepted the challenge by taking hold of one of his legs, and endeavoured to drag him into one of their quarters. But the Arnouts took hold of his other leg, and pulled him in their direction, while Major Emmena, utterly unconcerned, flourished his heavy pole and laid it on the Russians. Skulls were cracked and bones broken wherever that formidable weapon descended, and thus being freed from his assailants the Arnouts drew Major Emmena over. That gallant officer's life was saved on this occasion, only to be lost on another. Three days after the Titauic combat in the Arnout ditch the Russians despatched two of their formidable storming columns of eight battalions each against the Arab Tabia, and by the mere physical weight

of these masses forced their way in. A hand to hand engagement ensued in the interior of the Tabia, when the Turks fought with the fury of madmen and the agility of serpents. The Russians meanwhile sought to secure the cannon. Perhaps they wished to carry off at least some trophies. They had ropes with them which they tied to one of the pieces, and then commenced pulling it through the embrasure into the ditch below. Major Emmena saw the attempt, rushed up to the gun and held it back. A Russian officer, almost equal in size and strength to the Hungarian, attacked and wounded Major Emmena just as he was cutting the ropes. The two strong men then turned against each other. They fought and fell. When the Arabs had driven the Russians back and cleared the Tabia, the two antagonists were found dead by the side of the gun. The Russians have more than once forced their way into the Arab Tabia. On each occasion they were dislodged and driven back into their own trenches, where the Turks followed them.—*Daily News*.—[Such are some of the horrors of modern warfare!]

**FASTING AND MURDERING.**—The jail at Civita Vecchia, is an old strong fortress close to the sea, and contains 1,364 desperate-looking criminals, all for the most aggravated offences. I am sure you never saw such a gang of malefactors, or such a horrid dungeon. We went first into a vaulted room, with a low ceiling, as I measured it, thirty-one yards long, and twenty-one broad. The noise on our entrance was such as may be imagined at the entrance of hell itself. All were chained most heavily, and fastened down. The murderers and desperate bandits are fixed to that spot for the rest of their lives; they are chained to a ring, fastened to the end of the platform, on which they lie side by side, but they can move the length of their chain on a narrow gangway. Of this class there were upwards of 700 in the prison, some of them famed for a multitude of murders; many, we are told, had committed six or seven, and, indeed, they were a ghastly crew, haggard, ferocious, reckless assassins. A sergeant in uniform was ordered to keep close by me, and I observed that he kept his hand on his sword as we walked up the alley between the adjacent platforms. The Mayor afterwards told us that he,

in his official capacity, knew that there was a murder every month among the prisoners. I spoke to a good many of them, and with one exception, each said that he was condemned for murder or stabbing. Gasparoni, a chief of bandits, greatly underrates his own exploits. To my question, "How many people have you murdered?" he replied, "I cannot exactly recollect — somewhere about sixty;" whereas it is notorious that he has slaughtered at least double that number. Indeed, the Mayor of Civita Vecchia assured me that he had received authentic information of 200; but he believed that even that number was still below the mark. It is odd enough that Gasparoni is very religious now—he fasts not only on Fridays, but adds a supererogatory Saturday. But curious as his theology now is, it is still more strange that, according to his own account, he was always a very religious man. I asked him whether he had fasted when he was a bandit? He said, "Yes." "Why did you fast?" said I. "Because I am of our lady's religion." "Which did you think was worst, eating meat on a Friday, or killing a man?" He answered without hesitation, "In my case it was a crime not to fast, it was no crime to kill those who came to betray me." With all his present religion, however, he told the Mayor of the town the other day, that, if he got loose, the first thing he would do would be to cut the throats of all the priests. One fact, however, shows some degree of scrupulosity. The people of the country bear testimony that he never committed murder on a Friday! You will wish to know how Gasparoni was taken; he became such a nuisance, that partly from the strength of the military parties which were constantly sent in pursuit of him, and partly from the diminution of traffic on the road, his funds became short, and he could not pay his spies. Without money, and half-starved, unable to obtain intelligence, and surrounded on all sides by troops, he was on the point of being captured, when he listened to the proposals of a priest, who, as it is said, went beyond the authority given him, and offered him a full pardon and a pension, upon which he and his comrades surrendered. He complains loudly of the violation of the promise made to him.

SIR T. F. BUXTON.

# Baptisms.

## FOREIGN.

*Serampore.*—Four persons were baptized at this station on the first Lord's-day in March:—a Bráhmán, a Sudra, a Musalmán, and a Hindustáni woman. May they henceforth abide in him, in whom all are one!—Mr. Denham writes, "The 1st Lord's-day in April we baptized four persons.—Two were Hindu females, a third, the Moonsiff of Serampore, a fourth, a student of the senior class, Serampore College: four more were baptized on the 23rd.

*Barisál.*—Mr. Page writes, "I baptized eight persons at Chobikarpar, on the 1st of March."

*Monghyr.*—A European sister was baptized at this place on Saturday, March 4.

*Pipli.*—*Crissa.*—In a letter, dated March 15th, Mr. Miller says, "I had the pleasure last Lord's-day of immersing two Hindu believers. One has been employed for some time as a school-master. The other has been for many years a guru, and had forty disciples when he renounced Hinduism a few months ago."

*Calcutta.*—One believer, the grandchild of one of the early baptist missionaries, was baptized at the Circular-road chapel, by Mr. Leslie, on sabbath-day, the 2nd of April.

*Agra.*—In the temporary absence of the pastor, Mr. Jackson, Mr. Williams baptized three persons in the baptist chapel, Cantonments, on Wednesday evening, March 29th. Two of the candidates were a man and his wife, belonging to the 8th regiment, the other a daughter of the senior deacon of the church. May they have grace given them to hold on their way unto the end, to be faithful unto death, that they may receive the crown of life!

*Muttra.*—Two converts were baptized at this station by Mr. Williams, on the 20th of April.

*Assam.*—Mr. Brown has informed us of the following additions to the missionary churches in this province:—"January 15th, four Asámese were baptized by Dr. Peck, at Sibsagor. January 29th, four at Nowgong by Mr. Bronson. April 2nd, three at Sibsagor by Mr. Whiting."

*Akyab.*—Three believers were baptized at this station on the 7th of May, by Mr. Moore.

## DOMESTIC.

*AUDLEM.*—Mr. Needham, our pastor, baptized two candidates, husband and wife, July 20. They had for many years worshipped with the Wesleyans, but being led to examine the scriptures on believers' baptism, were convinced of the necessity of attending to the command of their Lord. I may also mention that my son was at *Hanley* on Monday, July 17, and witnessed the baptism of thirteen individuals at Mr. Abington's chapel in that town. R. T.

*CRAYFORD, Kent.*—The ordinance of believers baptism was administered on July 23, by our pastor, Mr. C. H. Hosken, after a discourse by Mr. Francis of London; when two females thus made a public profession of faith in Jesus Christ. One had been for a long time convinced on the subject of baptism, but having a very delicate constitution, had not ventured until now to discharge this duty; and I have not heard, to the present time, that she has suffered the least from it. The other was from our sabbath school. It pleased the Holy Spirit to use the words, "He bindeth up the broken in heart, and healeth all their wounds," to lead her to the feet of Jesus: and a letter from her teacher was about this time made a blessing to her. She had many fears respecting joining the people of God, lest she should be found wanting; but reading, "If ye love me, keep my commandments," she resolved to follow her Lord and Master in baptism. E. M.

*EPWORTH.*—After a discourse by our minister, Mr. Rodgers, on the proper subjects, and the proper mode of baptism, brother Marshall went down into the water and immersed one believer, on Lord's-day, May 7. And on June 25, three others followed their Lord and Master in the same way. One of these candidates was from Crowle, one from our branch at Belton, and one from Epworth. T. A.

*WOOTTON, Beds.*—Four believers were immersed by Mr. Smith, pastor of the church, Aug. 6; two of whom were man and wife, formerly attendants at the Wesleyan chapel. The candidates "went on their way rejoicing."



**SANDHURST, Kent.**—On Lord's-day, June 18, being the second anniversary of our pastor's settlement among us, an appropriate discourse was delivered from the words, "Hitherto the Lord hath helped me;" and in the afternoon of the day nine persons were baptized, who have since been received into communion.

T. E. S.

**BECKINGTON, near Bath.**—Twelve believers were baptized in our river, Aug. 20, by Dr. Perrey of Derby, assisted by Mr. Parsons. Eleven were added to the church in this place, each of whom had been children and teachers in the sabbath school. One was from the Reform Wesleyans at Road.

J. J.

**LAMBETH, Regent Street.**—Five disciples were baptized in March, and six in June; making nearly ninety baptized by Mr. Keen during the last two years. Mr. K. has now removed to Cork, Ireland, in the employment of the Baptist Irish Society, to endeavour to raise a new congregation, and to establish a church in that important city.

**SOUTHWARK, New Park Street.**—The friends of the Redeemer will rejoice to hear that this ancient church, of which Drs. Gill and Rippon were once pastors, after a long dark night of sorrow and desertion, has been again favoured with tokens of Divine favour, in the establishment of the saints, and in the conversion of sinners to the obedience of the faith. From a variety of causes, the congregation, for several years, had greatly declined, and the church had become scattered. Last December our best congregations did not exceed 300 persons; but now, morning and evening, on the sabbath day, our chapel is crowded, and, not unfrequently, many are compelled to retire for want of room. On the evening of Thursday, August 3, our pastor, Mr. C. H. Spurgeon, baptized eight believers. Three had been Independents—one for twenty years. On the following Lord's-day thirteen brethren and sisters were publicly received into the church. "What hath God wrought!"

T. E. S.

**HOLT, near Wrexham.**—On the first Lord's-day in August, one female believer professed her faith in the Redeemer by being baptized into his name. Mr. E. W. Holland of Chester, preached and baptized the candidate, who was added to our number on the same day. It was a time of refreshing.

J. S.

**MALTON, Yorkshire.**—Two females were baptized by the son of our pastor, Aug. 6, and on the same day were added unto the church. One of them is a servant in our pastor's house, and the other occupying the important position of a teacher in the union workhouse in this place, having under her charge a number of interesting girls who are allowed to attend with her in our house of prayer. Our pastor also preaches to the people in the union house once a month, not without some proofs of acceptance and usefulness. The church at Malton has for some time been in a low and declining state, but things are looking better since our present pastor has been amongst us. Several persons have been added to the church during the last twelve months; and other hopeful characters, we trust, will soon find a place amongst us, who are enquiring the way to Zion with their faces thitherward.

**LANDBEACH, Cambs.**—On Lord's-day morning, Aug. 6, Mr. J. Peacock preached an impressive sermon on the baptism of the Ethiopian eunuch, after which, Mr. Wooster, the pastor of the church, administered the ordinance of baptism to nine believers in the Lord Jesus, five males and four females; the whole of whom were received into the communion of the church in the afternoon. This was felt to be a delightful sequel to our chapel-opening services on the previous Tuesday. One of the candidates—an old gentleman over sixty—confessed that it was forty years since he received his first impressions; but, said he, addressing his minister, "You have hit me so hard that I feel that if I do not come now it will be a thorn in my dying pillow." Would that many others felt so! Another had long been the deluded and unhappy victim of a lying scepticism: which, for twenty years, had held him in its giant grasp. But Divine mercy came to his rescue, and taught him that unaided reason, trusted as a guide, often led to the adoption of unreasonable notions, and that man's "fairest proof" of the possession of this boasted faculty consisted in a child-like believing reception of "the truth as it is in Jesus."

**SOHAM, Cambs.**—On Lord's-day, July 30, Mr. Smith baptized another disciple, a young woman, called under a week-night lecture, at a period of the year when our services were only ill attended.

LIVERPOOL, *Stanhope-street, Welsh Baptists*.—I feel much pleasure in again having to inform you of the administration of the ordinance of baptism at the above place, on Lord's-day evening, the 23rd of July, by Mr. Benjamin Thomas: our pastor, Mr. Hughes, being prevented through indisposition from administering the ordinance; but he delivered a very convincing discourse on the subject to a large and attentive congregation. The candidates were four young females from the sabbath-school. Before this appears in print we expect we shall have another baptism. J. R.

CLAYTON, *Yorkshire*.—The Lord hath done great things for us, whereof we are glad! On Lord's-day, July 30, Mr. Asten, our pastor, preached on baptism to an attentive audience, and then had the pleasure of baptizing fourteen young persons into the names of the Sacred Three, before an attentive audience,—eleven males and three females. It is worthy of remark that they are all teachers in our sabbath-school. This was truly a time of refreshing from the presence of the Lord. These were received into our fellowship at the Lord's table on the evening of the same day. For a considerable length of time we have not witnessed so many gather round the table of the Lord. We have a few more enquirers. We ascribe all to the grace of God, and unto his name be all the glory! J. I.

INSKIP.—An interesting baptismal service took place here on Lord's-day, July 16. You know we always baptize out-of-doors, and on this occasion, as is generally the case, the weather was propitious—the attendance was also good—and great attention was paid: indeed, a very devotional feeling seemed to pervade the assembly. After the baptism, Mr. Compston preached from, "Baptized for the dead." We are glad to know that others are coming forward.

PENYRHEOL, *Breconshire*.—Our pastor, Mr. Richards, on the first Lord's-day in June, baptized three—one male and two females; the females are scholars—the one thirteen and the other fourteen years old: and on the first sabbath in July, two were immersed—one male and one female. P. S.

CARDIFF, *Bethany*.—On Thursday evening, August 3, after a discourse by Mr. Fuller, Mr. Jones immersed five females; four of whom were from the sabbath

school. The other was the daughter of strict members of the Established church, and two of her brothers were clergymen. She was carefully trained in the doctrines of that church, to which she had been a rigid adherent; abhorring dissent in every form, and thinking little of those who were without the pale of the Establishment. But having been induced to attend a baptist chapel, the Lord was graciously pleased to enlighten her mind, and lead her to Christ. She now determined to prove her love to the Saviour by obeying his command. These were all added to the church the following sabbath. J. J.

COWBRIDGE, *Glamorganshire*.—I am a constant reader of your *Reporter*, and seeing you are wishful to have reports of baptisms in Wales, I take pleasure in stating, that on Lord's-day, July 30, we had the happiness of witnessing the baptism of four females in the river by our pastor, Mr. Enoch Price. One of them had till recently been connected with the Wesleyans, but having been invited by a pious brother to attend our place, she diligently and prayerfully searched the scriptures to ascertain if our principles and practice accorded therewith. She was soon satisfied, and then cheerfully acted upon her convictions. There was a great number of people present on the occasion. The candidates were received at the Lord's table the same day. We have yet more before the church as candidates for Christ's holy ordinances. W. N.

FRON AND GARTH, *Denbighshire*.—Our young minister, Mr. Bowen, baptized his first candidate in the river Dee, on Lord's-day morning, August 13, after delivering a discourse on the subject to a crowd of attentive hearers. J. R. R.

HAVERFORDWEST.—I have taken the *Reporter* for many years; but I have not attempted to send you any information, being only a mechanic, and feeling rather diffident of my ability to write for the press: but being greatly delighted with reading your monthly accounts of the progress of truth, and the additions to the church of Christ by baptism, I shall make an attempt. At Popehill, two miles from this town, there was one baptized by brother Matthias of Bethlehem, on June 4. There were also four more baptized, July 2. One a farmer, living close by, whose parents were pious christians, and members of our church at

Haverfordwest,—the father having been a deacon thirty-five years. On July 30, four more were baptized by the minister of the place. These were all added to the church on the day they were baptized. There are several more inquiring the way.  
J. H.

BEULAH, *Monmouthshire*.—Within a few months four baptisms have taken place here; and on Lord's-day, Aug. 5, we had the pleasure of meeting on the banks of Ebbw river to witness the ordinance. Our pastor, Mr. Morgan James, preached, and afterwards immersed two—one male and one female. The male was the only son of our pastor, who, at the age of fourteen, thus devoted himself to his Saviour. The young female was a niece of a baptist minister at Lantwit-major, Glamorganshire. These young disciples were admitted to the Lord's table on the same day. May they adorn their profession unto the end!

BLACKWOOD, *Monmouthshire*.—After a sermon by Mr. Bute, Mr. Morgan of Beulah, immersed one female, May 28. On July 23, we met again by the side of the baptismal stream, and after a sermon, Mr. Morgan baptized one female. We hope that others will soon follow the example of their Lord and Saviour.  
M. M.

SAUNDERSFOOT, *Pembrokeshire*.—On the afternoon of Lord's-day, July 23, after an interesting discourse on, "Search the Scriptures," by Mr. B. L. Evans of Manorbier, our pastor, Mr. B. Lewis, immersed one male and two females, on the profession of their faith in the Son of God.  
T. H. E.

[We are gratified that our invitation of last month has brought several reports from Wales. In addition to these a friend mentions the baptism of nineteen at Letterstone, Llangloffan, July 30—with eleven in June, and six in May.]

## Baptism Facts and Anecdotes.

### THE DELUSIVE DOCTRINE OF BAPTISMAL REGENERATION.

IN many parts of Holy Scripture the nature of the New Birth or Regeneration is clearly pointed out, and its absolute necessity urgently enforced; so that every unbiassed and attentive reader, with the blessing of God, may be rightly informed on this most important matter. But hearkening to man instead of the voice of God, multitudes miss the right road, and go down to the grave with a lie in their right hand. Instead of repentance, faith, a new heart, and a holy life by the power of the Holy Spirit, a mere matter of form and religious ceremony is substituted. It is declared before God and the people that the infant duly baptized is regenerate, and the child is early instructed to make declaration of the same, in the Catechism of the Church of England. This very dangerous and delusive doctrine is maintained in the highest places in the land, and with all the influence attached to wealth, office, learning and human authority. Nevertheless, that it is false, and inconsistent with both reason and scripture, let the following considerations be carefully weighed.

1. The word or truth of God is the instrument employed by the Holy Spirit in producing the great change of regeneration in the soul of man, enlightening the mind, and inclining the heart. (James i. 18. 1 Peter i. 23.) "Of his own will begat he us by the word of truth." "Being born again—by the word of God;" which cannot agree with a ceremony performed on an infant.

2. That receiving Jesus Christ by faith is the only real and effectual means of entrance into the family of God, is positively declared in John i. 12. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name;" but infants, however baptized, cannot be said to receive Jesus Christ by believing in him, consequently the declaration of their regeneration and adoption, is destitute of all scripture warrant.

3. If Regeneration be in and by Baptism, then Baptism itself is essential to salvation, and all perish who are not baptized, including great numbers who die in infancy, and the whole of that excellent body of christians called Quakers or Friends. Is not this abhorrent to every sentiment of human reason,

christian charity, and the Divine mercy?

4. If Regeneration attends baptism, then all the baptized are, and will be saved; as holy scripture inseparably connects salvation and regeneration together. The Lord promised, (Ezekiel xxxvi. 26—28.) "A new heart will I give you—and ye shall be my people, and I will be your God;" and the Apostle Paul says, (Tit. iii. 5.) "He saved us by the washing of regeneration, and the renewing of the Holy Ghost." The regenerate will be saved, and if all the baptized are regenerate, then all the baptized will be saved. Yes; while innocent children are denied christian burial if unbaptized, and the excellent of the earth are doomed for the lack of that ceremony, the greatest profligates and reprobates, the lewd, drunken, and dishonest were, it is said, made in Baptism, members of Christ, children of God, and inheritors of the kingdom of heaven; but what thinking, sincere and candid person can believe it?

5. If in Baptism a new nature, or any good and holy principle were implanted, it would undoubtedly, and very early discover itself by its tendency and effects. Such children would be better than those who are not baptized, more inclined to receive good instructions, more truthful, dutiful, and pious than others. But is it so? Are the baptized children of Pa-

pists, Churchmen, and Independents, a whit better than the unbaptized offspring of Quakers and Baptists? Not at all, there is no perceptible difference, as undoubtedly there would be, if in baptism a new nature were imparted. (Matt. xii. 33.) "Make the tree good and his fruit will be good."

Accordingly and lastly:—

The evidences of adoption are not to be sought in the administration and reception of a Sacrament, but in a christian spirit, and a holy and godly life. It were vain to search a parish or dissenting registry to ascertain if we are the children of God; which might be a decisive proof if in baptism the work were done. Nay, we must examine and prove ourselves, (2 Cor. xiii. 5.) for "they that are after the flesh, do mind the things of the flesh, and they that are after the spirit, the things of the spirit." (Rom. viii. 5.) Outward circumcision did not avail the unregenerate Jew, (Rom. ii. 28.) nor will baptism or any other ceremony avail the merely nominal christian. "Ye must be born again."

Reader, deeply ponder the nature of the New Birth, see its absolute necessity, examine if you have experienced the great change, and above all things, be not cheated with its counterfeit, Baptismal Regeneration.

## Sabbath Schools and Education.

### THE SOLDIER AND HIS BIBLE.

In the county town of Kent lives, or lived, a clergyman and his lady who took a very active part in the Sunday-school connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who, out of pity for his poor widowed mother, kept him in the school eighteen months. At length he found it absolutely necessary to dismiss the lad as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Some time after, the poor widow called upon the clergyman to beg a Bible of the smallest size. Surprised at such a request from an individual who was on the verge

of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he enquired what she wanted it for. She answered "A regiment is going out to America, and I want to send it to my poor boy; and, oh, sir, who knows what it may do?"

She sent the Bible which the clergyman gave her by a pious soldier, who, upon his arrival at their destination, found the widow's son the very ring-leader of the regiment in every description of vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present."

"Ah," he replied in a careless manner, "is she gone at last? I hope she has sent me some cash."

The pious soldier told him he believed

the poor widow was dead; "But," said he, "she has sent you something of more value than gold or silver (presenting him the Bible), and, James, it was her dying request that you would read one verse, at least, of this book every day; and can you refuse her dying charge?"

"Well," said James, "it is not too much to ask (opening the Bible); so here goes."

He opened the Bible at the words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

"Well," said he, "this is very odd. I have opened to the only verse in the Bible that I could ever learn by heart when I was in the Sunday-school; I never could for the life of me commit another. It is very strange! but who is this 'me' that is mentioned in the verse?"

The pious soldier asked if he did not know.

He replied that he did not.

The good man then explained it to him; spoke to him of Jesus, and exhibited the truths and invitations of the gospel. They walked to the house of the chaplain, where they had further conversation; the result was, that from that hour he became a changed man, and was as noted for exemplary conduct as before he had been for his wickedness.

Sometime after this conversation, the regiment in which he was, engaged the enemy; at the close of which, the pious soldier, in walking through the field of

blood, beheld, under a large spreading tree, the dead body of James, his head reclining on his Bible, which was opened at the passage, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Poor James had gone to his eternal rest.

The gentleman who told this tale, said he had frequently held the Bible in his hand; there were no less than fifty pages stained with the blood of poor James.

Teachers, does not this story encourage you? Will you not resolve to pursue your work in future, with greater earnestness than ever before? May God help you to do so, and give you the success which will be your sweetest reward!

**SERMONS, ANNIVERSARIES, AND FESTIVALS.**—We are under the necessity of repeating what we have often stated, that we cannot find space for reports of these, which are usually only of local interest. We mention this again, as we have lately received several, and would not have the friends who have kindly sent them suppose that their papers were slighted or neglected. Our plan is to fill up the columns of this department with such intelligence as may be of service to Teachers generally; and we do not think, after much experience, that we can better occupy the space. If ever we depart from this rule, it is in favour of some cases of extraordinary interest, or when noticing the proceedings of our larger provincial Sunday School Unions.

## Religious Tracts.

### ROMISH TRACTS IN TUSCANY.

MISS CUNNINGHAME'S case in all its details is already so well known that repetition here is unnecessary. For the simple act of giving away a few religious tracts, not of a controversial nature, this lady was apprehended by the Tuscan police, and conveyed to prison. We now give a specimen of Romish tracts which are circulated in Tuscany without let or hindrance.

"A relation made by our Lord Jesus Christ to the sisters Elizabeth, Martha, and Bridget, desirous to know some particulars of his passion, who appeared to them after they had finished their prayer, and said—

"My sisters, know ye first that I had 112 blows in my face with the palm of the hand, and three blows with a fist on my mouth. When I was taken in the garden, and on my way to the house of Annas, I fell seven times, and was dragged along the ground 105 times. I had 180 blows on my back, and thirty-two strokes on my legs. I was lifted up by my beard, and by the hair of my head thirty-two times. I had one mortal blow. At the pillar I had 6,666 lashes; I emitted from my mouth 126 sighs. I was lacerated in binding thirty-three times. I had 100 punctures in my head. On the cross I had eight mortal wounds. They spit in my face thirty-two times.

They inflicted on me 1,000 wounds. The soldiers who took me were 303. They who carried me bound were three. I shed blood 38,514 drops.

"Those who shall say seven Paters, or seven Aves, every day, for the space of twenty-three years and twelve days, which finishes the number of the drops of my blood, I will do for them five graces in favour of their soul.

"The first—I will grant them plenary indulgence, and remission of all sins.

"The second—The pains of purgatory shall not touch them.

"The third—If they die before the time above said, I will do as if it were finished.

"The fourth—I will grant to every one of them as if he were a martyr, and had shed his blood for the faith.

"The fifth—I will come from heaven to earth in the hour of his death, to have his soul in my arms, and all of his house, and all his relatives to the fourth degree; and if they be in purgatory, I will carry them thence to enjoy the celestial country of eternal life.

"This relation was found in the holy sepulchre of Jesus Christ our Lord, and whoever shall carry it on his person shall be free from the devil, from sudden death, and from other bad deaths; and if a pregnant woman has it on her, she

shall have an excellent delivery; and in those houses where the said relation shall be found, there shall be no evil, and whoever has it on during forty days before death shall have the grace to see the glorious Virgin Mary.—Amen."

Then follows an account of "the five greatest pangs" of the Virgin Mary, and at the foot of the broadsheet, which is printed in wretched Italian, is an imprint—"In Ferrara, ed in Bassano. *Con Licenza dei Superiori.*"

The fact that this vile tract is exposed for sale in Florence, in the most conspicuous shops, and all over Italy, in spite of the oft-repeated prohibitions of such exposures, until authorized by the Congregation of Rites, appears a singular contrast with the persecution waged on those who distribute Christian tracts, not controversial, but merely containing the elementary truths of the religion of Holy Scripture. The copy of the above was brought from the *Via dei Corretani*, nearly opposite the York Hotel, in Florence, in that very archducal state where Miss Cunningham was transferred from her sick bed to a prison, for the unpardonable offence of circulating a few tracts that outraged no feelings of decency, and should not have provoked any hostility.—*Christian Spectator.*

## Intelligence.

### BAPTIST.

#### FOREIGN.

GERMANY.—Mr. G. W. Lehmann, pastor of the baptist church in Berlin, in a letter to Mr. Hinton, dated April 11th, says:—The Lord, amidst all trials and opposition, has granted us a blessed increase. It appears from our statistical table, that in the 44 churches forming our German confederacy there were, at the close of the past year, 4618 members, living at 388 stations where regular services are held. The clear increase in the last year was 359; of this increase our Prussian association (being one of the four) has had the greatest share, viz. 215, in 14 churches, numbering at 128 stations 1909 members. Thus the average increase here for each church is 15, while of the whole body it is little more than 8. Our church in Berlin, however, has only reached the general average increase (notwithstanding considerable additions), owing to a

great number of exclusions, which, alas, generally characterise our German churches; a circumstance which deserves deep solicitude and consideration, which I trust it will find at our triennial Conference. With our relations to the respective governments you are so well acquainted, as well by your own investigation as by the results of the deputation of the Homburg Conference, that I may omit further details in this respect. I will only say that persecution goes on just in the same manner as before, especially in Mecklenburg and in Schaumburg-Lippe, and also in Hessa; imprisonments, fines, exactions, &c., rude and shameful treatment, are the reports I constantly receive from all quarters. Mr. Wegener, in Ludwigslust, for instance, is, after long and protracted persecutions, now condemned to stay always in his town, and never leave it; and when, at the earnest request of a brother in distress and oppression, he ventured to go the short way of ten minutes' distance out of town, he was arrested like a criminal, transported

to the judge, thrown into prison, and then sentenced to pay 25 dollars fine for this crime. When afterwards he had to settle matters in his family at some distance, and went to the magistrate to show him papers proving the necessity, he was chased away with rude words, and told he should manage these things by letters, and need not go. The baby of the brother in the fore-mentioned neighbourhood was, after the exaction of heavy fines, baptized by force by a deputation of the chief magistrate, clergymen, &c. These are specimens of recent events. You know that we have waited a year for propositions from the Prussian government which should lead to a concession for our Baptist churches in Prussia, which the king promised the Hon. D. D. Barnard, the then American ambassador, to grant. Our brother Oncken's absence in America has probably contributed to this delay. After you saw the king's secretary, Mr. Niebuhr, I sent to that gentleman a long letter of a similar tendency to my letter to the Kirchentag in which I endeavoured to refute those objections against us with which you are acquainted, but I did not receive any reply. Perhaps the new steps to be taken, of which I wrote to you some time ago, may lead to some more favourable result, but this is pending still, and I cannot here say more about it. I cherish the hope that the repeating of a Homburg Conference this year will issue in some more favourable line of conduct with regard to religious liberty. May this very much desired object be pursued with all the energy which characterizes our British brethren, and which has availed already to such happy results. The triennial Conference of all our German churches will be held (D.V.) in the summer of the present year. I need not say how much I, and I am sure all our brethren, would rejoice if we should be honoured again by a deputation of the Baptist Union of Great Britain. I hope in due time to be able to give you notice of the exact time, and to add then an invitation in a more formal way; meantime, allow me to express my most cordial love to you, as well as to all the dear brethren of the Union, many of whom I have the privilege of knowing personally. May peace and grace be multiplied abundantly!

## DOMESTIC.

**WHITEHAVEN.**—Mr. W. J. Wilson, late of Newtownards, Ireland, has accepted a unanimous invitation to exercise the pastorate over the baptist church in this town. For some years the cause has been in a depressed state; but the church, though frequently without a pastor, remembering the injunction in Heb. x. 25, have never suffered the doors to be closed. Since Mr. Wilson has

been amongst us, from the beginning of this year, the congregation has been increasing; and it is hoped that his labours will be made a means, not only of enlarging the number of hearers, but of leading sinners to the Saviour, and the minds of believers to a deeper experience of christian truth, a more earnest performance of christian duty, and a higher enjoyment of christian privileges.

J. A. J.

**A MISSION STATION.**—In the West of Cumberland is the small town of Ravenglass, the nearest port in England to the Isle of Man, and long the residence of the late devoted Mr. Blythe, who many years ago seceded from the established church, and built there a small baptist chapel, now closed for want of a pastor. The parish church is nearly two miles distant, and a devoted preacher and schoolmaster would there find a pretty chapel and burial ground, free from debt. Edward Loubart, a farmer of Corner, would co-operate in restoring the scattered congregation. The railway connecting Fleetwood with Whitehaven is now open, and trains pass Ravenglass station daily; and the scattered baptists of the Lake district would doubtless hail with pleasure a self-denying pastor at this station. Could not the Baptist Home Missionary Society take hold of it?

T. H. L.

**PRESTON.**—On Thursday, Aug. 10, Mr. F. Bugby was ordained pastor of the baptist church, Leeming Street, Preston. Brother Slate offered prayer, and brother W. Burchell of Rochdale gave an impressive charge to the pastor; brother Stowel Brown, of Liverpool, addressed the church and congregation in his usual forcible and lucid style; and at the meeting in the evening addresses were delivered by Messrs. Stowel Brown, H. Dunkley of Salford, W. Barker of Blackburn, Martin of Stockport, Williams of Accrington; C. Lee, (Lady Huntingdon); and Slate, (Independent minister) of Preston. The services were deeply interesting, and will be long remembered by the numerous audience.

T. H. L.

**BRANDON, Suffolk.**—The new baptist chapel in this town was opened on Friday, July 28th. Two sermons were preached, that in the afternoon, by brother Elven, of Bury St. Edmunds; and that in the evening, by brother Webb, of Ipswich. Brethren Symonds of Downham Market, and Ellis of West Row, took part in the services. About 170 persons sat down to an excellent tea, provided in a spacious malting, kindly lent for the occasion. On the following sabbath, three sermons were preached by brother Richardson, of Barton Mills: the collections on each occasion were very good. The Suffolk Home Missionary Society have for three years past sustained an agent in the town of Brandon; and God having blessed

his labours, it became apparent to all who were acquainted with the matter that a new and commodious chapel was required. A piece of freehold ground was purchased and presented by Mr. George Graves, of Northwold Hall, Norfolk, in the very centre of the town, and a neat, substantial chapel, 40 feet by 30, has been erected at a cost of £300, towards which about £200 has been collected from various sources, including a donation of £50 from S. M. Peto, Esq. There is also a sabbath school of about seventy children, and a bible class for young people, both of which are highly encouraging. A church will be formed as soon as the necessary arrangements are completed. "O Lord, we beseech thee, send now prosperity."—A. S.

LANDBEACH, *Cambs.*—On Tuesday, Aug. 1, the dissenters residing in this quiet little village, with many sympathizing friends from other places, met together for the purpose of celebrating the completion of their new chapel, a neat and substantial building, capable of seating about 360 adults and 100 children. In the forenoon, a meeting was held for the purpose of imploring the divine blessing upon the engagements of the day. "It was good to be there." At half-past two o'clock, the time appointed for the commencement of the opening services, the chapel was crowded to excess. Brother W. Robinson, of Cambridge, read the scriptures and prayed; after which, brother C. Stovel, of London, preached. The public tea, which was provided in a large marquee, kindly lent by Potto Brown, Esq., of Houghton, Hunts., was attended by at least 400 persons, and was served in such a manner as to give general satisfaction to all. Before the commencement of the evening service, it was perceived that the numbers had so much increased as to render it impossible for the whole to assemble in the new chapel; it was therefore announced that the service would be conducted in the tent, which, in the course of a few minutes, was completely filled. Brother J. Peacock, of London, read the scriptures and offered prayer; after which, brother C. Stovel preached from 1 Cor. i. 30. The collections, including the proceeds of the tea, amounted to the handsome sum of £34. The entire cost of the chapel and vestry will be about £450, towards which about £300 have already been raised. The friends at Beach, who are mostly poor, hope that the efforts of their worthy pastor to collect the remainder will be crowned with success.

BRETLE LANE, near *Stourbridge*—A baptist church has been in existence at Brettle Lane, Staffordshire, from the year 1776, and in 1805 a neat and substantial chapel was built; but being immediately near the station of the Oxford, Worcester, and Wolverhampton Railway, and that com-

pany requiring it for their convenience, they bought it and the ground last year for £320. A plot of land was then purchased, situated between Brettle Lane and Brierly Hill, in a densely populated neighbourhood; and another chapel has been erected, of considerable neatness and beauty. Its dimensions are 45 feet square, and will seat 400 persons, exclusive of Sunday scholars. Underneath is an excellent school-room, capable of holding 200 children. The estimated cost is about £1000, exclusive of the old materials, which were gratuitously given by the Railway Company. The chapel was opened on sabbath, Aug. 13, when three sermons were preached by brother T. Swan of Birmingham. The opening services were continued on Tuesday the 15th, with a sermon by brother W. Landels of Birmingham, and on the sabbath following sermons were preached by brother C. Morrell, late of Netherton, (who has accepted the pastorate,) B. C. Young of Darkhouse, Cosely, and Dr. Gordon (Independent) of Walsall. At the several services the liberal sum of nearly £50 was collected.

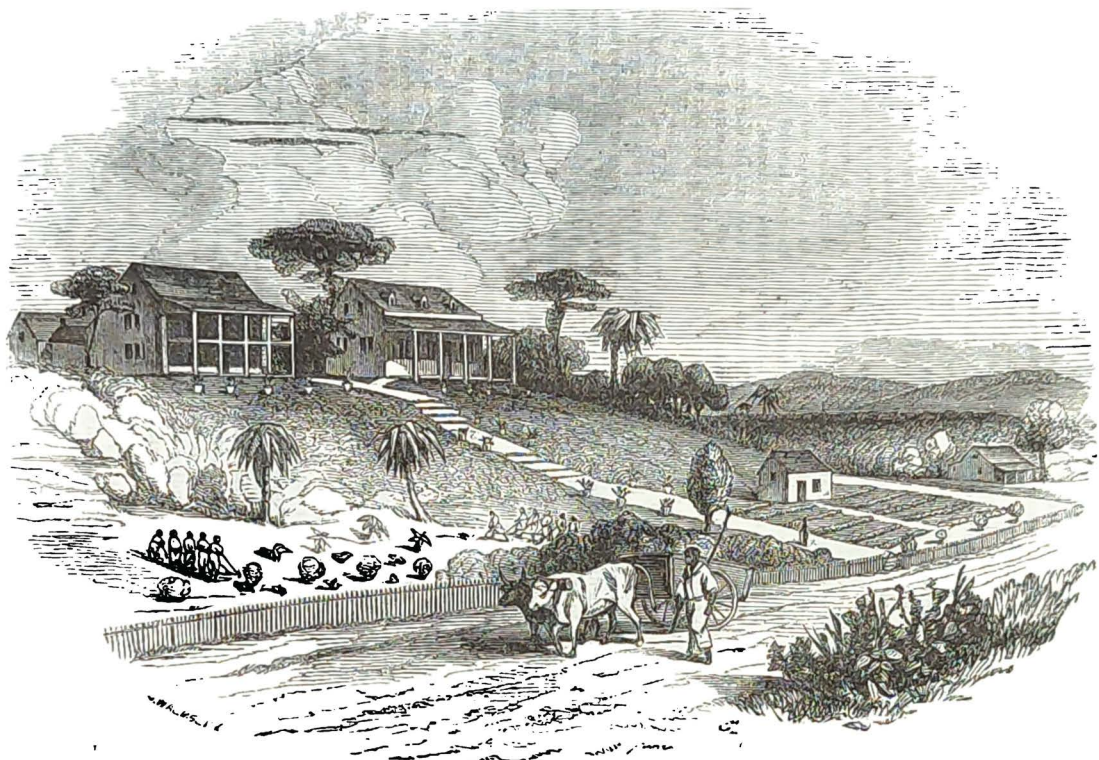
W. H. P.

NARROW ESCAPE OF A M.P.—The *Norfolk News* states, that at the recent ceremony of laying the foundation stone of a new baptist chapel, Mr. Peto, M.P., had a narrow escape. He had just deposited a bottle containing historical reminiscences of the church in the appointed recess, and the workmen were lowering the stone, (a huge mass of granite,) when the rope from which the pulley block was suspended gave way, and the mass fell with a heavy crash, splashing up the mortar in every direction. Much consternation was occasioned, but the pastor soon allayed the excitement by announcing that no injury had been sustained by any one; and after a few minutes, Mr. Peto again appeared upon the platform, and talking his stand upon the foundation stone, expressed his gratitude for the protecting care of Providence, of which he had been the subject.—*Daily News*.

We are informed that this alarming accident took place at the laying of the foundation stone of the new chapel about to be erected in London, for the use of the church and congregation under the pastoral care of Mr. Charles Stovel.

SALTER'S-HALL CHAPEL, CANNON-STREET.—In consequence of the withdrawal of many members of the Church and congregation to the suburbs, its numbers have considerably diminished of late. There is now no settled pastor. We understand that Mr. Todd, late of Salisbury, has consented for a time to minister the word and ordinances; and, though burdened with a heavy ground-rent, the congregation trusts to prevent the only chapel occupied by the Baptists within the walls of the city from being closed.





AMERICAN EPISCOPAL MISSION, CAPE PALMAS, WESTERN AFRICA.

## MISSIONARY.

SIERRA LEONE, *Western Africa*.—Our esteemed friend, Mr. T. Nicholson of Lydney, Gloucestershire, having felt much interest on behalf of the baptists residing in this free republic of Africans, lately forwarded for their use a valuable package of books, tracts, &c.; the receipt of which is acknowledged in a note from Mr. Thomson, minister of the first baptist church in Sierra Leone, dated June 26. Mr. T. says:—"We beg thankfully to acknowledge the receipt of your kind letter, accompanied with the box of books, yourself and the good friends were pleased to send us. Both the members of the church, and children of the day and sabbath-schools have received those books with unspeakable delight. I have now the pleasure to enclose herewith the schoolmaster's report as received from him; and I have reason to believe, that much good will be the result of both schools, under the blessing of our Heavenly Father. I also give you some brief, but correct information of our church affairs, as time will not permit me to draw up a formal report. There are at present 28 male members, and 42 female members. We have, for the first time, been privileged with the visit of one of our English baptist missionaries, Rev. Mr. Dible, on his to Fernando Po. We thought it a fine opportunity of communicating our desires to him, and accordingly did so. He has promised to write you, or to write to the Baptist Missionary Society through you, making known our desires as to a baptist missionary coming over to Sierra Leone, for the purpose of spreading the cause. He will no doubt write you fully on the subject, as to the state of our little society—its poverty—its prospects and desires; and I think if the society should find a man to come over, great good might be done. We acknowledge our inefficiency to carry on the work under our present circumstances—together with the confined knowledge of the word of God which we have. We desire to have further instruction; and, although we have no desire to become gentlemen ministers of Christ, yet we would heartily wish to be useful servants in his cause—spending our days and talents as shall seem fit in his wisdom to direct—and that we might be able to say to our little flock, "We have not shunned to declare unto you the whole counsel of God." Pray for us—pray for the baptist churches here—pray for Africa—and may the God of love and mercy, whose ears are ever open to the prayers of his saints, give you your desires, and permit us to be spared to see a missionary from you to us; to see the cause revive and prosper, and finally to meet in the kingdom of

Heaven. Please give the best wishes and thanks of the church united with ours to Mr. Winks, as well as to the other friends."

The schoolmaster, Mr. Philip J. Leigh, at the request of Mr. Thomson, furnishes the following report of the schools:—"As you have requested me to give you a report relative to the state of the schools under my immediate care, for the information of the christian friends in England, I beg to state as follows.—This school was opened on the 10th of October, 1853, with six boys and six girls. Up to the 16th of December, there was an increase of thirty-one girls and thirty-four boys on the list.—Daily attendants, fifty. But I am happy to state, that within a period of nine months from its establishment, the number of the children increased to sixty-nine boys and seventy-six girls.—Total on the list, 145. Out of this number, thirty boys and twenty-eight girls are reading the Holy Scriptures; eighteen boys and girls writing on copy books; sixty-four boys and girls are writing on slates: nine girls are marking samplers; thirty-six are learning needlework, under the care of Sarah Smith, the schoolmistress. Fourteen of the senior girls are learning grammar and arithmetic; some of them are very promising. I trust that, by God's grace, within a few years you will, if spared, be able to see the fruits of what you have thus sown, through the blessing of God. The first division of boys are under my immediate care and teaching; they are studying Allen's grammar, Chambers' geographical primer, arithmetic, music, Bible history, &c. The second division under the care of the senior monitor, are studying grammar for beginners, arithmetical tables, numeration, and arithmetic. I beg to state that the school is in a prosperous condition; there are many promising boys and girls,—only for want of sufficient books, such as Holy Bibles, atlas, map of the world, and other useful and necessary books, keeps us from going forward. But I trust by God's blessing, when it shall please him to send us aid, we shall be able to do better. The Sunday school is also improving; we have at present 100 children with a few adults, who attend regularly every Sunday at two o'clock till four, p.m. There are many of the children who appear (from experience I speak) to be very serious respecting their soul's salvation. I am glad to mention, that among the number, a boy of the age of 16 years was converted, and he is now a full member in the other baptist church, and is doing his best to encourage his school-mates. I really believe that within a few years, we shall have many more, for I make it my business to address them every Sunday afternoon, from half-past three o'clock to four, pointing them to the

Lamb of God that taketh away the sin of the world; and my prayer shall always be, Lord hasten that happy period when this poor and despised church in Sierra Leone shall spread and become a great one, so that those who are against us may admire and exclaim, "the Lord he is God, and there is none like him in all the earth." As for myself I am resolved to labour and spend the talents which God has given me to do his work; although my salary at present is very small, seeing that I have a wife with three children. But I am contented with it, knowing that godliness with contentment is great gain. I expect nothing great here, but much hereafter, provided I endure to the end."

**GENERAL BAPTIST MISSIONS.**—*Destructive Fire at Berhampore.*—Mrs. Wilkinson, in a letter to Mrs. Buckley, dated April 27, says:—"I am sure you will be greatly grieved at the sad intelligence I have this month to communicate. Within the last few days we have had to experience the loss of our house and nearly all it contained by fire; the destruction did not end there, I grieve to say our chapel and four or five native christians' houses have also been consumed. The fire originated in the lines of the 18th regiment, that had been built at the back of our mission premises. At the time when this spot was chosen by the sepoys, as a location for their families, (some 700 persons or more) we saw the danger, and used means to prevent the land being granted to them; remonstrance was made both to the officers commanding the regiment and to the collector of the district, but the only advantage gained by the appeals made to the authorities was that the location was placed a few yards more distant from our houses than was at first intended; but alas! alas! our worst fears have been more than realized. You know how furious and how hot the winds are here at this season, and the bamboos, ceiling cloths, and thatch of our houses are almost as combustible as gunpowder. The hot wind had for some days been more terrific, and blew in a direct line from the houses of the families to our mission premises. The fire broke out at noon; Mr. Wilkinson perceived it, and said, "O dear, there is fire again in those lines, and the wind is so high I fear we are in danger." He ran out to give orders to the man who was on the top of the houses with water, when the alarm was given that our thatch had caught. The flames spread with most furious rapidity. Literally ran over the thatch with the rapidity of lightning, and in a few minutes the house was enveloped in flames, so that it would have been death to enter. I am sure I do not know how Mr. Wilkinson did it, but he seemed to have unusual nerve at the mo-

ment. He tumbled his heavy "bedup," or desk out at the window, which contained our available rupees, and many valuable papers, belonging to our church and mission affairs, but his manuscripts were not there and were all consumed. A small chest of drawers of my own was got out, half a camp table, a chair or two, and a writing table. Somebody snatched off some of the bed clothes and pillows, and a few articles of clothing which happened to be lying about, but our beds, furniture, books, drawers, trunks, clothes of every description, with our household furniture, were consumed. The brass and metal things in the houses were literally reduced to a cinder. You can have no idea of the awful scene. In a few minutes it was known all over that the "Padre's house" was on fire, and people rushed from all quarters to our assistance, but it would have been death to enter the house. The girls' premises escaped, and our outhouses. Through mercy no lives were lost except a few animals in the christian village. The loss to our dear people we hope soon to repair, but the loss of our chapel, house, and all our property we feel to be very heavy. The residents here have manifested great sympathy for us. One lady in the midst of the fire brought her conveyance to take me from the awful scene, another kind friend took in our brother and sister Bailey. We were in great fear that their house would also take fire from its nearness to ours. Mr. Wilkinson did not even save a change of clothes, but with true English feeling the residents kindly supplied our present necessities.

We understand that subscriptions and collections are about to be made in this country, to repair the losses sustained by this fire; for no hope is entertained that the Indian Government will do anything to repair the mischief. Robert Pegg, Esq., Derby, is the Treasurer of the Society.

#### RELIGIOUS.

**CHRISTIAN EFFORTS FOR TURKEY.**—A public breakfast meeting, open to all the friends of missions, was held in Queen-street Hall, Edinburgh, on Tuesday, July 25th. The special object was to receive the Rev. Cuthbert Young, Secretary of an association recently formed in London, under the patronage of Lord Shaftesbury, Mr. Kinnaird, and others, to aid the American Missionaries who have long laboured in Western Asia, and are now meeting with great encouragement. Dr. Grevill presided, and a lively interest was excited. After devotional exercises, in which the Rev. John Blackburn of London, took part, the Chairman introduced the object. Mr. Young then proceeded to give

an outline of the important operations of the American missionaries, and the remarkable success attending their labours. The Rev. Dr. Candlish, the Rev. Dr. Andrew Thomson, and the Rev. Dr. Alexander, afterwards addressed the meeting. Dr. Thomson said what might come out of the present war, favourable to the extension of the Gospel in the East, it was impossible to predict. But if it should open up the way for missionaries to the Mohammedan population, it would only be another illustration of that striking sentence of Foster, that "God often sows the seeds of the Gospel in the furrows that have been raised by the ploughshare of war." Most certainly, if Great Britain should succeed in bringing this war to a triumphant close, and in this way of placing Turkey under heavy obligations to us, we must have something to say to her. Dr. Thomson then proceeded to dwell on the fact, that the Syrian mind was not like that of some countries of the East, in a state of exhaustion or torpor. There was vigour and a spirit of inquiry about them, and, like their soil, they only need cultivation—the cultivation which the Bible and the schoolmaster would give them—in order to the production of wide and blessed results. The experience of the American Mission had proved this already, and would prove it every year on a more extensive scale. He quite concurred in the opinion, that our duty was by the formation of an auxiliary society to assist the American Board, rather than to institute a new agency; and if such a movement helped to increase and strengthen the bonds of union between the two great Protestant countries, it would be one of those indirect benefits which are so often found to arise out of direct efforts for the good of men. A general desire was felt for another visit from Mr. Young, at a season more favourable for a public meeting, when an auxiliary association for Edinburgh may be formed. In the meantime, a large provisional committee has been appointed to receive contributions, and make arrangements.

**OPEN-AIR PREACHING.**—In Norwich, open-air preaching is successfully prosecuted. We learn from the *Norfolk News*, that the audiences are very numerous and orderly. In that city there is a Christian Union on a comprehensive basis, the objects of which are:—first, out-door preaching; second, meetings, and special services on Sunday and week evenings; third, the distribution of tracts, visitation, and Bible classes for senior Sunday scholars and other adults; and generally, the adoption of such means for extending the knowledge of the Gospel as experience and zeal may from time to time dictate. The union have issued an address to their fellow-citizens

requesting their support. It is signed by the Rev. G. Gould. The following is an extract from the appeal:—No sectarian basis has been laid down, and no sectarian teaching will be used by its members. Christian men of all denominations have joined it already, or may join it upon this one condition—that they do not teach their ecclesiastical opinions, but the Gospel. The purpose of this union is not to win men to any sect or party, but to Jesus Christ. It is needful, therefore, that all the teaching which is used should refer to Him. To know Him, will be to love Him; and when men love Him, they will grow like Him. It is hoped, therefore, that this well-meant effort will secure the co-operation of all good men, and be the means of diffusing through the city and its neighbourhood the fulness of the blessing of the Gospel of Christ.

The respected pastor of the Congregational Church, Thame, the Rev. J. Elrick, A.M., preached in the open-air on Sunday afternoon, July 16th, in one of the crowded bye-lanes of the town, to a large number of persons, who, from their appearance, have no sympathy with "temples made with hands." The decorum of the assembly was striking; thus showing that this *neglected class* can appreciate benovolent efforts made for their spiritual welfare. The rev. gentleman announced his intention to continue these services; and urged the populace to attend some place of worship, and not to consider these services as a substitute.

On Sunday morning last (says the *Reading Mercury*) the Rev. F. Trench, incumbent of St. John's Church, announced to his congregation that it was his intention to commence open-air preaching, believing that such practice would be productive of much good, and in no way detrimental to the Established Church. Accordingly, after divine service in the afternoon, the rev. gentleman repaired to an open space in the vicinity of the church, and proceeded to address a considerable assemblage of orderly and attentive hearers; at the close stating that he proposed to resume his ministration at the same time on the following Sunday. By this means it is hoped that, of the many who habitually absent themselves from public worship on the Sabbath, some may be brought within reach of the sound of the Gospel.

**ISLINGTON OPEN-AIR SERVICES.**—A series of out-door services, which were commenced last summer, have been resumed by the members of Union Chapel, assisted by a few friends from other churches, and have proved highly encouraging. Two stations are regularly occupied every Lord's-day evening, one in Highbury-vale, the other by the side of the Caledonian-road, near the

new cattle market. Several short addresses are delivered, with an occasional exposition of Scripture, and large numbers are gathered, who, for the most part, listen to the truths of the gospel with deep and serious attention.

DR. RAFFLES and his companions in travel have arrived safe after their tour in the East.

**BIGOTED PERSECUTION.**—Twenty-six romanist bishops in France have addressed the government for the removal of M. Weiss, professor of history in one of the colleges in Paris, because of the appearance of his masterly work on the French Protestant Refugees.

#### GENERAL.

**BRITISH EXPORTS TO THE UNITED STATES** are yet increasing in amount, as may be seen by the following:—

1851.	1852.	1853.
14,362,976	16,567,737	23,653,427.

Iron, and wrought iron goods, form the chief item—£5,379,753.

**MACKREEL.**—During the season this year, in three months, six millions of fish—3000 tons weight, and valued at £30,000—were sent by rails from Yarmouth to London.

**QUAILS.**—A dealer in Clerkenwell, has received 17,000 live quails from Alexandria and Naples.

**THUNDER STORMS**, during the past summer, have in several instances been attended with fatal effects.—A surgeon, of Alfreton, was killed by the electric fluid when riding in his gig; his little son, who sat by his side, escaped.—A flock of thirty-one sheep, which had sought shelter under an oak near Honiton, were killed.—The lightning struck a small national school near Ipswich, in which the master was then hearing a class of boys. They were all struck down; three boys were killed, and the school was burned down.

**THE NEW SALE OF BEER ACT** further restricts the hours of sale on the sabbath; but publicans are already defying the law.

**JOSEPH HUME.**—This veteran Reformer has been presented with a fine portrait of himself. Lord John Russell addressed Mrs. H. on presenting it. It will be placed in the London University.

**PETITIONS OF THE SESSION.**—1,438, with 245,006 signatures, for closing public-houses and beer-shops on the sabbath; and 740, with 160,336, for the entire prohibition of all sales on that day, as in Scotland.—Against church-rates, petitions containing 82,966 signatures, and 10,597 for Sir W. Clay's bill. One petition for church-rates was presented with six signatures.—For opening the Universities, 416, with 28,779 signatures.

**NUMBER OF SLAVES IN THE WORLD.**—The African institute at Paris—an association for the diffusion of civilization and Christian light in Africa—has recently issued a circular which shows that the number of blacks held in slavery in different countries, is seven and a half millions; of which 3,095,000 are in the United States, 3,250,000 in Brazil, 900,000 in the Spanish Colonies, 85,000 in Holland Colonies, 140,000 in the Republics of Central America, and 30,000 in European establishments in Africa.

**THE ENGLISH STATUTE BOOK** from the 9th of Henry III. contains 16,579 public, 9,285 local, and 14,268 private acts of parliament.

**MANUFACTURE OF PAPER.**—It is now confidently affirmed, that paper adapted for book-work, has been manufactured from straw in the United States.

**THE SUPPLY OF THE NAVY** in the Baltic requires 80 oxen every day, valued at £1600.

**OATHS.**—The new "Common Law Procedure Act" empowers magistrates to dispense with oaths from conscientious persons.

**THE NEBRASKA REGION.**—We rejoice to hear that the anti-slavery party are arranging for settling 20,000 free negroes in this new territory, in order to neutralize the attempts of the slavery party to make it a slave region.

**LONDON.**—It appears, from the census, that not half the adult population were born in London.

#### BAPTIST.

##### SUPPLEMENTARY.

**DERBY.**—We have received a copy of a note addressed to the *Derby Reporter* on "Open-air Religious Services," in which reference is made to the first building occupied as a chapel by the General Baptists in Derby, which is now "on sale." We allow that it is highly desirable to retain the place, but it ought to be stated that an attempt was made to gather a congregation, after its former occupants removed to the noble and spacious building in Mary's Gate, but that attempt was not successful. We should certainly rejoice if some well-concerted plan could be arranged for supplying the place by the ministers of the midland district; for certainly, in such a rapidly increasing place as Derby, there is sufficient range for the gathering of another congregation. We give a copy of the note.—"It is stated in a paragraph which appears in the *Reporter* of the 21st, that several of the clergymen at Birmingham have commenced preaching in the open air. We hope this apostolic practice will be more generally adopted in our large towns by ministers of every section of the Christian church. The divine bless-

ing may be expected to rest upon the assemblies thus convened in conformity with the example and precepts of the 'teacher sent from God,' who said, 'Go ye into all the world and preach the Gospel to every creature.' 'Go out unto the highways, the streets and lanes of the city, and bring in hither the poor, the maimed, the halt and the blind.' We have seen in this town many attempts of this kind to disseminate gospel truth by the Dissenters, and hope the clergy here as well as in Birmingham will be found treading in their Master's footsteps. We have noticed of late with great satisfaction the labours of the Primitive and Wesleyan Reformers in the vicinity of Brook-street, Willow-row, and elsewhere. May He 'whose temple is all space' smile upon this work of faith, and crown it with His abundant blessing. But when in this locality we are saddened to see the large Baptist Meeting-house (in Brook-street) deserted and forlorn; the spot where week after week many hundreds of worshippers assembled is now silent, and forsaken; the spacious school-rooms, where upwards of four hundred young persons and children were receiving religious instruction are now closed. Oh! for the zeal ere now displayed by the Baptist churches of Melbourne and Castile Donington; they sent forth devoted men to preach the Gospel here—and here by God's help to establish a church from which has sprung the churches of Mary's Gate and Sacheverel-street; and also the Baptist churches at Duffield, Milford, Belper, Wirksworth, and other places. The daughters are looking up in the world. They chant to the dulcet tones of the organ, but the mother is left forlorn; will they allow her to expire and not bring one cup of consolation; shall no effort be made to resuscitate her who gave to them existence? The population in this locality has been of late greatly multiplied, and Christian instruction and example is more than ever needed here. Surely the Baptists of Derby and its vicinity will not allow this sanctuary to be for ever closed; surely they will not allow the graves of their fathers to be violated; they who devoted both chapels to the Saviour's cause, who determined that Brook-street chapel should continue to be used for divine worship are now called upon to come forward 'to the help of the Lord, to the help of the Lord against the mighty.'—WICKLIFFE."

**MELBURN, Derbyshire.**—We have had a most interesting and profitable anniversary. On the first Lord's-day in August, brother Buckley from Orissa, who is a native of this village, preached two sermons to large congregations. On the following day we opened a bazaar in the school room, containing a great variety of ornamental and useful articles. In the afternoon we had a

tea meeting. The school room and chapel were tastefully decorated with evergreens; and the choir gave some sweet selections of music. The proceeds of the whole amounted to the liberal sum of £140, to be appropriated to the reduction of the debt on the chapel.

**NAUNTON.**—Mr. John Lewis, late of Kingstanley, was recognized as pastor over the baptist church, Naunton and Guiting, on Wednesday, Aug. 2nd. Several ministers attended to sanction and assist the proceedings.

**LANGHAM, near Oakham.**—The foundations of a new baptist chapel have been laid in this village, to the expenses of which the Earl of Gainsborough has contributed £50.

**MILLWOOD, Toadmoren.**—Mr. James Kay was ordained pastor of the baptist church meeting in this place on Wednesday, Aug. 16.

**SANDY, Beds.**—Nearly too late to squeeze in this brief notice, we received a report of the opening of a new chapel at this place, July 25th, when Mr. Eustace Carey and W. G. Conder of Leeds preached, and Messrs. Abbott, Frost, Killen, Kent, Turner, Lockwood and Fordham, assisted. About 250 sat down to tea.

**REMOVALS.**—Mr. Thomas Hands, late of Jamaica, to Salisbury—Mr. J. W. Lance, late of Houghton Regis, to New Brentford—Mr. T. T. Toplin, late of Bristol college, to Keynsham.

#### REVIEW OF THE PAST MONTH.

*Thursday, August 24.*

**AT HOME.**—Parliament was prorogued by the Queen in person on Saturday, Aug. 12. The session has not been very productive, the war having occupied much of the attention of the Government. The cholera has again appeared in various parts of the kingdom, and especially in London and Southwark, near the river, where it has found its usual victims.

**ABROAD.**—The great aggressor appears to be meeting with the chastisement he deserves. His armies are said to be in full retreat from Wallachia and Moldavia, and Austrian armies are entering to occupy those provinces, with the consent of Turkey, France, and England. In the Baltic the fortress of Bomarsund, Aland, has yielded after a three days' bombardment by the allies, and 2000 prisoners were taken. But the cholera is making dreadful havoc among the allied forces in Turkey. Several thousands are said to have fallen before this appalling scourge.—The *Spanish Insurrection* appears to have succeeded; and the infamous Queen Mother is to be brought to trial.—The *Patriots in China* yet maintain their ground, and are now acting in three great divisions.—The *King of Saxony* has been killed by a kick from a horse, after being thrown out of his travelling carriage.

## Marriages.

June 21, at the baptist chapel, Falmouth, by Mr. Booth, Mr. Edward Merriman, baptist minister, Ilfracombe, to Henrietta Eliza, youngest daughter of Commander William Green, Royal Navy.

June 22, at the baptist chapel, Denmark Place, Camberwell, by Dr. Steane, H. H. Heath, Esq., of Camberwell, to Eleanor, youngest daughter of John Hepburn, Esq., of Camberwell.

June 28, at the baptist chapel, Dudley, by Mr. James Cooper, of Aberdare, father of the bridegroom, Mr. Jabez Cooper, of Blackheath near Dudley, to Miss Sarah Sophia, daughter of Mr. Pearsall, of Dudley.

June 28, at Feniton, by Mr. Evans Foote, baptist minister, Mr. Joseph Wood, of Honiton, to Mrs. H. Thomas, of Wilmington.

July 6, at the baptist chapel, Bourne, by Mr. Pike, Mr. James Mann, to Miss E. Rippon, both of Deeping St. James.

July 6, at the baptist chapel, Ely Place, Wisbeach, Mr. George Taylor, to Miss Maria Bouch, both of Walpole St. Andrews.

July 12, at the baptist chapel, Mansfield, by Mr. Wood, Mr. James Yeomans, to Miss Harriet Hollis.

July 13, at the baptist chapel, Castle Donington, Mr. G. G. Jordain, to Miss Mary Richards.

July 16, at the baptist chapel, Feniton, by Mr. Evans Foote, Mr. Henry Ash, to Miss E. Kerridge, both of Honiton.—And on the next day, Mr. C. W. Ham, to Miss J. E. Vincent, both of Honiton.

July 19, at the Circus baptist chapel, Birmingham, by the Rev. J. A. James, the Rev. G. Marsland, B.A., of Bakewell, to Elizabeth, fourth daughter of T. F. Griffiths, Esq., Edgbaston.

July 20, at the baptist chapel, Eagle-street, Holborn, London, by Mr. F. Wills, Mr. R. R. Pickering, to Miss C. M. Graham.

July 20, at the baptist chapel, King-street, Bristol, by Mr. Winter, Mr. W. Evans Foote, baptist minister, Honiton, to Miss Sarah Ann Sampson, of Bristol.

July 24, at the baptist chapel, Grimsby, by Mr. Blow, Mr. T. Joys, to Miss S. Petheridge, Hull.

July 25, at Edinburgh, Mr. William Baines of Leicester, to Elizabeth, second daughter of the late Mr. Edward Kemp, of Uppingham.

Aug. 1, at the baptist chapel, Wallingford, by Mr. S. Davies, Mr. P. Davies, of Reading, to Miss Elizabeth Gammon, of Wallingford.

Aug. 3, at the baptist chapel, Bratton, Wilts., by Mr. Joseph Preece, Mr. George Chibblett, Bristol, to Mrs. Newth, of Bratton.

Aug. 7, at the baptist chapel, Bridlington, by Mr. J. W. Morgan, Mr. H. N. Elliott, to Miss S. A. Elliott.

Aug. 8, at the baptist chapel, Milford, Hants., by Mr. Gill, Mr. Thomas Prichard, of Southampton, to Miss Louisa Cole, of Milford.

Aug. 8, at New-court baptist chapel, Newcastle-on-Tyne, by Mr. Isaac Davies, Mr. George Curry, to Miss Harvey.

## Deaths.

June 30, at Saint Hill, near Collumpton, Devon, aged 86, after a long and painful affliction, Mrs. Elizabeth Radford, for nearly forty years a consistent member of the baptist church there. She died in peace.

July 31, Mr. W. Holland, of Blackheath-road, Greenwich, for many years an active member of the London Itinerant Society, and deacon of the baptist church, Lewisham-road, Greenwich.

Aug. 6, very suddenly, the Rev. William Robinson, pastor of the Independent chapel, Redbourn, Herts. He had preached and administered the Lord's-supper in the morning, and was removed by paralysis in the evening.

Aug. 7, at Wokingham, after long sufferings, aged 60, Letitia, the beloved wife of Mr. Stephen Sale, and mother of Mr. John Sale, baptist missionary, Jessore, East Indies. At the closing scene, her feelings seemed to be embodied in the lines which she repeated,

Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, look to thee for dress,—  
Helpless, look to thee for grace;  
Black I to the fountain fly,—  
Wash me, Saviour, or I die.

Aug. 14, Mr. Thomas Speakman, aged 64, a town missionary at Chatham. Mr. S. was attending a social tea-meeting at Zion chapel, and was engaged in the act of prayer, when he sunk down and expired.

THE  
BAPTIST REPORTER.

OCTOBER, 1854.

DEATH AND BURIAL OF THE REV. J. G. PIKE.

On the afternoon of Monday, Sept. 4th, this devoted servant of the Lord Jesus was suddenly called to enter that Eternal World to which he had so often directed the thoughts of thousands.

Though our departed brother had been, during the greater part of the past winter, in a feeble state, he seemed, during the summer, and especially after a visit to the sea-side, to be recovering strength. The tidings, therefore, of his unexpected departure, produced on many minds a sudden overflow of the tenderest emotions.

The following notice, we presume from the pen of brother William Underwood, pastor of the other General Baptist Church in Derby, appeared in the columns of the *Derby Reporter* of Sept. 8th.

"It is our painful duty to record the decease of as holy a man—as able a theologian—and as useful a preacher and writer as any it has been our privilege to know; and whose honoured name has been associated with the town of Derby for nearly half a century. We refer to the Rev. J. G. Pike, Pastor of the Baptist Church in St. Mary's-gate. This event occurred so unexpectedly on Monday last, as to produce a shock of surprise and grief among the members of his family—among the people of his charge—among his dissenting ministerial brethren,

whom he had joined in a concert of prayer but a few hours before—and among the inhabitants of the town in general.

Mr. Pike was born at Edmonton in 1784. His father was the Rev. Dr. Pike. Having had a good classical education his youth was spent as an assistant teacher in a seminary, where he once had among his pupils, the late Rev. John Williams, the martyred missionary of Eromanga. He afterwards studied for the ministry in the Dissenting College at Wymondly, having become a member of the General Baptist Church, in Church-lane, London, under the care of the Rev. Dan Taylor. Some time after the completion of his college course, by what seemed at the time a mere accident, (that of being too late for the coach) he was met by the Rev. John Deacon, of Leicester, who introduced him to the then vacant church in Brook-street, Derby. This was in 1809. In the following year he settled over that church. His ministry was successful from the first; for in the next year galleries were erected in the chapel, and even then it was too small to afford accommodation to the hearers. Efforts were made to secure a new place of worship in a more central situation; but failing in this design, the devoted Pastor prevailed on his people to enlarge and



repair the old building. Here he preached three times on the Sabbath for about 30 years, and during the middle part of his life he often delivered a *fourth sermon*, in the summer season, out of doors. Nor did this satisfy his sense of duty to his Lord and Saviour. The missionary spirit had become widely diffused among the Particular Baptist Churches, and Mr. Pike used means to enlist the sympathies and liberality of his own denomination in this enterprise. He corresponded with the Rev. A. Fuller respecting union of effort on the part of the two bodies; but as this plan was not cordially approved, the *General Baptist Missionary Society* was formed. Mr. Pike was unanimously chosen its secretary; and the devotion of the most affectionate parent to the welfare of his natural offspring can scarcely surpass that which he evinced, to the close of his life, for this small but endeared society. He wrote, travelled, preached, and toiled for the mission as if its wants were the only claims he had to meet.

Yet his pastoral duties were not neglected. His congregation and church steadily progressed in numbers until the Brook-street Chapel became inconveniently crowded. At length his people purchased a vacant mansion in St. Mary's-gate, and converted it into the largest *Nonconformist* Chapel in the town. Here he laboured till the last Sabbath; and it might be said, till the last day of his life. For on Monday morning he attended the monthly prayer meeting of the Independent and Baptist ministers, by whom he was congratulated on his apparent improvement in health. When the hour of prayer closed he consulted with his brethren on the propriety of uniting in a public thanksgiving for the abundant harvest. In the course of the day he made some calls, and in the afternoon retired to his study to attend to his correspondence. Several envelopes were directed, and one note was commenced; but his pen was paralyzed by the

stroke of death. Not answering to the call to tea, his daughter entered his study, and found him sitting in his chair, pen in hand, with his forehead on his desk, senseless and lifeless! His death is supposed to have been instantaneous, and to have occurred without a struggle or a pang. He was in his seventy-first year.

'How many fall as sudden—not as safe!'

In him was realized the devout wish of Wesley, expressed in terms so terse and chaste:

'My body with my charge lay down,  
And cease at once to work and live.'

Or, according to the sublime ideal of Paul—'mortality,' in his case, was 'swallowed up of life.'

It is wholly out of our province here to attempt to portray the character of the deceased, or to give any description of his 'doctrine, manner of life, purpose, faith, &c.' Such a man deserves, and will doubtless have, a more extended biography than is suited to the columns of a newspaper. And whoever undertakes the task shall have our prayer for his success in its performance.

'Some angel guide his pencil while he draws,—  
What nothing less than angel can exceed,—  
A man on earth devoted to the skies.'

To our brief tribute of respect to a man of this order, a few other sentences may be added. As many of our readers may have had no personal acquaintance with Mr. Pike, it may be proper to say that his physical frame was tall and large, and capable of more than an ordinary amount of labour. His countenance, since his advance in years, wore a somewhat heavy and ungenial aspect; but when approached more closely, and when engaged in conversation, there was a mildness in the beaming of his eyes, and a blandness in the tones of his voice, which rendered his company both agreeable and pleasant.

As a *Christian*, Mr. Pike was thoroughly catholic in his spirit; nominally he belonged to one of the smaller sections of the Church of Christ, but his sympathies embraced

all who loved the Saviour, irrespective of their denominational distinctions.

*As a Preacher*, he was precisely of the kind which the amiable Fenelon avowed his love of—‘a serious preacher’—who spoke for others’ sake and not for his own—who sought their salvation, not his own vain-glory. He wooed souls, not smiles. In the exposition of his texts—in the illustration of his themes—and in the application he made of those inspired truths which constituted the staple of his preaching, there was no trace of a design to display critical skill, rhetorical adroitness, or any of the captivating arts of the orator. When he selected a passage obscure in its meaning, he did not fail to ‘give the sense, and cause the people to understand the reading.’ But while he instructed his hearers, he sought, by an apt iteration of what was most important in the matter of his sermons, to make them impressive. And they were so, in an uncommon degree, to the aged and the young—the sinner and the saint. ‘He so spake that great multitudes believed.’

*As an Author*, his name is one of the most familiar in the religious community of our own land and of other Christian countries. His works, consisting of small portable volumes, are too numerous to be cited here. They relate chiefly to personal religion and practical godliness. If they do not excel in the graces of style, they are entitled to attention as specimens of accurate and forcible composition. But their great praise is their adaptation for usefulness; and it is simple truth to say that, as far as man may judge, they have been among the most useful productions of the British and American press. The Tract societies of both countries long since showed a high estimate of their worth by including many of them in the lists of their publications. The ‘*Persuatives to Early Piety*’ has been circulated by myriads: and how many hearts, corrupted by ‘all manner of concupiscence,’ have been drawn to

the divine and the heavenly by the pathos and pungency of its appeals, no mortal may know, but ‘the day shall declare it.’ This good and faithful servant of the Lord now rests from his labours, and his works follow him. W. U.”

In addition to the foregoing, we may mention a few other incidents of the last days of our venerable brother. We are told that on the previous week he spent several days at Quorndon with his son, Mr. J. Carey Pike, pastor of the church in Dover-street, Leicester, who resides in that village. And it was remarked that it was at a Conference held in this place in 1809, that he was first introduced by the late Mr. John Deacon, of Leicester, to the General Baptist Ministers of the Midland District. On one of the days of that week Mr. P. was at Loughbro’, and spent about an hour in conversation with Mr. John Orissa Goadby, third son of Mr. Joseph Goadby, who in a few days was about to enter the College at Leicester as a missionary student, his two senior brothers having just left that institution. And thus, one of the last things he did on earth, was to discharge the congenial duty of giving kind counsel to a candidate for that holy work, to promote which he had devoted his best energies throughout a protracted life.

On Saturday he appears to have returned to Derby. On sabbath-morning he preached with his usual pathos and power from, “For who maketh thee to differ *from another*? And what hast thou that thou didst not receive?” We have been favoured with a sight of a copy of the outline of this discourse, which is quite characteristic of the preacher; but the closing words seemed almost prophetic—“Soon we shall join with nobler beings to praise, in nobler strains, the Lamb for ever and ever!”

This sabbath-day was one of those fine warm days with which our gracious God has favoured us for the ripening and in-gathering of a large harvest;

and it was kindly suggested to the venerable pastor that the evening service had better be for the Lord's-supper only, without a sermon. To this, not without some reluctance, he consented. Brother John Richardson, formerly pastor of the church at Wirksworth, opened the service with prayer. About 400 members occupied the lower seats of the spacious building, and an equal, if not a greater number of spectators, looked down on the solemn proceedings from the gallery. A student, a member of the church, who was present, tells us that nothing could exceed the solemnity of the scene that evening. Only those who have heard the peculiarly solemn and impressive tones of our departed brother can conceive of the impression produced on all present when he read the following favorite hymn—

“Worthy the Lamb, for sinners slain,  
Cry the redeemed above,  
Blessing and honour to obtain,  
And everlasting love.

Worthy the Lamb, on earth we sing,  
Who died our souls to save:  
Henceforth, O death! where is thy sting?  
Thy victory, O grave?

Worthy for ever is the Lamb,  
That took our sins away:  
But O! what tribute can we give,—  
What equal honours pay?

Reign, mighty Prince, for ever reign,  
Till death himself be dead;  
And let eternal ages shower  
Their blessings on thy head.

Thus will we sing till nature fall,  
Till sense and language die;  
And then resume the pleasing theme  
In happier worlds on high.”

How remarkable that as “Worthy the Lamb” were the first words of the last song of praise he joined in on earth, so they would be the first in that endless song he would join in singing in heaven for ever!

We are also informed that the address delivered to the spectators that evening was remarkably earnest and affectionate—

He spoke as if he ne'er should speak again—  
Just like a dying man to dying men.

And he seemed as if he could not give over—as if he could not let them go. Again and again he urged them to come to Christ, and to come now. Oh! will those who were then present

and heard those solemn and earnest appeals ever forget them while they live on earth? If they should, memory may awaken the long-forgotten tones of that warning voice in the regions of hopeless despair. But we would fain look for better things from those who heard the last address of this faithful minister; and we hope to hear of many who were then won to Christ by the last words that in public fell from his lips.

We can add nothing to the information given in the foregoing extract, except that the particular letter found on the table at which our departed brother was sitting was commenced—

*Derby, September 4, 1854.*

*Dear Friend,*

*Accept*

This was all. It seems that the pen had just completed the last letter when the stroke of death was felt; for at the end of the *t* was a line or scrawl as if the hand could not be lifted up again.

Next week the *Derby Mercury* said:

“We announced last week that the Rev. J. G. Pike, baptist minister of this town, had been suddenly called away from his field of usefulness. Beloved as a pastor, admired as the author of many works of practical usefulness and piety, and respected with a universality rarely enjoyed by man, his demise occasioned a deep feeling of sorrow throughout the town, and, indeed, throughout the country, assuaged, however, by the assurance that he has now reaped the reward of his long and arduous services in the cause of Christ. His funeral, therefore, naturally eliciting a peculiarly solemnity of mind, caused vast numbers to assemble on the mournful occasion, and had an unusually impressive effect. It took place on Saturday last. The service was observed in St. Mary's-gate chapel, and was conducted by the Rev. J. Gawthorn, of Victoria Street chapel (the oldest minister in the town), assisted by the Rev. W. Underwood, of Sacheverel Street chapel.

On the conclusion of the service a procession was formed in St. Mary's Gate, and about five o'clock it moved towards the cemetery, on the Uttoxeter Road, in the following order:—The sexton of the cemetery and the beadle of St. Mary's Gate chapel. The Committee of the Bible Society—Mr. German, Mr. Watson, Mr. W. Turner, Mr. Sedman, Mr. Rowbottom, Mr. W. Ratcliff. The clergy—the Rev. P. Gell, the Rev. E. H. Abney, the Rev. W. F. Wilkinson, the Rev. R. Macklin, the Rev. E. M. Wade, the Rev. E. W. Foley, the Rev. J. D. Massingham, the Rev. W. Fox, the Rev. J. C. Readore, the Rev. H. R. Crewe. The dissenting ministers of the town and neighbourhood—the Rev. J. Gawthorn, the Rev. W. Underwood, the Rev. R. A. Tarlton, the Rev. J. Merwood, the Rev. W. Griffith, the Rev. — Mendicroft, of Derby; the Rev. H. Hunter, Nottingham; the Rev. W. Stevenson, Nottingham; the Rev. J. Goadby, Loughborough; the Rev. J. F. Winks, Leicester; the Rev. J. Taylor, Kegworth; the Rev. R. Kenney, Burton; the Rev. J. Cotton, Barton; the Rev. T. Gill, Melbourne; and Mr. Cholerton and Mr. Hill, students of the baptist college, Leicester. The village preachers—Mr. Gregory, Mr. W. Gregory, Mr. Slack, Mr. Walklate, Mr. Wood, and Mr. S. Wilson. The surgeon—Mr. D. Fox. The treasurer of the church—Mr. W. Wild. The Rev. J. Buckley, of the Orissa mission, and Mr. R. Pegg, the treasurer of the Foreign Mission, of which Mr. Pike was for so many years secretary. The deacons of the church, who were also pall-bearers—Mr. G. Stevenson, Mr. W. Wilkins, Mr. C. Stevenson, Mr. J. Hill, Mr. J. Richardson, and Mr. S. Bolsover. The undertaker—Mr. Leese. The bearers. The under bearers—Mr. Cooling, Mr. Haslam, Mr. W. Hill, Mr. J. Etches, Mr. J. Dallison, Mr. T. Longden, Mr. E. Dusautoy, and Mr. W. Wilson. Two mourning coaches, containing the Rev. J. B. Pike and son, the Rev. J. C. Pike

and son, the Rev. R. Pike, Mr. Josiah Pike, Miss Pike, Miss M. A. Pike, Mrs. John Pike, Mrs. Richard Pike. The members of the church, Sunday school teachers, and friends, four abreast.

In this order the procession, which extended nearly three-quarters of a mile in length, moved slowly to the cemetery, the streets along which the funeral cortege passed being thronged by deeply interested spectators, many of whom had come from adjoining counties, and who formed a kind of wall for the whole of the distance. On arriving at the cemetery, the first part of the procession was formed into a semi-circle, and the church members, Sunday school teachers, and others, lined the avenue leading to the grave. A short but impressive address was delivered by the Rev. J. Buckley, who then pronounced a benediction, and the affecting service was concluded.

The procession was subsequently re-formed, and it returned in the same order to St. Mary's Gate chapel.

On Sunday evening, the Rev. Joseph Goadby, baptist minister of Loughborough, improved the decease of this honoured servant of Christ. The rev. gentleman took for his text the 25th chapter of Matthew and the 21st verse: 'Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.' He commenced by saying that the town, the church, and the churches of Christ generally, had lost a friend in Mr. Pike; and then noticed the talents which were entrusted by God to his servants, and which it was their duty to improve. A good and faithful servant was distinguished—1. By singleness of heart. 2. By simplicity and purity of life. 3. By the correctness of his deportment; by his diligence in his Master's service; by fidelity in all entrusted to him. Mr. Goadby shewed how all these distinguishing traits of a christian's character shone conspicuously in Mr. Pike, who was a living

example of the text, 'My meat and drink is to do the will of God.' Passing from this portion of his subject, the rev. gentleman adverted to the reward reaped by the christian, and the joys of heaven. He concluded an excellent sermon, which moved many to tears, by giving a succinct sketch of Mr. Pike's life. The chapel was densely crowded in every part. It is arranged to provide sittings for 1,200 persons, but on this occasion more than 2000 persons were present. Besides this very large number who obtained an entrance into the chapel, as nearly as can be calculated as many more were unable to gain the slightest approach to the interior of the building. The square in front of the chapel being crowded also, the Rev. W. Underwood preached there, to a very attentive congregation, from Psalm cxvi. v. 15, 'Precious in the sight of the Lord is the death of his saints.' Both the rev. gentlemen alluded to the un-

blemished character of Mr. Pike, the almost superhuman mental and physical exertions he continued to the last day of his life, the extraordinary success of his ministrations and writings, the holiness and devotedness he had manifested, the happy transition he enjoyed (his life and labours ending together), and the glorious reward he has now entered upon. Never will those who were present upon this occasion forget the emotion called forth by the exciting and solemn circumstance of the service. Most probably the two congregations formed the largest number that ever assembled for divine worship in this town.

Allusion was also feelingly made to the death of Mr. Pike at most of the churches and dissenting places of worship in the town and neighbourhood—a proof of the love which was universally felt towards him, and a testimony to the practical usefulness of his laborious life."

## Spiritual Cabinet.

[From the formation of the General Baptist Missionary Society, in 1816, the Rev. J. G. Pike was its devoted secretary to the day—nay, to the moment—of his departure hence; for he was in the act of acknowledging the receipt of a donation towards the loss by the fire at Berhampore when he died. All the Annual Reports of that Institution were prepared by him, and the few sentences which introduced them were usually gems of thought, which, read by him in his peculiarly impressive manner, were always listened to with serious interest. We select a few specimens from some recent reports which happen to be at hand. The last extract forms the introduction to the Report for the present year, which our departed brother just lived to complete.]

**THE LORD'S WORKMEN.**—Many years ago, before your Society had a being, it was remarked, that perhaps the most formidable objection to forming such a Society was, "We have neither men nor money." To this the answer was, "How do you know

you have not men? the Lord raises workmen for the work. What were the missionaries now abroad, when in England, but diamonds in the rough? When Carey sat on his shoemaker's bench, when Ward was employed in Drewry's printing office, when Marshman was teaching the English alphabet, was it ever imagined that Carey would become professor of Sanscrit in an East Indian college, that Ward would superintend the printing of the scriptures in thirty languages, that Marshman, would unfold the secrets of the Chinese tongue? Was it ever suspected that Carey, Ward, and Marshman would unlock the stores of divine knowledge to half the world?" That the Lord raises workmen for the work was thus the happy experience of the Baptist Missionary Society; nor has this sentiment been less strikingly illustrated

in the history of your own. The Lord has raised up, and in several instances from very unexpected quarters, workmen for his work. He has given you men equalled by few Indian missionaries, and surpassed by none, in adaptation to their work, in untiring labours, and in the measure of success which the Holy Ghost has given them.

#### MISERIES OF HEATHENISM.—

The year has, like former years, been chequered with trials and with blessings. Some, under very interesting circumstances, have been gathered into your mission churches; and others, that a year ago enjoyed communion with them, have passed away to join, it is trusted, the church triumphant: yet in both cases the number is small, compared with the countless myriads that crowd the mighty valleys full of the bones of the dead. Over these dry bones christians have still to prophesy and pray, depending for success on no earthly energy, no mortal arm, but on the power of that Eternal Spirit who causes the dead in trespasses and sins to arise and live. The misery of the heathen world cannot be exaggerated, for its wickedness cannot be unfolded. Mr. Buckley, after furnishing to your secretary some information on this subject, recently received from his pundit, but too shocking for publication, adds:—"The statements of missionaries, that one-half of heathen abominations cannot be told, are not unmeaning words—they have an awful import." Yet amidst all this guilt and gloom the light is diffusing; your senior missionary remarks: "The knowledge of Christ is spreading through a wider and wider circle. The cause has taken root in the soil. Christianity is obtaining a local habitation and a name. Though not many have come forward, many, I believe, are preparing fast to do so. Practical religion is better understood. The means of cultivating the wide field are increasing

in efficiency and number, and we do rejoice, yea, and will rejoice."

#### LABOURING FOR ETERNITY.—

The Holy Ghost, by an inspired apostle, declares "that one day is with the Lord as a thousand years, and a thousand years as one day;"—that compared with his eternity, the difference between a thousand years and a day is scarcely perceptible; and that the one period is as insignificant as the other. It is a strange and overwhelming consideration that, viewing man as destined to eternity, the same assertion applies to his future existence. To us, in the world beyond the grave, one day will be as a thousand years, and a thousand years as one day. To the millions of our world "that lieth in wickedness" the same observation applies, for the same eternity awaits them. Hence missions to diffuse the glorious gospel of the blessed God derive an importance which no language can describe, and which can be fully grasped by no finite mind.

#### FAMINE OF THE BREAD OF LIFE.

—With deep sympathy have English christians beheld the desolations of famine in unhappy idolatrous Ireland. Fearful are the horrors caused by the failure of bread, the staff of life; yet there is a far worse famine than that occasioned by blighted crops and failing harvests—a famine whose results are a thousand times more deadly, and its miseries more intense and more lasting. It is that famine of the bread of life which India and China and other lands have been enduring for many gloomy ages. To give to millions famishing in these lands the bread of life, is an object far more sublime, and unspeakably more benevolent, than would be the attempt to save from the graves that famine opens the whole of a dying nation; for the great Author of salvation has declared that they who eat of this bread shall never die,—shall live for ever!

**IMPORTANCE OF MISSIONARY LABOURS.**—The privilege of being instrumental in increasing the happy company that shall shine as the sun in the kingdom of their heavenly Father, belongs exclusively to those who labour in the cause of Jesus; for he has declared that they gather fruit to life eternal. Ten thousand ages hence, how forgotten will be the honours that the world heaps on its distinguished favourites! How insignificant—as a leaf driven by the wind—will be the plans, and schemes, and discoveries, that now engage universal attention and general admiration! But then, to have led one soul to heaven, will be a labour of love celebrated in the praises of the blessed, and remembered with undying gratitude by the happy object of such christian labours, while God's eternal ages roll along. So grand and glorious are the obscure, and often unnoticed,

efforts of those who, constrained by the love of Jesus, lead their dying fellow-men to Him. Of such efforts none are more benevolent, and none will be celebrated in eternity with more grateful praise, than that of sending the gospel to those who are dying in heathen darkness—of proclaiming to them the tidings which angels first announced to this sinful world: “Behold, we bring you good tidings of great joy, which shall be to all people; for unto you is born a Saviour, which is Christ the Lord.” The very message which angels thus brought from heaven to earth your missionaries now bear to heathen lands. Angels could not convey truths more important, or more joyful. Through another year your beloved brethren, amidst mortal weakness and numerous trials, have been permitted to act an angel's part in proclaiming these good tidings of great joy.

## Poetry.

### A SIGHT OF HEAVEN.

SEE what a glorious Throng  
Are bowing round the throne;  
Uplifting holy song  
To Him, who, to atone  
For guilty rebels, on the tree  
Poured out his blood so rich and free.

He sits at God's right hand  
Who was for sinners slain;  
Hark! how the holy band  
Sing, in harmonious strain,  
“Worthy the Lamb who died,” they cry,  
He shall receive all praise on high.

In shining robes they wait  
Before their Saviour King;  
And at the heavenly gate  
Still welcome others in,  
Who have this mortal flesh laid down,  
And now shall wear a heavenly crown.

Jesus, the Lamb, will lead  
The shining heavenly way  
To those sweet streams of bliss,  
That flow in endless day;  
Where every tear his hand will dry,  
And feed their souls with purest joy.

Let hopes so glorious cheer  
Our spirits while we stay  
In this dark world, and drear;  
Soon we shall soar away,  
And lay this mortal body by,  
And enter immortality.

May some kind angels ope'  
The heavenly portals wide,  
And bear our spirits up  
To see the Lamb who died,  
To worship on those blissful plains,  
Where everlasting glory reigns!

*Helmdon.*

MARY.

## THE CRIMEA.

As the eyes of the world are now directed to this region as the scene where a terrific conflict is expected between the allied forces and the Russians, the following description of that peninsula, from the United States *Boston Journal*, will be found to furnish some interesting particulars.

“The Crimea is spoken of in some of the English papers as one of the ‘material guarantees’ which the allies should exact from Russia as the price of peace, or as security for the future good behaviour of that power; and as it is highly probable that the active operations of the allies will ultimately be transferred to that province, a brief account thereof may not be without interest. The Crimea, or Crim-Tartary, as it is sometimes called, is the ancient Taurica Chersonesus. It is a peninsula, extending out into the Black Sea from Southern Russia, with which it is connected by a narrow isthmus. There is probably no province in Europe which has been so often devastated, and which has been the theatre of such stormy scenes of violence and bloodshed, as this unfortunate country. It is said that since the time of Herodotus (b. c. 450) it has been conquered and devastated by more than seventy different nations. The Alans, the Goths, the Huns, the Petchengues, the Comanes, and numerous other predatory tribes, in turn occupied the country. It was settled by the Genoese in 1193, who were expelled by the Crim-Tartars, under a grandson of Ghengis Khan, in 1474. These predatory hordes settled in the country, and were tributary to the Porte until the latter part of the last century, when Catherine II. took possession of, and annexed it to Russia.

The circumstances under which this country was annexed to Russia forcibly illustrated the aggressive policy of the Muscovite. Catherine II. inherited from Peter the Great a strong desire for territorial acquisition on the Black Sea, and, like that monarch, indulged

in dreams of extending her empire to the Bosphorus. She coveted the Crimea, and deliberately provoked a war with the Turk, who, defeated and humiliated, was forced to conclude the treaty of Kainardji in 1774. The terms of this treaty were dictated by Russia, which power secured, among other important concessions, the navigation of the Black Sea and Mediterranean, established a kind of protectorate over Moldavia and Wallachia, which was subsequently strengthened, and forced the Porte to acknowledge the independence of the Crimea. Of the treaty of Kainardji, the Baron de Thugut, the representative of Austria, said: ‘This treaty is a model of ability on the part of Russian diplomatists, and a rare example of simplicity on the part of the Turkish negotiators. By the terms of this treaty Russia will remain the mistress, and will be at liberty, whenever she shall think the opportunity fitting, to make descents upon the shores of the Black Sea. From her new frontier of Kertsch she will be enabled, at forty-eight hours’ notice, to conduct an army to the very walls of Constantinople.’ But simple as were the Turks, Austria was still more simple for allowing her powerful neighbour to obtain such material advantages, not only without remonstrance, but with actual approval. It is stated that her representative, the Baron de Bruck, assisted in drawing up the treaty. This is not the only time that Austria has allowed herself to be made the tool of her grasping neighbour, and has blindly aided in the accomplishment of her ambitious projects.

Catherine soon, in violation of her recent treaty, deposed the reigning Khan, who was in the interests of the Sultan, and established upon the throne his brother, who for some years had been detained a hostage at St. Petersburg. The new Khan was surrounded by Russian officers, who had been introduced expressly to make him obnoxious to the people, and Russian emis-



saries stirred up an insurrection. By this artful policy the empress Catherine obtained an excuse to march an army into the disturbed province. The most atrocious cruelties were perpetrated by the Russians upon the inhabitants, and the country was virtually conquered, and its Khan nominally pensioned off and sent into retirement. The independence of the Crimea was thus subverted, and the country was annexed to Russia in 1783.

The population of the Crimea is about 200,000, of whom not far from one half are Tartars who profess the Mohammedan faith. These remains of a once powerful tribe are wasting away under the oppressive rule of the Muscovite. The country is one of the most beautiful and productive on the face of the globe; and yet, according to a recent traveller, 'whole tracts, susceptible of a high state of cultivation, and once producing abundantly, are now lying waste; their manufactories deteriorating, their territorial wealth destroyed, their noble families becoming extinct, their poor ground down by Russian tax-gatherers, and swindled out of their substance by dishonest officials.'

The latest accounts from this unhappy country state, that there exists among the inhabitants a discontent bordering on hostility against the Russians. The trade of the country is ruined by the war; and the inhabitants, who only live by maritime in-

dustry, are reduced to the utmost misery. The fortress of Kherson had been nearly destroyed by fire, kindled, as it was believed, by the malcontents, and, it is said, that when an opportunity shall offer, the entire province will rise in arms against its oppressors.

The greatest obstacle which the allies would encounter in wresting the Crimea from the relaxing grasp of Russia, would be the reduction of Sebastopol. The strength of this fortress is well known, and it would doubtless successfully resist any attack by sea. There would be no difficulty, however, in landing any number of men to the south of the town, where there are no less than six convenient bays, which are unprotected. The roads across the Crimea are wretched; and during eight months of the year, in spring, fall, and winter, the dreary steppes in the northern part of the province are almost impassable for large bodies of troops. The reduction of Sebastopol, if the allies should set about it with zeal and energy, would be only the work of time. Invested by land, and blockaded by sea, the garrison would not long hold out without a strong prospect of relief. Sebastopol taken, the subjection of the Crimea would be an easy task; and in such an eventuality, the allies, if they are fully determined to cripple Russia, will probably restore the Porte to the possession of its ancient territory."

## Reviews.

*Sunny Memories of Foreign Lands.* By Harriet Beecher Stowe, Author of "Uncle Tom's Cabin."

..... "When thou haply seest  
Some rare note-worthy object in thy travels,  
Make me partaker of thy happiness."

SHAKESPEARE.

London: Piper, Stephenson, & Spence.

THIS lady, by her inimitable "Uncle Tom," has secured a large circle of readers in Europe and America.

This cheap volume—there are editions in larger type—consists of a series of letters describing her voyage to England and arrival here—journey to Scotland and visits to its renowned places—residence in London and interviews with distinguished characters—and journey through France, Italy, and Germany.

In her own peculiarly clever manner Mrs. S. gives graphic descriptions of the scenes she beheld, and introduces us to

some eminent persons in our own land with whom we are glad to make acquaintance.

We marked a few sentences for extract, which we give beneath, assuring our readers that were they to read the whole volume, they would be reminded of the deep interest they felt on first perusing "Uncle Tom."

"I went, as I had always predetermined to do, if ever I came to London, to hear Baptist Noel, drawn thither by the melody and memory of those beautiful hymns of his,\* which must meet a response in every christian's heart. He is tall and well-formed, with one of the most classical and harmonious heads I ever saw. Singularly enough, he reminded me of a bust of Achilles at the London Museum. He is indeed a swift-footed Achilles, but in another race, another warfare. Born of a noble family, naturally endowed with sensitiveness and ideality to appreciate all the amenities and suavities of that brilliant sphere, the sacrifice must have been inconceivably great for him to renounce favour and preferment, position in society—which, here in England, means more than Americans can ever dream of—to descend from being a court chaplain, to become a preacher in a baptist dissenting chapel. Whatever may be thought of the correctness of the intellectual conclusions which led him to such a step, no one can fail to revere the strength and purity of principle which could prompt to such sacrifices. Many, perhaps, might have preferred that he should have chosen a less decided course. But if his judgment really led to these results, I see no way in which it was possible for him to have avoided it. It was with an emotion of reverence that I contrasted the bareness, plainness, and poverty of that little chapel, with that evident air of elegance and cultivation which appeared in all that he said and did. The sermon was on the text, 'Now abideth faith, hope, and charity, these three.' Naturally enough, the subject divided itself into faith, hope, and charity.

His style calm, flowing, and perfectly harmonious, his delivery serene and graceful, the whole flowed over one like a calm and clear strain of music. It was a sermon after the style of Tholuck and other German sermonizers, who seem to hold that the purpose of preaching is not to rouse the soul by an antagonistic struggle with sin through the reason, but to smoothe the passions, quiet the will, and bring the mind into a frame in which it shall incline to follow its own convictions of duty. They take for

\* The hymns beginning with these lines, "If human kindness meet return," and "Behold where, in a mortal form," are specimens.

granted, that the reason why men sin is not because they are ignorant, but because they are distracted and tempted by passion; that they do not need so much to be told what is their duty, as persuaded to do it. To me, brought up on the very battle-field of controversial theology, accustomed to hear every religious idea guarded by definitions, and thoroughly hammered on a logical anvil before the preacher thought of making any use of it for heart or conscience, though I enjoyed the discourse extremely, I could not help wondering what an American theological professor would make of such a sermon.

To preach on faith, hope, and charity all in one discourse—why, we should have six sermons on the nature of faith to begin with: on speculative faith; saving faith; practical faith; and the faith of miracles; then we should have the laws of faith, and the connection of faith with evidence; and the nature of evidence, and the different kinds of evidence, and so on. For my part, I have had a suspicion since I have been here, that a touch of this kind of thing might improve English preaching; as, also, I do think that sermons of the kind I have described would be useful, by way of alternative, among us. If I could have but one of the two manners I should prefer our own, because I think that this habit of preaching is one of the strongest educational forces that forms the mind of our country.

After the service was over I went into the vestry, and was introduced to Mr. Noel. The congregation of the Established Church, to which he ministered during his connection with it, are still warmly attached to him. His leaving them was a dreadful trial; some of them can scarcely mention his name without tears."

"I talked a little while with Lord Wriothsley Russell. From him we derived the idea that the Queen was particularly careful in the training and religious instruction of her children. He said that she claimed that the young prince should be left entirely to his parents, in regard to his religious instruction, till he was seven years of age; but that, on examining him at that time, they were equally surprised and delighted with his knowledge of the scriptures. I must remark here, that such an example as the Queen sets in the education of her children makes itself felt through all the families of the kingdom. Domesticity is now the fashion in high life. I have had occasion to see, in many instances, how carefully ladies of rank instruct their children. This argues more favourably for the continuance of English institutions than

anything I have seen. If the next generation of those who are born to rank and power are educated, in the words of Fénelon, to consider these things 'as a ministry,' which they hold for the benefit of the poor, the problem of life in England will become easier of solution. Such are Lord Shaftesbury's views, and as he throws them out with unceasing fervour in his conversation and conduct, they cannot but powerfully affect not only his own circle, but all circles through the kingdom. Lady Shaftesbury is a beautiful and interesting woman, and warmly enters into the benevolent plans of her husband. A gentleman and lady with whom I travelled said that Lord and Lady Shaftesbury had visited in person the most forlorn and wretched parts of London, that they might get, by their own eyesight, a more correct gauge of the misery to be relieved."

"The management of the estate of Windsor is, I am told, a model for all landholders in the kingdom. A society has been formed there, within a few years, under the patronage of the Queen, Prince Albert, and the Duchess of Kent, in which the clergy and gentry of the principal parishes in this vicinity are interested, for improving the condition of the labouring classes in this region. The Queen and Prince Albert have taken much interest in the planning and arranging of model houses for the labouring people, which combine cheapness, neatness, ventilation, and all the facilities for the formation of good personal habits. There is a school kept on the estate at Windsor, in which the Queen takes a very practical interest, regulating the books and studies, and paying frequent visits to it during the time of her sojourn here. The young girls are instructed in fine needlework; but the Queen discourages embroidery and ornamental work, meaning to make practical efficient wives for labouring men. These particulars, with regard to this school, were related to me by a lady living in the vicinity of Windsor."

"Richmond Park is adorned with clumps of ancient trees, among which troops of deer were strolling. Pembroke Lodge is a plain, unostentatious building, rising in the midst of charming grounds. We were received in the drawing-room by the young ladies, and were sorry to learn that Lady Russell was so unwell as to be unable to give us her company at dinner. Two charming little boys came in, and a few moments after, their father, Lord John. I had been much pleased with finding on the centre table a beautiful edition of that

reverend friend of my childhood, Dr. Watts's Divine Songs, finely illustrated. I remarked to Lord John that it was the face of an old friend. He said it was presented to his little boys by their godfather, Sir George Grey; and when, taking one of the little boys on his knee, he asked him if he could repeat me one of his hymns, the whole thing seemed so New England-like, that I began to feel myself quite at home. I hope I shall some day see in America an edition of Dr. Watts, in which the illustrations do as much justice to the author's sentiments as in this, for in all our modern religious works for children, there is nothing that excels these divine songs."

"Haydn I was thinking of,—the bright, brilliant, cheerful Haydn,—who, when complained of for making church music into dancing tunes, replied, 'When I think of God my soul is always so full of joy that I want to dance!'"

"Some of Shakspeare's finest passages explode all grammar and rhetoric like sky-rockets—the thought blows the language to shivers."

Mrs. S. visited Playford Hall, where the widow of Thomas Clarkson yet resides: she says:—

"When I retired to my room for the night I could not but feel that the place was hallowed: unceasing prayer had there been offered for the enslaved and wretched race of Africa by that noble and brotherly heart. I could not but feel that those prayers had had a wider reach than the mere extinction of slavery in one land or country, and that their benign influence would not cease while a slave was left upon the face of the earth."

Of a presentation at Surrey Chapel Mrs. S. remarks:—

"The inkstand is a beautiful specimen of silverwork. It is eighteen inches long, with a group of silver figures on it, representing Religion with the Bible in her hand, giving liberty to the slave. The slave is a masterly piece of work. He stands with his hands clasped, looking up to heaven, while a white man is knocking the shackles from his feet. But the prettiest part of the scene was the presentation of a *gold pen*, by a band of beautiful children, one of whom made a very pretty speech. I called the little things to come and stand around me, and talked with them a few minutes, and this was all the speaking that fell to my share."

## Correspondence.

### OPEN-AIR PREACHING BY CLERGYMEN.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—You and I know one another very well, and have done for many years. I believe that ever since we felt any concern for the salvation of men, we have been of opinion that the present system of building chapels, and preaching to the families which attend them, will never do much towards bringing the unconverted masses of our countrymen within the influence of the gospel. Such a system may do for the establishment of a "cause," as it is called, or help to swell the annual statistics of a sect; but allow me to ask, Is this the design and end of our godlike religion? At all events, is not its first great leading object to save souls from death? Build as many chapels as you will—gather as many families there as you can—secure the services of pious pastors by all means—but so long as thousands and millions remain outside, our first, best, and most strenuous efforts must be for their salvation. The vessel has struck—swarms are on board—some have reached shore—leave them to help themselves—off to the sinking! These are my views of things, and I know they are yours. What care we for Gothic architecture, painted windows, swelling organs, or anything else that may please or amuse certain persons; they may have them all if they will, if they will only turn out and help to save shipwrecked humanity.

Many a time have you—and for many years—urged upon ministers and others the importance of open-air preaching. I have no doubt you are gratified to find that many of the Evangelical Clergy of the Establishment are engaging in this important service. I hope that it will be seen that God has put it into their hearts to do this good thing. Depend upon it what you and others could not effect by argument, however forcible, will now be effected by the example of these Clergymen. Dissenting and Wesleyan Ministers will now, I dare prophesy, be provoked to engage in this good work. They cannot, for very shame, stand by and do nothing. But I hope they will be influenced by higher

motives to follow the noble examples which we find recorded in nearly all our provincial papers. I send you a paragraph from the *Manchester Examiner* for August 2, 1854. EVANGELIST.

*Open-air Meeting.*—A correspondent says: "Having read in your paper recently an 'editorial,' relative to open-air preaching, my attention has been more particularly called thereto, since Sunday evening week (July 23). Turning the corner of Lever-street from Piccadilly, I saw, about half way up from Stephenson Square, a great crowd. As I approached, I perceived one standing higher than the rest, earnestly addressing them. I soon perceived the preacher to be the Rev. A. M'Auley, of Red Bank, who had just concluded his usual Sabbath labours, and come out there to try to reach some who cannot be reached in any other way. The preacher founded his remarks upon Prov. i. 22, 23, and was listened to throughout with the most marked attention. I noticed that some who were unaccustomed to such service held their hats in their hand, whilst they sang a hymn. During his address, the preacher told them some of his reasons for coming out there,—one of which was, that on a previous Saturday evening, on coming out of chapel, he accosted a man in rags the worse for liquor, with, 'Now, friend, this is all wrong. Did I serve the same master as you, I should have no better a coat than you have. Come, now, you must alter: God loves you—Christ died for you, and wishes you to be happy. Good night.' 'Nay, nay, you shall not go yet, come and talk to us a bit longer.' Such a scene showed that there is in the mind of the most abandoned a desire to learn, and where it does not exist it may be easily awakened. Before giving out the concluding hymn the preacher intimated that he should retire for a short while to a neighbouring schoolroom for prayer, and that as many as conveniently could were most welcome to follow. When he proceeded towards the schoolroom, the crowd mostly followed, and from 150 to 200 of them entered, where they listened to a short address, and some of the friends engaged in prayer. When they entered the school it was

nine o'clock, and they stayed till near ten. Now, I cannot tell why these open-air preachings should not be multiplied and continued, weather favourable, both week-day and Sunday. There are vast multitudes of the people who, for various reasons, will not enter either church, chapel, or other meeting of a moralising nature, who will listen to a sermon or an address in the open-air. Thousands of persons never enter a place of worship except to go through the marriage formulary; true, they are there in infancy to be 'christened,' and in their coffin to be buried, but then they do not

enter. These thousands are 'perishing for lack of knowledge,' temporally and spiritually. Their minds and bodies perish to all that is excellent and praiseworthy in time, and their souls to eternity. And why? Not because they will not listen to the voice of the preacher, whose especial office it is to teach knowledge, but because the preacher does not put himself in their way. The crowds that listen to the preachers in the isolated instances in which they are found to stand beneath the blue canopy of heaven to proclaim their message, is ample proof of this."

## Christian Activity.

### EXTRAORDINARY EFFORT—A NECESSITY OF THE TIMES.

THE constant use of ordinary means of grace is prone to become formal. The formal worship and religion thus induced naturally become unspiritual. Ever and anon the church of God is in danger of this evil, especially in times of peace, when each man can worship under his own vine, none daring to make him afraid. Indeed, as we take a retrospect of the history of the church, we find that this has periodically been the case. The enjoyment of the privileges of religion in peace and quietness, has been succeeded by formality and hypocrisy in their observance; and, in order to promote a revival of godliness, and a proper spiritual use of the ordinary means of grace, extraordinary efforts have been put forth—such as were, in their own nature, stimulative, and calculated to excite and awaken the minds of men. Thus Jehovah wrought during seasons of defection in Old Testament times; and thus was the church recovered from backsliding. When religion was low, and ordinances misimproved, prophets arose—men, whose office was extraordinary, who generally were not of the priestly caste, and whose services were out of the order of priestly regularity. Their mission was extraordinary; but their aim was to recover the spiritual element of religion, which, when again realized, could be served by the usual means. It was by irregular agency that God was wont to reclaim the Church to the sanc-

tified use of the orderly and regular. This was pre-eminently the case with the mission of the Baptist. At the period of his appearing, the Jewish church was sadly backslidden. Luke-warmness prevailed: religion had become strictly formal: ordinances were considered virtues, and as such received: faith was lost in form, and spirituality in symbol. The doctrines of grace were obscured—prophecies misunderstood: the views of priests and people carnal. The character of the coming Messiah was not perceived. Into coldness and deadness the whole church had fallen: and only a few hidden ones, unknown and uninfluential, professed clear views of the scheme of grace, and waited in faith for the "consolation of Israel."

Nor was the lapse a recent one. It had continued for a lengthened period, till it had impressed the church and age. The ancient forms of worship, ever so significative, had lost their power to impress; and the ancient doctrine, pointed, though indistinct, availed not to instruct—not that the truth or the ceremonial had been changed in themselves, but the points of vision whence, and the media through which they were beheld, were altered for the worse. The ritual had taken place of the religious, and the traditional the place of the inspired. And in the midst of privileges so great, and means so Divine, the people were perishing for lack of knowledge. Verily, there was need of a revival. *An awakener was needed.* Some new means—

something striking—something extraordinary was required to interest, attract, and recover the people to a right appreciation and profitable use of the ordinary means of grace. And the Baptist arose. “The voice of one crying in the wilderness” was heard. An extraordinary agent began to preach, saying, “Repent ye, for the kingdom of heaven is at hand.” His voice was as the midnight cry to the sleeping virgins. Judea was astir; the wilderness was thronged; and multitudes “were baptized of him in Jordan, confessing their sins.” Thus were a people prepared for the dawning of the gospel day. Many were aroused, and when Messiah appeared, were ready to hail him. Ever since the canon of New Testament Scripture was closed, and the voice of inspiration stilled, this has been the means of revival. When the church had been clouded by the darkness, and chilled by the apathy, of mediæval times, the morning stars of the Reformation—Huss, of Bohemia; Jerome, of Prague; Wickliffe, of Oxford; and Savonarola, of Florence—arose, and diffused their light abroad. But their efforts partook more of the extraordinary and irregular, than the ordinary and regular; and wonderful were the results of their awakening voices. Still more emphatically may it be said of Luther and Zwingli; of Calvin and of Knox. Taking their own ideas of order as a centre—and all will admit that they were such as conduced to the strictest order in government and discipline—yet

theirs was an erratic course, partaking more of the eccentricity of the comet than of the circuit of the planet. But to what did it lead? Not to constant irregularity, disorder, or disorganization; but awakening the minds of men to the supreme importance of the spiritual, it led them to organization and order, in the supply of, and attendance upon, the ordinary means of grace. Or, come we farther down still, to the rise of what is called Methodism in England, in the eighteenth century. The unspirituality of the church, and the formality of religion, led to the necessity for the extraordinary to re-conduct the course: and again did the agitators and the agitation revert to the ordinary. Or, later still, we have seen, in the exigencies of our own time, unusual movements, eccentricities of action, and irregularities in agents; and again have we beheld, in Scotland, the subsidence into order and regularity. But as we cast our eye over the church at present, and behold formality chilling it, and the immense agencies it has in action secularizing it, and such masses of the people disregarding it, can there be but one feeling of the need of some uncommon means to arouse the minds of professors, and win the attention of the careless? Extraordinary efforts are needed, that the spirituality of godliness may be recovered. May God, in His mercy, raise up mighty men, and develop powerful means.

*British Messenger.*

## Narratives and Anecdotes.

“THE IDOL DEMOLISHED BY ITS OWN PRIEST.”—Sheridan Knowles, in his valuable volume with this title, in answer to Cardinal Wiseman’s Lectures on Transubstantiation, says:—“But, while you assert that the literal interpretation of our Saviour’s words is the true one, and, at the same time, deliberately state that those who interpreted them, literally, did not understand them, *how* will you maintain that what they did not understand, in these words, was the promise of the ‘blessed Eucharist?’ It is *impossible*, sir, that our Saviour’s language, *literally* interpreted, could have been intended as the vehicle of any such pro-

mise. You insist on the literal interpretation; and, now, I insist on keeping you to it. According to that interpretation, the flesh and blood must be *literally* flesh and blood. Is it *literally* flesh and blood that you receive in the blessed Eucharist? If it be, you can show them. Show them!—You show me wine and bread! I see nothing else; and if I partake, I taste nothing else. They are as palpably wine and bread as the bread and wine of which I might have partaken yesterday at diuner! You tell me, they have undergone a total change. *Demonstrate* the change! You *cannot*, though your life depended upon your

doing so! What is changed becomes a different thing to what it was. Were you put upon your oath to declare if, *according to the evidence of your senses*, the wine and bread had undergone a *particle* of change, you must reply that, *as far as that evidence goes*, they were to all intents and purposes the same after consecration that they were before it—or you must forswear yourself—unless you choose to hold your tongue. To assert that, *according to the evidence of your senses*, they had undergone a *particle* of change, would be, as you know full well, nothing short of an atrocious breach of truth, which you would sooner die than utter. But, though you cannot show the real flesh and blood, though you cannot demonstrate any change in the wine and bread, though your senses refuse to bear evidence to the *particle* of a change, still you *believe* there is a change; and that your belief is *positive* belief. What is real, sir, is above even *positive* belief—is the subject of something far stronger than belief, howsoever *positive*—admits of proofs that carry us far beyond all descriptions of belief, landing us in absolute knowledge. You believe that a certain metal is gold; but your believing it to be gold does not establish it to be so. But the metal is real, and being real it admits of tests. You test it, and it proves to be gold, and *belief* is at an end. Now, you *know* it to be gold, and knowing it to be so, henceforward it would be absurd in you to say that you *believe* it to be so. Not one jot further than *belief* go the arguments of your whole church in the defence of transubstantiation; and not one jot further *can* they go. Did your church receive the real flesh and blood of Christ, she would *know*, and not merely *believe* that she received them. She only *believes*—if, indeed, she *does* believe—that she receives them; therefore, the first proof of her dogma is not to be found in the 6th of John; because, interpreting our Saviour's words *literally*, it is His *real* flesh and blood that he promises there; the fulfilment of which promise would totally supersede *belief*, begetting the absolute demonstrable knowledge that it was indeed His flesh and blood that were communicated."

FEET-WASHING.—Miss Howitt, in her "Art Student in Munich," gives a lively description of the ceremony of Foot-washing—a fantastic imitation of the

washing of the feet of the disciples by our Lord—performed by the king of Bavaria in one of the halls of his old palace. "The hall at the further end was by this time filled with bright uniforms—blue, scarlet, white, and green. In front were seen King Max and his brothers, also in their uniforms; numbers of ladies and children, and choristers in white robes, who flitted, cloud-like, into a small raised seat, set apart for them in a dark corner behind the uniforms. A bevy of priests in gold, violet, blue, and black robes, with burning tapers and swinging censers, enter, prostrate themselves before the King of Bavaria, and before the King of Hosts, as typified to them on the altar; they chant, murmur, and prostrate themselves again and again. Incense fills the hall with its warm, odorous breath. They present open books to the King and Princes. And now the King, ungirding his sword, which is received by an attendant gentleman, approaches the oldest 'apostle;' he receives the golden ewer, as it is handed from one brother to another; he bends himself over the old foot; he drops a few drops of water upon it; he receives a snowy napkin from the Princes, and lays it daintily over the honoured foot; he again bows over the second; and so on through the whole twelve; a priest with a cloth bound round his loins finishing the drying of the feet. A different scene must that have been in Jerusalem some eighteen hundred years ago! And now the King, with a gracious smile, hangs round the patient neck of each old man a blue and white purse, containing a small sum of money. The priests retire; the altar and reading desk are removed. Six tables, covered with snowy cloths, upon each two napkins, two small metal drinking cups, and two sets of knives, forks, and spoons, are carried in, and joined into one long table, placed before the crimson step. In the meantime the man in black has put on the twelve stockings and the twelve shoes, and with much ado has helped down the twelve 'apostles,' who now sit upon the step as a seat. Enter twelve footman in blue and white liveries, each bearing a tray, covered with a white cloth, upon which smoke six different meats, iu white wooden bowls, a green soup—remember it is *green Thursday*; two baked fish, two brown somethings; a

delicious looking pudding; bright green spinach, upon which repose a couple of tempting eggs, and a heap of stewed prunes. Each footman with his tray, is followed by a fellow-footman, carrying a large bottle of golden-hued wine, and a huge, dark, rich-looking roll, on silver waiters. The twelve footmen with the trays suddenly veer round, and stand in a long line opposite to the table, and each opposite to an 'apostle;' the twelve trays held before them, with their seventy-two bowls, all forming a kind of pattern; soup, fishes, spinach; puddings, prunes, brown meats; all down the room. Behind stand the other footmen, with their twelve bottles of wine and their twelve rolls. I can assure you that, seen from the gallery above, the effect was considerably comic."

A SCENE IN THE GREAT DESERT.—Colonel Eugene Daumas, formerly of the Franco-Algerian Army, but now an explorer of the interior, has recently published an interesting account of his journey to the kingdom of Houassa, the country of the negroes, in the interior of Africa, from which some curious particulars may be gathered. In spite of a superfluous load of iron and chains, in spite of the dangers of the desert, two negroes had managed to get clear away from the camp, and had some hours' start before they were missed. The owners then set off in pursuit, but returned in the evening unsuccessful. The next day, however, some horsemen reported that they had discovered the track of the fugitives, and that they were still chained together, as their foot-marks were always the same distance from each other. The interested parties, with their assistants, armed themselves, and again set out in pursuit; but after finding the track of the slaves, the adventure soon began to assume a new feature. "Keep your weapons ready," said the guides, "for a lion is of the party: here are the prints of his great paws, mingled with the footsteps of the slaves. Prepare to acquit yourselves like men, for he cannot be very far off." They were then making their way through a wood, or rather through thick bushes, with large trees at intervals, and in the open spaces the footprints of the lion were always found with those of the negroes, and going in the same direction. He had evidently crossed their trail, and followed them by scent, as a hound does

a hare. "Look there!" cried one of the guides, suddenly halting, and our eyes were directed to an appalling spectacle. An enormous lion was sleeping under a tree, and hanging by the leg from a branch over his head was the mutilated remains of a negro. Upon the bough was the other negro, still alive, the chain from his leg supporting the dead and mangled limbs of his comrade. It was a scene to send a thrill of horror through the stoutest heart, and none could behold it unmoved! Our camels, frightened at the sight, on our attempting to urge them forward, turned about, and ran away, scattering us in the forest; but, by little and little, we succeeded in quieting them. We then rallied the band in the middle of a clear space, and it was decided that we should return to the charge on foot, slowly and prudently firing all at once our twenty carbines at the head of the lion. But awakened, no doubt, by the noise we had made, he was no longer there; the negro alone, trembling from head to foot, still kept the position in which we first saw him. On our coming to his rescue, the poor fellow, with much difficulty, told us that his comrade and himself had been unable to break the chain which bound them to each other by the leg; nevertheless, they had pushed on, taking a northerly direction, because they thought the pursuit would be to the south. At a few paces only from the place where we discovered them they first saw the lion approaching, and they both endeavoured to save themselves by climbing a tree. But at one spring, the lion reached the height they had attained, and fixing his claws in the flesh of his comrade, the latter had let go his hold, and fallen head downwards, and was thus torn to pieces and devoured before the narrator's eyes by the savage monster. When the lion had finished his horrible repast, he lay down and slept at the foot of the tree; and it was in this situation they were respectively when we arrived. With the help of a yataghan, we disengaged from the shackle which held it the limb of the mutilated carcass; but our aid came too late to be of service to the poor surviving negro. We carried him to the camp, but what with the excitement, terror, and exhaustion he had endured, the vital principle had lost its power of reaction, and he died the same night during the bivouac.



# Baptisms.

## DOMESTIC.

**BUGBROOK, Northamptonshire.**—[We prefer to give what follows in the language of the writer.] On Lord's-day, Aug. 6, having heard that the ordinance of baptism was to be attended to, I went and heard Mr. Larwill deliver a very instructive address; after which he baptized four believers on their profession of faith in Christ. Two of these were a man and his wife, who were formerly members of the Established Church at Lower Heyford; but a child of theirs, which went to the sabbath school at the baptist chapel, finding its parents dissatisfied as to "church" ceremonies, invited them to go to chapel, assuring them they would understand what was said there. This was the means that led to a change of views, and a change of heart and of conduct. The other two were a man and his wife, who are Wesleyans. I asked the man what led him to take such a step, and he said he had argued against it scores of times. Some friends of his, who are baptists, talked to him on the subject, and he had some baptist magazines lent to him, which he read, and they made him suspect that he was not right. At length he betook him to prayer on the subject, and determined to read the scriptures for instruction, and be guided by the same; and baptism met him in the face as a neglected duty which he owed to that Saviour who, for his sake, was obedient unto death. How cheering to the church of Christ when husbands and wives are saying to each other, "Come and let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten." W. B.

**BATH.**—We had a public baptism in the river Avon, on Lord's-day morning, August 27, before about two thousand spectators. Mr. F. Pearce of Bradford, delivered the address, and Mr. W. Huntley of Limpley Stoke, went down into the water, and immersed the candidates into the names of the Sacred Three. They were two males and four females: among them was husband and wife, and there would have been father and daughter, but illness prevented the father. In the afternoon they were received into the church at Ebenezer chapel, Widcombe, by Mr. Huntley.

**LIMPLEY STOKE, near Bath.**—We had a baptism in the river Avon, on Lord's-day morning, Sep. 17; and though there was but one candidate, the circumstances were of an interesting character,—affording great encouragement to believing parents to pray for their unconverted children. The service commenced at 8 A.M., on the bank of the river, on both sides of which were groups of spectators. Mr. R. G. Edwards of Trowbridge, addressed them in a solemn manner on the importance of the new birth. Our minister, Mr. Huntley, after a brief address, accompanied by a deacon, led the candidate into the water. Mr. H. seemed much affected, for it was his own daughter, making the fourth of his children he has had the pleasure to bury with Christ. He said, "My beloved child, many prayers have been offered up to the God of grace for you, and now I rejoice they have not been in vain. You have given evidence that a work of grace has been begun in your soul,—therefore, upon profession of repentance towards God, and faith in our Lord Jesus Christ, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Mr. H. then said he hoped he should live to see all his children thus brought to know the Lord and walk in his ways. He could have no greater joy.

**BRECON, Watergate.**—On the morning of Lord's-day, Sep. 10, after a fervent prayer by Mr. T. E. James of Bontestyll, five young persons openly professed to the world that they loved Christ, by being immersed in the river Usk, because there was much water there, by D. B. Edwards, the pastor of this church. The morning was bright and beautiful, and the scene delightfully impressive, as we stood on the banks of the river, and beheld the candidates descend into their liquid grave, to be buried with Christ. May the joy they felt be a prelude to a holier felicity to each one of them, is the desire of a WELSHMAN.

**RETTFORD.**—The ordinance of believers baptism was administered, Sep. 17, when four persons thus avowed their love to the Saviour. Mr. Pentney, of Peterboro', preached from, "By what authority doest thou these things? and who gave thee this authority?" J. A.

**TENBY, Pembrokeshire.**—On Wednesday, Sep. 13, our pastor, S. R. Jenkins, immersed, on a profession of her faith in Christ, the lady of a lieutenant colonel in the India army, who is now on a visit for health to this country. Though in feeble health, she went through the service with delight, counting herself happy in following her divine Lord in an ordinance which was sanctified by his own holy example, and enjoined upon his people. Mr. Maurice Jones, late of Leominster, being on a visit to the town, preached on the occasion. Since the settlement of our young minister amongst us in Sep., 1853, he has baptized thirty-six, and twelve backsliders have been restored, making an addition of nearly fifty to our number in the course of the year. Thus has God done great things for us, whereof we are glad. Tenby is now one of the most fashionable watering places on the Welsh coast, and is much frequented during the season. We have a neat and commodious chapel, situated in a good location, but it is burdened with a heavy debt of about £400, which we are making an effort to remove, but need the help of others. J. R.

**HEYWOOD.**—We have great pleasure in stating that on Lord's-day evening, August 20, our pastor, Mr. Britcliffe, delivered a practical discourse from the words, "See, here is water; what doth hinder me to be baptized;" after which he led six candidates down into the water, and baptized them on a profession of their faith in the Saviour. Four of these are teachers in our sabbath school. The work of the Lord has favourably progressed during the last six months—thirteen teachers, besides a number of senior scholars, have thus professed their attachment to him who said, "If ye love me, keep my commandments." We have a new sabbath school in course of erection; and it is our prayer that an increase of accommodation may result in an increase of good. W. M.

**BIGGLESWADE, Beds.**—Monday evening, Sep. 11, three females were baptized by Mr. Abbott of Blunham, after addresses by Mr. Kent and the baptizer. It was a devotional, quiet, pleasaut service. One was prevented through indisposition. We hope it may be the means of stirring up others thus to follow Christ, and prove that his yoke is easy and his burden is light.

**LONDON, Devonshire Square.**—On Thursday evening, Aug. 31, there was a baptism at this place, when Mr. Hinton preached from, "And he went on his way rejoicing." He shewed that Jesus is the principal source of rejoicing to a believer, who, when he is baptized, has additional cause of rejoicing from two sources—briefly—1. From the exercises of his own mind. Conscious of his sincerity in having in that ordinance, from a grateful, loving heart, and in conformity to his command, obeyed the Saviour, he goes on his way rejoicing—2. From the condescending notice Jesus takes of such acts of devotion. Christ's presence is particularly felt and enjoyed, as the happy experience of all believers that attend to it testifies. And so from baptism he goes on his way rejoicing. After this discourse, Mr. Hinton solemnly immersed a young female teacher, and a young man, on a profession of their faith in Christ. This was to me a time of more than ordinary interest, the female being my own sister. T. R.

**Eagle Street.**—Three persons were baptized by our pastor in August; one had been brought to renounce the errors of the church of Rome, and to depend on justification by faith alone. J. S.

**Welsh Baptist Chapel, Moorfields.**—On Lord's-day, August 26, our pastor, Mr. Williams, after a discourse on the mode and subjects of baptism, immersed one female on a profession of her faith in Christ. Several more are now before the church, who are desirous of thus following the example of their Saviour.

**BRADFORD, Yorkshire.**—*Infimary-street.*—After a sermon by our pastor, Mr. Sole, three believers were baptized into the sacred names on Sep. 3. Two of the candidates had been connected with the sabbath-school. The other had known the Lord for several years; but had only recently discerned the truth with regard to believer's baptism. In the afternoon of the same day, they were admitted into our fellowship.

**BIRMINGHAM, New Hall Street.**—On sabbath evening, July 30, Mr. O'Neil baptized five female disciples, one of whom had been a Romanist. They were added on the following sabbath.

**Cannon Street.**—Sep. 3, in the morning, Mr. Swan baptized six young disciples, who were added to the church in the afternoon.

ANGLE, *Pembrokeshire, Home Mission Station*.—Mr. B. J. Evans baptized three believers in Jesus, Sep. 3. An immense concourse of people assembled to witness the service. The utmost attention was manifested, and many apparently were impressed with the solemnity of the scene. Our prospects at present are somewhat cheering. The people crowd to our meetings, anxious to hear the words of eternal life. We have as yet no chapel, neither is there any dissenting place of worship for miles round; still we have reason to believe that the word is not preached here in vain. We have to encounter considerable opposition. There is a party who seem to think, and say too, that we have no business to hold such meetings. We, however, think we have, and are determined to go on. We should be glad could you favour us with a grant of tracts. We think they would render us great assistance at present.

J. T.

[We will if you apply as directed in *January Reporter*, page 23.]

INSKIP, *Lancashire*.—Two persons were baptized on Lord's-day, Sept. 3; one of whom was the father of a family, who had long attended our place of worship; and the other was a young female, the daughter of one of our oldest members. Brother Catterall of Boroughbridge, preached from, "Not the putting away of the filth of the flesh, but the answer of a good conscience towards God." There was a large assembly at the water-side, whose deportment was most respectful and attentive. The baptized were welcomed to the table of the Lord by the right hand of fellowship in the afternoon: the enjoyment of the occasion prompting the aspiration, "Often, oh sovereign Lord, renew the wonders of this day."

AMERSHAM, *Upper Meeting*.—Two believers were buried in baptism, on Lord's-day morning, Aug. 27, after a sermon by Mr. Sexton of Tring, from, "We ought to obey God." One of the candidates had been a member of the Wesleyans; the other is the only son of our senior deacon. We hope others will soon follow.

J. T.

QUENIBOROUGH, *Leicestershire*.—We had a baptism of three brethren, June 20. Brother Needham addressed the congregation from the words of the Great Commission, and brother Taylor of Quorndon, immersed the candidates, who were afterwards added.

SEMLEY, *Wilts.*—On Wednesday-afternoon, July 13th, in the baptist chapel here, the third son of Mr. A. Wayland, baptist minister, Lyme Regis, Dorset, who is grandson of the late venerable Abraham Booth, was baptized with two females, by Mr. T. King, the worthy minister of this place. An excellent sermon was preached on the occasion by Mr. Wayland, from those significant words, "He that believeth and is baptized, &c." It affords the writer of this pleasure in stating, that the Semley baptist interest is in a flourishing condition, through the instrumentality of the pastor, whose untiring efforts and faithful preaching of the Holy Word are bringing many to a knowledge of the grand truths contained therein. We expect shortly to report another baptismal service, as others, we are happy to state, are about to come forward.

MANSFIELD.—During the present summer the baptistry of the General Baptist chapel in this town has been used for the immersion of a considerable number of Reformed Wesleyans from the neighbourhood, who, having discharged what they conceived to be a personal duty as individual believers, returned to the fellowship of their friends. Even such profession is better than none; but how much more consistent are those who say frankly, "This people shall be my people, and their God my God."

LOUTH, *Walkergate*.—On the morning of Lord's-day, Aug. 27, Mr. Kiddall preached on the importance of giving ourselves to God and to his people, and afterwards baptized three followers of the Saviour.

BRYNMAWR, *Calvary*.—Our pastor, Mr. Roberts, baptized a brother on a profession of his faith in Jesus Christ, Sept. 10. On the evening of the same day he was received at the Lord's supper.

G. W.

BANBURY, *Oxon.*—On Wednesday evening, Aug. 30, two females were baptized by our pastor, Mr. Henderson; both of them are the wives of persons who were previously members of the church.

W. C.

WINDSOR.—Two believers in the Lord Jesus Christ were baptized by Mr. Lillycrop, Sep. 10th.

NOTICE.—We should esteem it a favour if our correspondents generally would send their communications more promptly. *Old news* is a contradiction in terms.

## Baptism Facts and Anecdotes.

### THE ORIGIN, ANTIQUITY, AND CLAIMS OF THE BAPTISTS.

THE baptists are the most ancient portion of the Christian Church.

The Author of Christianity, the Lord Jesus Christ, the Son of God, the Saviour of the world, and the Judge of all, was a baptist. The baptists own no mere man as their founder, but the Head of the Church himself. He was himself buried beneath the waters of Jordan by his forerunner, John the Baptist, Matt. iii. 13-17. He requires all his followers to be buried with him in baptism, Matt. xxviii. 19. The Apostles and primitive Christians were all baptists, Acts ii. 41; ix. 18; Rom. vi. 4; Col. ii. 12. Those called the Greek and Latin fathers were originally baptists. Some of them had believing parents, and yet they were not baptized till manhood. The first British Christians, for upwards of 400 years, were baptists, from the introduction of Christianity into this island till the introduction of Popery, about 600 years after Christ.

Infant baptism and popery were introduced into this country at the same time; and while infant baptism remains, popery will: they rose together, and they will both fall together. Infants cannot obey the command to be baptized, and none is required to obey for them; nay, more, they cannot be baptized; for baptism, without the faith and obedience of the individual baptized, is no more than bathing, and goes for nothing, as it cannot possibly be accepted of God, Rom. xiv. 23. There is no such thing in the Word of God as religion by proxy, Ezekiel xviii. 19, 20. Children have no claim to religious ordinances, whether they have believing parents or no, Matt. iii. 8, 9. The child of a savage, an idolator, a Mahomedan, or an infidel, has as much right to baptism as the child of the holiest man in the world; that is to say, none of them has any right at all. We cannot give baptism to our children, because there is no command nor example for it in the Word of God. We do not read in all the New Testament of one child being baptized. Christ did not baptize babes, he only took them up in his arms and blessed them. Let the ministers of Jesus Christ,

if they think this a duty, only do the same. Repentance, faith, and the new birth must go before baptism, Acts ii. 38; viii. 37.

The burial of the body in water is essential to baptism. Sprinkling is no more baptism than drinking is baptism. Sprinkling is not dipping, but dipping is baptism; therefore sprinkling is not baptism. The person on whom water has been only sprinkled is not baptized, no more than the person on whom a few drops of water have been sprinkled is not bathed. Baptism is a figurative death, burial, and resurrection; in which the person consciously and voluntarily goes down into the water, and gives himself up to be buried in it, shewing forth his union with Christ, his death unto sin, and his resurrection unto a new life, Rom. vi. 3, 4; Gal. iii. 27. Dipping has been practised in every age from the days of John the Baptist until now. Sprinkling or pouring was not brought into use till long after the days of the Apostles; and dipping was the practice in Britain till the days of John Knox and Thomas Cranmer, not 300 years ago, when sprinkling by degrees crept in. And still dipping is the rule of the Church of England, and the universal practice of the Greek, Russian, Abyssinian, and other Eastern Churches. The baptists are not of yesterday; their antiquity is coeval with the antiquity of Christianity. Ye who love the Lord Jesus, keep his commandments, and follow the Lamb whithersoever he goeth.

FOUR FACTS.—1. Baptism commenced with the Christian dispensation, and was peculiar to it, bearing no analogy to any previous institution, such as circumcision; nor in any sense derived from previous enactments, but revealed as a positive law of the kingdom of Christ. 2. Baptism is only scriptural as administered by the immersion of the whole body in water. 3. Baptism cannot scripturally be administered to any but as a profession of faith in Christ Jesus. 4. Baptism as a command of the New Testament, is obligatory on all who profess faith in Christ, and is intended to form a great line of separation between his church and the world.

## Sabbath Schools and Education.

### WHO SHOULD BE SABBATH SCHOOL TEACHERS ?

THE only rational answer to such an inquiry seems to be this,—The most pious and the most intelligent members of our Christian churches.

This appears to me to be so evident, that I should scarcely have thought it necessary to state it, did I not know that there are Christians who profess that they cannot see the importance of securing the services of such a class of teachers. They tell us that well-disposed young persons, who are fond of children, but who may not be decidedly pious, are perhaps the best qualified for the office : and they urge as a reason for the employment of such persons, that there is a probability of their being themselves seriously impressed whilst engaged in teaching others the way of salvation. Now I could understand the force of this argument if sabbath-schools were established for the good of the teachers ; but as they are established for the good of the scholars, we are certainly not carrying out the objects of such institutions if we risk the souls of the children by placing them for a time under the care of unconverted teachers, in the hope that by and by they will become converted, and that then they will efficiently discharge the duties of their office.

I do not, of course, mean to say that God cannot make an unconverted teacher instrumental in leading to the conversion of the scholars ; he may do so, but then we have no right to expect such a thing. There is no promise to that effect, so far as I am aware, and I know of nothing else upon which we can rest our faith. We must have converted teachers, then, if we are to look for conversions in our schools ; and it is the imperative duty of Christian men and women voluntarily to offer themselves, or to allow themselves to be selected for the work. But although this seems so evident, it is yet a deplorable fact, that there are schools in which the majority of the teachers are persons who are not recognized as Christians ; and in most cases, I believe, they have become teachers simply because those who ought to have sustained that office have not done their duty. I do not blame them for having acted thus ; on

the contrary, I admire them. All honour to them for their willingness to do what they can. All honour to them for their generous self-sacrifice in undertaking the arduous but unfulfilled duties of others. If they cannot speak "from the heart to the heart," out of the fulness of that affection and compassion for souls which the Spirit of God can alone inspire, they can at least teach the elements of religious knowledge, and that is a great matter ; but it does not in the slightest degree lessen the responsibility of God's people. Here are children coming together, sabbath after sabbath, who are sinners in the sight of God, and who need to be converted ; and if human agency can be of any avail in such a case, surely it must be an agency which has been itself regenerated. Do those professing Christians, who stand aloof from these institutions, believe that it is possible for children to be converted ? Do they believe that every day that passes over their heads will only render their conversion more difficult ? Do they believe in the importance of early and youthful dedication to God ? Have they ever thought seriously and gratefully about the mercy and the grace of God in their own conversion,—in rescuing them from that state of sin and misery in which they were by nature,—in receiving them and adopting them as children, and in fitting and preparing them for everlasting habitations ? Oh, if their hearts were only filled with love and with gratitude to God, they would deem it not only a duty, but a privilege to speak of his goodness to others ; and the children of our sabbath-schools are quite ready and willing to hear them. We want teachers who have been themselves to the cross of Christ ; for they, and they only, can point out the way to others. We want teachers who will engage in the work of instruction with one grand object continually in view—the salvation of the scholars ; and this cannot be the case with the unconverted. We want teachers who can address God in prayer, the prayer of faith,—who can plead with him, and earnestly entreat him on behalf of their youthful charge ; and this cannot be the case with the unconverted. We

must have pious and intelligent Christians for sabbath-school teachers.

So long as there is a sabbath-school in the world, in connection with a Christian church, in which the teachers are unconverted, and if there be Christians in that church who might, either with or without sacrifice, engage in the good work, but who do not, those Christians in the sight of God are fearfully guilty. It will not do to tell God, in the day of judgment, that the school hours would have interfered with a comfortable breakfast, or a savoury dinner. It will not do to tell God then that they had not the necessary qualifications. No man, no woman, is born with the necessary qualifications, unless they have been born again; and whoever has been truly born again,—if there be any truth in religion,—if there be any truth in Christian profession, pos-

sesses the most necessary and the most important qualifications. Love to God, and love to man,—that love to man which is compassion for perishing souls, are qualifications without which all others are as nothing; and who can possess those qualifications but God's people? and who can be God's people without them? Oh that our churches were but fully alive to the importance of sabbath-school instruction! Oh that they would awake to a sense of their solemn duty! Oh that some man of powerful mind,—some devoted man of God, would but force this subject upon the attention of Christians!—would but thunder it in their ears, and press it upon their hearts and upon their consciences, giving them no rest, until they have been startled out of their indifference!

A SUPERINTENDENT.

## Religious Tracts.

### INSOLENCE OF A POPISH PRIEST.

DR. HOBY illustrates the air of superiority assumed by the Irish priests, combined with vulgar insolence, by an incident which took place when he was at Cushendall, a few miles north of Belfast. While the passengers were exchanging cars, he had given away some tracts; one to an intelligent-looking youth, who began to read it. Two priests whom he had observed in a public-house came out, and, says the doctor, "One of them, either having seen me give the tract, or noticing the young man who was reading it, grasped him by the shoulder, looked for a moment at the tract, then rudely snatching it out of his hand, with an air of consequence and authority, he tore it up! Two or three of the passengers were so struck with this offensive display of priestly domination, that they immediately expostulated with the priest on the impropriety of the transaction. He was making some coarse reply, when, as having given the tract, I thought it my duty to descend from the car where I was looking after luggage, and, advancing to the priest, I expressed my concurrence in the opinion of my fellow-travellers, and, in language sufficiently loud to be heard by the now-gathering throng, I questioned his right thus violently to snatch away and destroy what I had given to the

reader. In a very insulting way, he said it was no longer mine when I had given it away; denied my right to distribute tracts in a way which led me to claim the privilege of giving tracts and Testaments also, if I thought proper; and then, addressing the people, I said that I earnestly hoped they would receive, and read, and retain them, so as to learn the way of salvation through faith in the precious blood of the Divine Redeemer! 'Ah! the Testament,' said he, 'the Testament! and why not the Bible?' 'Oh, yes!' I replied, 'certainly, the Bible also, God's own blessed word;' and I again proceeded to commend the holy Bible as the greatest treasure they could possess. He perceived that my object was more to preach to the people than to quarrel with the priest, and hastily taking a few steps into the middle of the road, he beckoned me, saying, 'Come here.' To this I replied, 'Oh, no, sir, I have nothing to say that these friends ought not to hear; and, in fact, I wish them to hear all I do say.' Upon this, he returned into the crowd, and in a very offensive way, placing his mouth near my face, he said, 'Then I can tell you, you have come to the wrong place for this.' Retiring a step or two, I replied, 'You may be assured, sir, you have found the wrong man, if you think of intimidating by this

course of proceeding.' Upon this he commenced with a coarseness and vulgarity for which I was quite unprepared, saying, 'You! who are you? who sent you here?' etc. I then offered to exchange cards with him, when he insultingly said, 'Your card! who are you? I should like now to know what you get a day for this work?' I cannot recall the whole of this sudden altercation, but I am happy to say that I felt no particular ruffle of temper. . . . It would not be proper to trouble you more at large; but I must not omit to state that this well-dressed priest, of some little pretension as to outward appearance, actually stretched out his fingers, and with inimitable vulgarity, put his thumb to his nose, and his little finger very near mine, uttering sounds which induced me to appeal to the people to form a correct judgment as to character and manners, by contrasting his conduct and language with mine! He also used the word 'puppyism,' and others equally offensive; but, what in these times of frantic excitement might be deemed by rulers and magistrates more exceptionable, he exclaimed, 'I will not be answerable for your safety!' This was said with signi-

ficance, and, as I thought, with an intention to hound on the pitiable objects who expressed their readiness to do his bidding by very frightful yells!

#### TO TRACT DISTRIBUTORS.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Psalm cxvii. 6.*

BEAR precious seed, and go  
Forth to thy work of toil,  
Where'er the unerring Master's hand  
Shall designate the soil.

Perchance in native clime,  
Perchance beyond the sea,—  
Where'er his wisdom marks the field,  
That is the place for thee.

Though weeping mark the path,  
And grief thy heart assail,  
Go fearless forth, and trust in Him  
Whose promise cannot fail.

Sow precious seed, in hope  
Its blessed fruits to see  
In God's own good, appointed time—  
That is the time for thee.

No doubt the contrite tear  
That dews the furrow'd clay,  
Shall multiply the ripen'd sheaves  
At the great harvest day.

L. H. S.

## Intelligence.

### BAPTIST.

#### FOREIGN.

NEW BRUNSWICK.—We have received a copy of Minutes of the seventh session of the Eastern Association, held at Cambridge in July, and are gratified to find that our brethren in that province are zealously engaged in promoting the interests of religion by various instrumentalities; such as collegiate education, colportage, bible classes, sabbath schools, publications, missions, &c., &c. A gross case of hypocritical imposition by a person from England is noticed. We give the statement:—"The Committee on special business having made themselves thoroughly acquainted with the painful circumstances associated with R. Thomson's connection with the baptist denomination of this province, report the following facts: Mr. Thomson arrived in the city of St. John in April, 1852. He professed to be a baptist minister, ordained by the celebrated William Jones of London, and connected with a small baptist church in Bath, Eng-

land. His only letters produced on his arrival were of a general character, commending him as a gentleman worthy of confidence, and addressed to the firm of Rankins and Co. He was distinctly told that he could form no connection with us as a denomination until he produced satisfactory testimonials of religious character and standing. Such testimonials he afterwards produced, confirming his own statements, and speaking of him in terms of high commendation; upon the strength of these he was received into the Germain Street baptist church, and into several departments of trust in the denomination. We refer to these facts to shew that he was not received by the brethren in the city without testimonials, and such as would have been satisfactory to any person, so far as religious character and standing were concerned. The recent facts which have been disclosed in relation to his character are as follow: Information was given that there was too much reason to fear that Mr. Thomson was here with a feigned name. The brethren at first thought it impossible, but felt it their

duty to investigate the case. They accordingly called upon Mr. Thomson; he at first denied the charge, but afterwards confessed that his name was not Thomson but Clark. The reason which he assigned for this change of name was, that he was charged in his own country with forgery, such as rendered it impossible for him to remain there; and although he denied the justice of the charge, he said it was impossible for him to clear himself, and therefore left in a secret way. Such a disclosure could not be otherwise than astounding, inasmuch as the first act of deception had led to innumerable others of a very serious character. The question was, what was now to be done? He of course could not continue his connection with the denomination in any form. Everybody knowing the circumstances looked upon him as a deceiver of the most flagrant kind. He wanted to leave, but he was heavily in debt, and how could he do so? And notwithstanding he had made large professions of an income from England to a considerable amount, it was found that he had not means to pay his debts. The brethren told him that he must advertise that he was going, call for his bills, and that his debts out of the church must be paid before he could leave. He acted accordingly, and when he said his means for paying were exhausted, the brethren advanced to a large amount to meet the balance—many of his debts in the church of course remain unpaid: under these circumstances he left. His case was at once considered by the church in Germain Street, and he was excluded by a unanimous vote. Under these circumstances he left for the United States. Since his departure disclosures have been made of his sayings and doings while here, which are very distressing, and which exceed our worst fears. To what extent this deception has been carried it is impossible yet to say, but sufficient has come to light to perfectly shock every moral and truly religious mind. It is exceedingly painful to refer to these untoward events; but the honour of religion demands that the true character of one, who has practiced such gross deception upon a confiding people, should be thus exposed."

## DOMESTIC.

**HALIFAX, Trinity Road Chapel.**—This large and handsome chapel, recently erected by the church and congregation under the pastoral care of the Rev. W. Walters, was opened for Divine worship on Friday the 18th of August. In the morning the Rev. G. W. Conder of Leeds, preached from Heb. x. 25; in the afternoon the Rev. A. M. Stalker of Leeds, from Heb. xi. 24 to 26; and in the evening the Rev. H. S. Brown of Liverpool, from Isaiah liii. 10. The

devotional services of the day were conducted by Messrs. Green, B.A., classical tutor of Horton College; Hanson of Milnes Bridge, Chown of Bradford, Bugby of Preston, Dawson of Bingley, Wood of Haworth, Compston of Inskip, Dyson of Rishworth, and the pastor of the church. On Sunday, the 20th, the opening services were continued. The Rev. J. Ackworth, LL.D., president of Horton College, preached in the morning from Psalm lxxxv. 10; in the afternoon, the Rev. H. Dowson of Bradford, from 1 Cor. i. 23; and in the evening the Rev. J. E. Giles of Sheffield, from 1 Tim. vi. 16. On Monday evening, the 21st, the Rev. B. Evans of Scarborough, preached from 1 Kings xvii. 18. All the above services were well attended; at some of them the chapel was crowded to excess. The various collections amounted to £285 1s. 10½d. Besides the ministers who took part in the engagements, there were upwards of twenty present on the opening day. Before we proceed further we would give a brief, though inadequate description of the building. The chapel presents a handsome front towards Trinity-road; the bold and lofty middle basement contains the schools. The front above has a projecting centre and wings, decorated with Roman doric pilasters of bold projection, entablature, and handsome block cornice, which is carried round the building. The centre is finished with a well-proportioned pediment, in character with the rest of the design. The wings contain the staircases leading to the gallery, and the spacious and handsome doorways that lead to the body of the chapel, which are approached externally by two wide and easy flights of steps, with piers carrying bronzed gas pillars; between the pilasters are large circular-headed windows, with moulded architraves resting on smaller pilasters, and the front is enclosed by a lofty bronzed palisade, and gates of good design, with stone gate piers, the whole presenting a bold and imposing, as well as chaste and elegant appearance. Internally, the chapel is finished with pilasters according in style with those outside, a bold coved cornice and ceiling divided into compartments by panelled bands. The gallery, which is wide and spacious, is approached by two easy and well-lighted staircases in front, and a smaller staircase at the back. It is continued all around the chapel, and has a panelled front, with cornice and cove springing from cast-iron columns; the front of the gallery is recessed in a circular form at each end, which adds greatly to its appearance. The chapel is exceedingly well lighted by fifteen large arched windows, six on each side, and three in front, which, being filled with enamelled glass, diffuse a softened and equable light over the interior.



At night it is lighted by three large sun-light gas burners in the ceiling, which act also as ventilators, and fourteen additional lights under the gallery. On glancing round the interior, we were at once struck by the absence of a pulpit,—nay, start not good reader, not the absence of a commodious and elevated site from which the minister can address his flock, but the absence of the box-like appendage with which so many venerated associations are connected. The substitute is, however, in our opinion, far better adapted for the minister, as well as more ornamental. Over the baptistry is a platform about ten feet from the floor, surmounted in front by handsome bronzed railing. It is covered with a neat carpet, and there is room for half-a-dozen chairs. In the centre is a handsome table, surmounted by a desk, covered with a cushion, and here the minister is stationed. The interior dimensions of the chapel, not including the vestries, are 71 ft. 9 in. in length, and 50 ft. 6 in. in width. There are 514 sittings in the body of the chapel, and 346 in the gallery, exclusive of accommodation for 200 children.

**NEW BAPTIST CHAPEL, COMMERCIAL STREET, WHITECHAPEL.**—On Friday, Aug. 11, the ceremony of laying the foundation-stone of this structure, by S. M. Peto, Esq., took place. The weather was propitious, and the large attendance of friends of all denominations attested to the interest felt in this movement on the part of the pastor and members of one of the oldest places of worship in the metropolis,—Little Prescott-street,—which was now obliged to be abandoned in consequence of having two lines of railway in close proximity. The new chapel will cover a space measuring seventy-seven feet by fifty-two feet. The height of the chapel from the floor to the ceiling is to be thirty-nine feet. The design for the portico in front is in the Roman Corinthian style. In the arrangement of the plan, the entrance into the building is from a flight of steps landing under the portico. Two lobbies conduct to the stone staircases at the sides of the portico into the galleries, and the centre lobby admits into the body of the chapel. There are to be commodious vestries at the end of the chapel having a passage into the street. The school-room, at the south side, measures thirty-seven feet by twenty-six feet, and the whole of the buildings stand on a site of eighty-five feet by ninety feet. The architect is Mr. Earle, of Parliament-street. The proceedings commenced at 3 o'clock, by reading, prayer, and praise, conducted by the pastor, the Rev. C. Stovel. The Rev. Dr. Steane then read and prayed. Mr. Stovel having briefly addressed Mr. Peto, that gentlemen proceeded to his duties. The bottle containing

historical reminiscences of the church was handed to him; he had just deposited it in the appointed recess, and the workmen were lowering the stone (a huge mass of granite), when the rope from which the pulley-block was suspended gave way, and the mass fell with a heavy crash, splashing up the mortar in every direction. Much consternation was occasioned by the untoward event, but the pastor soon allayed the excitement by announcing that all was well, and that no harm had been sustained; and, after a few moments, Mr. Peto again appeared upon the platform, and taking his stand on the foundation-stone, said that they had just experienced another instance of the care of their Heavenly Father in watching over his church; and, however painful such a circumstance as that which had just occurred, yet, still he might congratulate them, that the stone had been more rapidly laid than it otherwise would have been [the stone fell in its place]; and when they considered what might have been the effect of such an incident, he begged of them to forget all in gratitude to their God for his preserving mercy. He presented himself, on that occasion, with feelings of unfeigned pleasure. Interesting events from 1633 to the present time, called to his recollection times when the Church of Christ met together in bodily fear; but they were now reaping the fruits of their forefathers' patient endeavours and sufferings. They were now about to erect a place of worship in a populous thoroughfare and in a commanding position; and he trusted that the event would be consummated in the well-being of God's people here, and in the gathering in of multitudes to the fold of Christ. "I feel it my duty to mention, in addition to these remarks, that the pastor has himself given to this object £1,000, which I hope will of itself be an inducement to all the members of the church, to use their utmost efforts to complete the undertaking."

**THE BAPTIST CHAPEL, BERWICK STREET, NEWCASTLE.**—The Rev. Dr. Angus, of London (a native of Gateshead), has this week been spending a few days on the Tyne, and lending his assistance to the trustees of the above new place of worship in recruiting its exchequer. Our celebrated townsman preached on Sunday, attended a *soiree* on Monday, and on Tuesday delivered a lecture on the Bible. We had the pleasure of hearing the lecture, which was marked by clearness, simplicity, and effectiveness. The doctor, in his vindication of the sacred scriptures from the assaults of sceptics, enforced upon his audience the considerations that they are (to us) translations, and not altogether correctly translated; that they are divided (not always happily) into chapters and verse; and that the several books in

the bible are not, in all instances, judiciously arranged as to order or precedence. The spacious chapel was crowded, and by a most attentive congregation, who must have been greatly edified. It is to be hoped that such lectures as Dr. Angus's may lead to a correction of the defects which he so learnedly and ably pointed out.—*Gateshead Observer.*

**HARBORNE, near Birmingham.**—This has been for several years a village station of the baptist church, Bond Street. A neat place of worship has been erected, and, as the Divine blessing attended the word, the converts have been baptized and added to the church at Bond Street, Birmingham. It was thought desirable for the furtherance of the cause to form a distinct society, and obtain a regular minister. Accordingly, on sabbath afternoon, August 20, a baptist church was formed, consisting of twenty-nine members, twenty-one of whom had received an honourable dismission from Bond Street, and the other eight were from other baptist churches. Mr. M'Lean presided—several brethren from Bond Street engaged in prayer—and the Lord's supper was administered. On the following day Mr. T. McLean, from Scotland, having received a unanimous invitation to the pastorate, he was publicly recognized in the afternoon. Messrs. Vince, Taylor, Swan, and Landels, conducted the service; and in the evening several addresses were given by the ministers present. It appears that the prospects are encouraging; there is a good sabbath school; and there are several candidates for baptism. The vestry is rebuilding upon a much larger scale, and a baptistery is to be erected in the chapel.

**USK, Monmouthshire.**—On Wednesday evening, Aug. 16, Mr. J. Lewis, late of Pontypool College, was recognized as pastor of the baptist church in this town. Messrs. Bailey of Raglan, Davis of Llangibby, G. Thomas, classical tutor, and T. Thomas, theological tutor of the college, and Price of Abersychan, engaged in conducting the solemn services. May the Lord bless the efforts of his young servant in this sphere of labour. J. W.

**WATERFOOT, Lancashire.**—On the evening of Monday, August 14, a new baptist church, consisting of eight persons, was formed at Waterfoot in Rossendale, Lancashire. The brethren who took part in the service of the evening were, Messrs. Howe of Waterbarn, Driver of Lumb, Jackson of Cloughfold, Blakey of Haslingden, and Nichols of Sunnyside. The whole service was of a deeply interesting character.

**RINGMOUNT, Beds.**—Mr. T. Baker, B.A., of Bristol College, has entered on his labours as pastor of the baptist church here.

**LOUGHWOOD.**—On Thursday, August 10, the second centenary of the opening of Loughwood chapel was held, when Mr. Winter of Bristol, preached from Exodus iii. 3. In the afternoon, Mr. Stemberge, the pastor of the Loughwood church, gave a sketch of its history. In the evening addresses were delivered by several ministers. There is no date by which we can ascertain the origin of the church. The earliest date is "the 14th day of the 12th month, 1653. Previously to the building of Loughwood chapel, the old records date from Kilmington. Number of members in 1653, two hundred and nineteen. We presume, therefore, it must be one of the oldest baptist churches in the kingdom. We had a good gathering on the occasion. About one hundred sat down to dinner, and three hundred partook of tea in a spacious marquee, kindly lent by William Tucker, Esq. The day was beautiful; the services highly interesting; and the people much gratified.

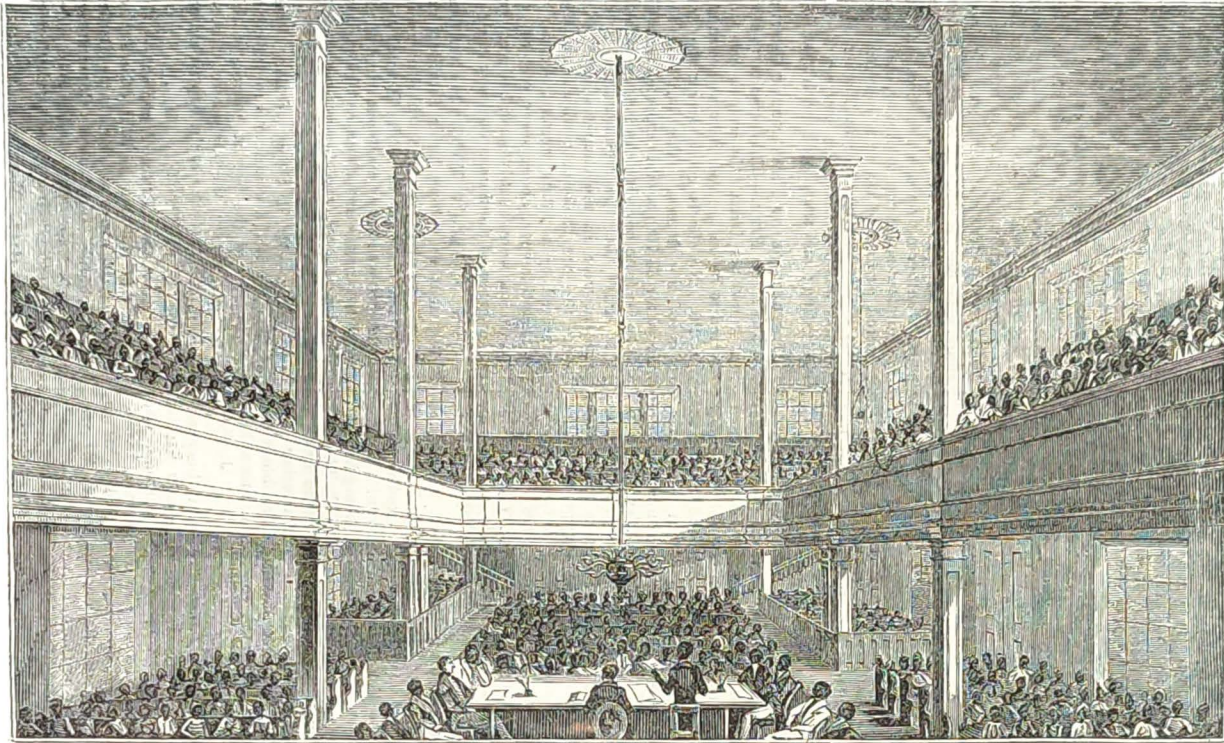
**DESTRUCTION OF MARE-STREET CHAPEL, HACKNEY, BY FIRE.**—This spacious building, known as Dr. Cox's chapel, was discovered to be on fire, on Saturday evening, Aug. 26. No efforts could arrest the progress of the flames. The building was insured for £3,700, but it is expected that this will be far from covering the loss sustained. It is stated that the organ-tuner and his assistant were in the chapel a short time before the fire broke out; which was first discovered by a young woman, servant of the chapel keeper, about seven o'clock. A few things were hastily snatched up, but the progress of the flames was very rapid.

**CEFN MAWR.**—A Welsh brother has kindly sent us a long letter detailing the proceedings of the thirty-sixth anniversary of the pastorate of Mr. Ellis Evans, Aug. 21, 22, but we cannot make out some of the names of persons and places. The congregations were large, and the services spiritually profitable.

**GRIMSBY.**—Mr. R. Hogg, of Long Preston, has accepted a unanimous invitation to the pastorate of the baptist church in this town. Mr. Preece, the late pastor, has, we are informed, removed to the baptist church in Cotton-street, Poplar.

**NEWCASTLE-ON-TYNE, Newcourt.**—The members of the female Bible Class have presented their pastor, Mr. Isaac Davies, with Cobbin's Condensed Commentary, Doddridge's Exposition, and a gold pencil case, in token of their gratitude and affection.

**WESTOW HILL, Norwood.**—Dr. Samuel Wills, who has lately returned from New York, has accepted a cordial invitation to the pastorate of the baptist church in this place.



INTERIOR OF FALMOUTH CHAPEL, JAMAICA.

BAPTIST MINISTERS AND CHURCHES IN ENGLAND, WALES, AND IRELAND.  
So far as ascertained, September, 1854.

ENGLAND.								
COUNTIES.	Ministers.	Churches.	COUNTIES.	Ministers.	Churches.	COUNTIES.	Ministers.	Churches.
Beds .....	35	41	Hereford .....	13	16	Oxon .....	13	19
Berks .....	18	23	Heriford .....	19	25	Rutland .....	5	5
Bucks .....	32	43	Hunts .....	18	23	Salop .....	13	22
Cambs. ....	41	40	Kent .....	58	76	Somerset .....	46	65
Chester .....	17	22	Lancaster .....	54	73	Stafford .....	20	32
Coruwall .....	10	14	Leicester .....	23	43	Suffolk .....	48	55
Cumberland ...	4	4	Lincoln .....	24	30	Surrey .....	36	53
Derby .....	11	22	Middlesex .....	85	108	Sussex .....	14	21
Devon .....	47	63	Monmouth .....	50	70	Warwick .....	27	31
Dorset .....	11	12	Norfolk .....	44	48	Westmoreland ..		1
Durham .....	17	17	Northampton ...	38	51	Wilt. ....	39	53
Essex .....	33	51	Northumberland	8	8	Worcester .....	20	25
Gloucester .....	37	51	Notts. ....	18	28	York .....	65	101
Hants .....	32	41						
WALES.								
Anglesey .....	17	30	Carnarvon .....	10	23	Merioneth .....	3	6
Brecknock.....	23	31	Denbigh .....	19	28	Montgomery ..	16	23
Cardigan .....	16	20	Flint .....	8	10	Pembroke .....	50	55
Carmarthen ...	42	54	Glamorgan.....	64	79	Radnor .....	14	14
IRELAND.								
Aurim .....	1	1	Dublin .....	1	1	Sligo .....		2
Cork .....	1	1	King's County ..	1	3	Tyrone .....		1
Derry .....	1	2	Mayo .....	1	1	Waterford .....	1	1
Donegal .....		1	Roscommon ....	1	1	Westmeath .....		1
Down.....	2	2						
SUMMARY.								
* Baptist Ministers in England ..	1,143		Baptist Churches in England ....	1,541				
"    "    in Wales ....	288		"    "    in Wales .....	372				
"    "    in Ireland ...	10		"    "    in Ireland .....	18				
Total .....	1,441		Total .....	1,931				
* This is simply the Number of Ministers now sustaining the pastoral office.								

MISSIONARY.

GENERAL BAPTIST MISSIONARY SOCIETY.

Our leader of this month refers to the solemn event which has deprived this Society of its laborious and revered Secretary—the Rev. J. G. Pike, of Derby, who was to it what Andrew Fuller was to the Particular Baptist Missionary Society; indeed we might say he was more, for he not only originated it, but for a greater number of years he was permitted to labour for its support and advancement. But each of those faithful servants of the Lord Jesus did what he could, and did it well—they were rewarded with success, and honoured in

life and death. Doubtless their position is now among those, who, having turned many to righteousness, shine as the stars for ever and ever!

A special meeting of the Committee, ministers, and friends, was convened by the treasurer—Robert Pegg, Esq.—at Derby, on Friday, Sep. 15. A large number assembled. John Heard, Esq., of Nottingham, was called to the chair; and Mr. Winks of Leicester, acted as minute secretary of the meeting. Among other resolutions which were passed, the following are given as being of more public interest.

“The Committee and friends of the General Baptist Missionary Society, con-

vened in consequence of the sudden decease of its invaluable secretary, the Rev. J. G. Pike, feel called upon to record their strong and painful sense of the loss it has sustained by his unexpected removal. They would gratefully acknowledge the Divine goodness which has been manifested in making their beloved and lamented brother the chief instrument in the formation of the Society—in preserving him in his important official connection with it during the past thirty-eight years of its existence—and in so abundantly succeeding his unwearied efforts to promote its prosperity. They desire to be submissive to the Divine will in the event that has translated this good and faithful servant of Christ from his sphere of usefulness on earth to his gracious reward in heaven."

"That this Committee, on its first meeting after the lamented decease of its venerable Secretary, desires to express its deep sympathy with the bereaved family of our beloved and departed friend; and also with the church assembling in Mary's Gate chapel, of which he was for forty-four years the faithful and zealous pastor; and to record its prayer to Almighty God, that both the family and the church may obtain comfort and guidance from above."

"That brother Buckley be requested to act as secretary until the next Association; and that the treasurer, with three other brethren, be a sub-committee for brother Buckley to consult during the intervals of the Committee meetings; and that the three brethren be H. Hunter, J. Goadby, and J. C. Pike."

**BAPTIST MISSIONARY SOCIETY.**—We observe that a valedictory service has been held at Lewisham Road Chapel, Greenwich, on occasion of the departure of one of the secretaries of this society, E. B. Underhill, Esq., for India.

#### RELIGIOUS.

**A VENERABLE MINISTER.**—Lately, the pulpit of the Wesleyan chapel, Bishop Street, Leicester, was supplied, morning and evening, by a gentleman who first preached in Leicester sixty-eight years ago! The preacher—the Rev. John Hickling, of Newark, or, as he is more generally known, "Father Hickling"—is the second oldest in the Wesleyan connexion. He was originally sent out into the ministry by the Rev. John Wesley, and is one of the few remaining contemporaries of that apostolic man. Mr. Hickling is in his 89th year.

**THE REV. J. A. JAMES.**—We regret to state that this venerable minister of the gospel has been labouring under severe indisposition—so serious, indeed, that his valuable life was considered in imminent

danger. It appears that the rev. gentleman, while on his autumnal tour in the south of England, was seized with bilious fever, and returned to his residence about a fortnight ago in rather a dangerous state. We are gratified, however, to assure his many friends, that, although not quite convalescent, no immediate danger from the disease is apprehended, and that he is gradually, although slowly, recovering his usual health. From the pulpit of St. Martin's Church on Sunday, the Rev. J. C. Miller requested the prayers of the congregation in behalf of his suffering brother in the ministry—Mr. James.

*Birmingham Journal Sep 9.*

**CHURCH-RATES.**—It is now reported that the Bishops and Clergy are about to propose that the system of seat-letting be substituted for church-rates in all our parishes. The seats to be let at from one shilling to two shillings and sixpence per year. One-third of the seats to remain free.

**THE POPE IN A FIX.**—He knows not what to do! Next December he has to decide, *ex cathedra*, on the vexed question of the immaculate conception of Mary, and so he is asking for the prayers of the faithful that he may decide aright. We thought he could not go wrong. Is his pretended infallibility thus confessed to be pretence?

**THE THANKSGIVING DAY FOR HARVEST** is fixed for the first sabbath-day of October—almost too late for us to mention here.

#### GENERAL.

**RAILWAY TUNNELS.**—Many persons, on entering a railway tunnel, for the first time, have said, "What if it should fall in!" Such an event has taken place near Leeds, where a part of the arch fell in on a train of carriages which were then passing under it. The alarm was great, but the injuries were not so serious as might have been expected.

**RUSSIAN AGENTS IN LONDON** are said to transmit by telegraph the leading news of the war published in the morning papers, so that the Emperor of Russia receives the intelligence by three o'clock in the afternoon every day—sooner by several hours than twenty years ago it could be sent from London to Leicester.

**NEWS OF THE LANDING** of the allied forces on the Crimea was conveyed by steamer, courier, and telegraph, so rapidly that within one week the fact was known and published in Paris and London.

**LOUISVILLE, U.S.**—A tornado passed over this place, Aug. 27th. A Presbyterian church was blown down during divine service. Twenty-five persons were killed and many wounded.

**FIRES IN THE WOODS** have been numerous and extensive during the past summer in the United States.

**WICKED OUTRAGE.**—A party of about 1000 persons were returning by train from Derry to Enniskillen, when the engine was thrown off the line on a high embankment through pieces of rock being placed on the line. Many were injured, and a stoker was killed.

**JOSEPH HUME.**—It is reported that this venerable and consistent Reformer is about to resign his seat, and retire into the quiet repose he so richly deserves to enjoy at the end of a life well spent in the service of his country.

**DEAF AND DUMB.**—In Great Britain there are 6,884 males, and 5,669 females. Total, 12,553.

## REVIEW OF THE PAST MONTH.

*Monday, September 25.*

**AT HOME.**—Prince Albert has paid a visit to the Emperor of the French at Boulogne, where there have been grand reviews of soldiers and much military pomp and parade. We hope the bonds of peace will bind the two nations after these bonds of war are no longer needed.—The Queen and the Prince, and the royal family, left London for Balmoral in Scotland, on Sept. 14th, where they arrived in safety.—

Cholera has raged fearfully in London during the early part of September, and yet the deaths have not been so numerous as they were within the same period in 1849.—The harvest has been abundant, and is now nearly all gathered; oh that men would praise the Lord for his goodness!

**ABROAD.**—Since the fall of Bomarsund little more has been done in the Baltic. It is said that the troops will return to France to winter.—In the Black Sea things are approaching a terrible crisis! Austria now occupies the Provinces for Turkey; the Russians have retreated to their own borders; and the allied armies, jointly 60,000, with 10,000 Turks, have embarked and landed without opposition or loss on the Crimea. It is said they will immediately proceed to invest Sebastopol by land and sea. Menschikoff, the haughty man whose insolent conduct at Constantinople first gave offence to Turkey and Europe, has command of the Russian forces on the Crimea. He may now be punished severely for his misdeeds. Alas, that so many men, innocent of offence, should suffer with him.—In Asia the Turks have suffered loss, but the Russians have not gained, for the Circassians have routed and robbed them in their own lawless style.

## Marriages.

Aug. 20, at Stoney Street baptist chapel, Nottingham, by Mr. Hunter, Mr. G. Johnson, to Miss Jemima Staples.

Aug. 22, at the Scotch baptist chapel, New Basford, by Mr. J. Wassall, Mr. G. Allin, to Miss E. Booth, both of Kirkby.

Aug. 22, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. W. H. Waddington of Manchester, to Miss M. A. Kellett.

Aug. 26, at the baptist chapel, Mansfield, by Mr. Wood, Mr. C. Ashford, to Miss Bean, both of Warsop.

Aug. 28, at the baptist chapel, George Street, Nottingham, by Mr. Edwards, Mr. S. Davison, to Mrs. M. A. Wombwell.

Aug. 28, at the baptist chapel, Feniton, by Mr. Foote, Mr. E. Bishop, to Miss C. Paul, both of Honiton.

Aug. 30, at Agard Street baptist chapel, Derby, Mr. W. Parkes, to Miss E. Mosedale.

Aug. 31, at Spalding, by Mr. J. C. Jones, Mr. W. Little, Harborough, to Miss S. A. Cave, of Spalding.

Aug. 31, at the baptist chapel, Torquay, by Mr. Carto, the Rev. Robert Clark, to Miss Jane James, both of Rocombe.

Sept. 2, at Bloomsbury chapel, London, by Mr. Bishop, baptist minister, Grantham,

(uncle to the bride) assisted by Mr. F. Wills, Mr. John Shoveller, of Leicester Square, to Mary Ann, second daughter of Mr. Thomas Rudkin, Torrington Square.

Sept. 5, at the baptist chapel, Blakeney, Gloucestershire, by Mr. Copley, Mr. James Green of Ross, to Miss E. Smallwood of Blakeney.

Sept. 7, at Whitechapel, Mr. Thomas Rimmington, of Kingsland Road, to Hannah, youngest daughter of the late Rev. James Smith, baptist minister, formerly of Ilford, Essex, and afterwards of Providence chapel, Shoreditch.

Sept. 12, at the baptist chapel, Warminster, by Mr. G. Howe, Mr. J. V. Toone, to Miss Emily E. Hardick.

Sept. 14, at Denmark Place baptist chapel, Camberwell, by Dr. Steane, Thomas Pewtress, Esq., of Stockwell, to Mrs. Mary Lart, of Stratford, Essex.

Sept. 14, at the baptist chapel, Shacklewell, by Mr. Cox (father of the bride), Mr. John Goodwin, to Miss Frances Cox.

Sept. 21, at Slough, near Windsor, by Mr. Lillycrop, baptist minister, Mr. C. Wylie of Windsor, to Mary Ann, third daughter of J. Haynes, Esq., of Brentford.

## Deaths.

June 25, Benjamin Price, well known in Wales by the name "Cymro Bach." He was at one time the baptist minister of Newtown, Montgomeryshire, and afterwards, for many years, he was the Welsh collector for the Baptist Missionary Society, whose years ran parallel with his own. Mr. P. was universally respected, and much beloved by all who knew him. After a long and painful illness in Bristol he exchanged earth for heaven.

July 31, Mary, the beloved wife of Mr. W. Jones, Southampton, aged 56. Mrs. J. was formerly an Independent and a member of Mr. Atkins' church; but had doubts on the baptismal question. She and Mr. J. were baptized by Mr. F. Wills, at Ramsgate, in 1849. Our departed friend was called to endure severe affliction, which she bore with great fortitude and resignation to the divine will. Her sufferings were often extreme, arising from the nature of the disease or the remedies applied. Her expressions and desires were all directed to Christ and his glory. At length her ransomed spirit departed to be with the Lord for ever.

"There—there, 'tis done! that was her latest sigh;  
The spirit freed, ascends to God on high,  
Heardst thou that shout of victory from the blast?  
'Twas then she entered on her heavenly rest.  
Hark! for they sing of Him who once was slain;  
And lo! she takes her harp and joins the strain."

Her character, as a mother, was one of untiring devotedness, and her efforts the Lord has blessed. As a wife, she was most affectionate and industrious. Her sound judgment in matters domestic and religious, was combined with a bland and cheerful manner, which endeared her to all around. What our departed sister was, she was by the grace of God, and her constant desire was to ascribe all the praise and glory to Him.

Aug. 25, at Finsbury Square, London, aged 80, John Wilks, Esq., son of the late celebrated Matthew Wilks, of the Tabernacle, and many years an able and eloquent advocate of the civil rights of protestant dissenters. Mr. W. was M. P. for Boston several years.

Sep. 4, at Thrapstone, Northamptonshire, aged 31, Rebecca Mary, youngest daughter of the late Mr. Henry Collier of that place. She had been fifteen years a consistent member of the baptist church there; was a devoted sabbath school teacher; and died in humble reliance on the atoning death and perfect righteousness of the Divine Redeemer.

Sep. 4, at Rothley, Mr. W. Goodliffe, aged 54, minister of the lately-formed baptist church at Cropstone, Leicestershire. Our departed friend was an amiable and pious man, whose summons to eternity was sudden.

Sep. 7, Mr. Joseph Pollard, of Switland, Leicestershire, aged 59. Mr. P. was nephew of the late Mr. Benjamin Pollard, baptist minister of Quorndon. He had exerted himself in directing a gentleman on the road, when he made a sudden exclamation, sidled down, and died.

"Death's shafts fly thick."

Sep. 9, aged 68, of cholera, Mr. A. Schwartz, for many years a deacon of the baptist church, Spencer Place, Goswell Road, London. His loss will be much felt by the church and its various institutions, and more especially by the poor members.

Sep. 10, at Melin-Griffith, near Cardiff, aged 38, Mrs. Jane Humphreys, for twenty-two years a worthy and useful member of the baptist church at Wauntreoda. Our departed friend was an active christian, and an untiring agent for the wide circulation of periodical publications. With what anxiety did she wait for the monthly parcels; and not content with reading them herself, she would read portions of them to others. The loss of the church, and of a large family of children, is great; but she died in peace, and is now with her Lord. When the morning of her last day on earth came, which was the sabbath day, she exclaimed, "This is the beginning of an eternal sabbath to me."

Sept. 11, at Paddington, Mr. John Chapman. He had superintended the baptist sabbath school, Praed Street, in the morning, and assisted at the singing in the chapel; but in the afternoon was attacked by cholera, and died at five o'clock next morning. Mr. C. had visited his native town, Loughborough, a few weeks before, to assist at the celebration of the jubilee of the baptist sabbath schools, of which he furnished a history to the meeting. A few years back Mr. C. visited India to survey the country for the Indian Peninsular Railway Company. He wrote several works on the resources of India, and the improvement of the lands and the people. He was a generous and benevolent man, and his removal is felt as a great loss.

Sep. 14, at Blockley, Worcestershire, aged 21, Thomas Henry, second son of Mr. Edmund Hull, baptist minister, and late a student at Stepney College.

THE  
BAPTIST REPORTER.

NOVEMBER, 1854.

ON MEMBERS CO-OPERATING WITH PASTORS.

THAT a deeply solemn and sacred compact subsists between members of churches and their pastors, none, we presume, will attempt to deny. And that the duties involved in this hallowed relation are mutual, and of paramount importance, all are, doubtless, alike prepared to admit. That these duties may, however, be adequately and faithfully discharged, it is equally clear that they must be mutually and distinctly recognized. The duties of a pastor are, by the inspired writers, described as manifold, though summarily declared as consisting chiefly in "prayer and the ministry of the world." Yet no faithful minister of the word would wish to shield himself by this definition of his office from the discharge of other acknowledged duties, such as visiting the sick of his flock, privately teaching the ignorant, directing the inquirer, warning the unruly, fostering the nurseries of the church, and exercising a sort of general superintendence over the entire community of which he has been called to take the charge. But we cannot conceive how any individual, however talented or energetic, can effectively discharge all these, with many other kindred duties, unaided by the members of his flock: and hence the great propriety of mutual co-operation.

Let it be assumed, then, that the man of your choice is what he professes, and that you believe him to be "a man of God." As such he is engaged in God's work; and according to the ability and grace that God giveth, he aims at a faithful and effective discharge of his hallowed duties. He preaches the word in season and out of season; he diversifies his labours; distributes his energies; sows here, and plants there; and, like his Divine Master, waters the whole with his prayers and tears. With just reason he looks now for a crop, and hopes soon to reap a harvest of reward. Yet, it may be, after labouring long and hard, he sees little or no fruit of his toil—his strength and his labour appear to have been alike in vain. He marvels at the result; the people marvel too, and probably complain. The good man is grieved at heart, his spirit mourns within him, and he plaintively exclaims, "How is it!" Fearing that the fault may in some way or other rest with himself, he reviews his labours, examines his motives, and tests the spring of his actions by the pure standard of unerring truth. He rises from the research—his breast heaves with a consciousness of pure integrity before God, and with humility of soul he looks up to the seat of the Eternal, and thus solemnly makes his



appeal: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation." Psalm xl. 9, 10. Whence, then, this moral dearth—this death-like stillness, as regards the ingathering of souls, and the consequent establishment of the church? Is the angel of mercy dead, that he descends not to trouble the waters, and render them salutary and healing as heretofore? Are the energies of the Holy Spirit paralyzed, that they fail to subdue the pride and stubbornness of the human heart? Or is the arm of Jehovah shortened, that it cannot save? None of these things may be assumed; the cause must be sought elsewhere. Where, and with whom, does it originate?

Whenever any church is in a lukewarm state, with no signs of vitality and progress, we may always set it down as a fact, that they are wanting in the spirit of prayer and the grace of supplication. For if they possessed it they could not be left without a blessing; according to those scriptures:—"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." "Prove me now herewith, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it!" Would you then, brethren, see Zion arrayed in her beautiful garments, going forth, bright as the sun, fair as the moon, and terrible as an army with banners? pray for it—pray earnestly—pray unitedly—pray perseveringly. Prayer is the lever which moves heaven's throne and brings down heaven's blessing! But, above all, let your ministers share in your private

as well as social supplications to the God of all grace and goodness. Cease not to implore for them a large measure of the Spirit's influences, that while their own souls are made to prosper and be in health, they may be the instruments, under God, of awakening in the breasts of many the cry of, "Men and brethren, what shall we do?" By thus co-operating with your pastors, by praying both for and with them, the blessing promised may justly be expected to rest upon you; large accessions will be made to your numbers; and instead of the mournful exclamations now so often emanating from the pulpit and the closet, "Who hath believed our report, and to whom is the arm of the Lord revealed?" the inspiring cry of, "Who are these which fly as a cloud, and as doves to their windows?" shall resound along the walls of your sanctuaries, and fill your souls with adoring gratitude and praise.

Another way of helping on the work of God in the hands of your pastors, is to aid them with pecuniary supplies for the accomplishment of plans of usefulness. A minister's heart is often larger than his means. He sees, or thinks he sees, an opening for extended usefulness. He would gladly apply the energies of both his body and mind in the prosecution of the object before him. But an obstacle meets him on the very threshold of his plan. He has no adequate command of money, and he cannot carry his purpose without it. A room for preaching or teaching, a school in some destitute locality or contiguous village, appears eminently desirable; and funds, of course, are indispensable for its accomplishment. Co-operate with your pastor by contribution according to your means, and the thing is done. The gospel is introduced here—a sabbath school is established there; a new and instructive library for the children and teachers is appended to this invaluable institution; and, perhaps, a missionary or tract society is formed. As a consequence of these,

or some such movements, life and activity take the place of moral death and inaction. Zion's borders are enlarged; the heart of the pastor is cheered; and his hands are made strong. And why should not every church be thus strengthened and made to rejoice?

Members may also co-operate with their pastor by a personal and faithful attendance on his ministry, and by endeavouring to sustain the ordinances of God as they were delivered. Every member, on his admission into a christian church, virtually pledges himself to aid his pastor in upholding all the ordinances of God. But how, we ask, is this effected when such individuals abandon their posts of duty? Or how can those be fitly termed "pillars of the church" who neither answer the end of ornament nor support? The evil of which we complain, and which we wish to see rectified, is the habit into which some persons have fallen, of needlessly wounding the feelings of their recognized pastor by their frequent neglect of his ministrations, and of exhibiting to the young and inexperienced a dangerous precedent for their imitation. The evil of this practice not only thus affects the mind of the pastor, and of the church as a body, but sooner or later will have a baneful influence on the mind and temper of the individual himself. He, perhaps, may not be the first to perceive, and of course not the first to confess it; but it will not be long before others both see and deplore it. Its usual symptoms are—an increased negligence of the means of grace—a shy, distant sort of deportment towards the pastor, accompanied with a disposition to thwart his plans, to envy him the esteem of others, and not unfrequently to sow the seeds of discord and strife amongst the brethren. Nor is it easy to say how great an extent of mischief even one individual can often thus generate in a church, or how he can influence the minds of the many, until at length a fire is kindled which

"many waters cannot quench." But, beloved brethren, never act in this manner; rather rally round your pastor. "Encourage him." "Help him." Defend him from the assaults of his enemies; and by no means suffer his good name to be traduced. In a word, like good men and true, be faithful to all your engagements, and sustain the ministry you have chosen in every possible form. Let the sabbath ordinances, the prayer meeting, the church meeting, and the weekly lecture, all witness to the love and zeal you bear for Christ, the interest you take in his cause, and especially in the prosperity of the church of which you are a member. You have also a talent which you may employ for the good of others; you can urge them to an observance of the sabbath, and invite them to the house of God. And, if but one soul be thus won to the Saviour and gathered into his fold, you will find an ample satisfaction in the reflection that you have "done what you could."

Further, members may co-operate with their pastors in their attempts to gather around them all the elements of piety, and to advance the spiritual elevation of the church.

Brethren, look around you, watch for occasions of usefulness, and promptly improve them. Are there no young persons in the school or congregation with which you are connected, in whose heart you may perceive some good thing towards the Lord God of Israel? Could you not take such by the hand, kindly and yet earnestly urge upon them a serious consideration of the great duties of religion, the importance of yielding their hearts first to the Saviour and then themselves to his people? Numbers of young persons, we apprehend, are lost to the community in which they have been trained, owing to the apathy of those whose duty it is to watch for souls, as those that must give account. Will you not then, beloved friends, forthwith devise and adopt some more systematic plan, with a view to the rescue of our

youth from the ten thousand snares that beset them? Have you no private social meeting to which you could invite and conduct them? Could you not form them into an inquirer's class; watch the process of truth upon their minds; guard them against every form of error; and, as occasions offer, aim to establish them in the faith and hope of the gospel? If not, make the experiment, and be assured that by so doing you will afford no mean service either to the pastor or the church. Nay more, we mistake, if your own souls will not in proportion to your zeal and anxiety for the good of others be quickened, your joy increased, and your graces strengthened. Again, are there none amongst your own immediate friends, neighbours, or acquaintances, to whom, in like manner, you might venture to address a word of advice, and commend the great interests of religion? When Andrew had found the Saviour himself, he next findeth his own brother Simon, and saith unto him, "We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." John i. 41. "Go, ye, and do likewise." Let your eye for this purpose be fixed on some dear friend or relative, or, in the absence of such, on some poor fallen brother, or even abandoned profligate; follow him with your prayers through all the winding avenues of life, and cease not to implore on his behalf an interest in the rich mercy and grace of a kind and compassionate Saviour. This we do know, and this we may urge as an inducement to such an experiment, that "the effectual fervent prayer of the righteous man availeth much" before God, as numerous testimonies in the inspired records abundantly attest. A minister, we admit, can preach the word, administer the ordinances, and occasionally visit the various members of his flock; but he is not divine. He cannot be every where, see every thing, and do every thing. But you, from the very position you hold in society, the facility

and freedom with which you can converse with your fellow-men, may often do much to relieve and help him in the discharge of the arduous duties which devolve upon him. The school under your auspices may witness to the interest you take in its prosperity; the habitations of the poor and afflicted, to the sympathy you cherish in their sorrows; and the church of which you are a member, to the zeal and devotion with which you watch and pray for its establishment in the peace and joy of the Lord.

And what, my brethren, doth hinder that you should not in these, and various other ways, set your hand and heart on the promotion of this great and good work? Surely the honour of thus being permitted to co-operate with your pastors in so glorious an object as that of bringing sinners to Jesus, and of advancing the moral elevation of the church, would amply suffice for all the effort and sacrifice you might be called to make with a view to its accomplishment.

Serious reflection on the value of one immortal spirit, which you may have been the means of saving from the grasp of the great destroyer, might be urged as a further inducement for you promptly and energetically to engage in this hallowed enterprise. So great was the value of the soul in the estimation of him who formed it, that he deemed it worthy of himself to leave his own heaven, and come down to earth that he might redeem it. And that we might not err in our estimate of its imperishable worth, he challenges the production of an object that will bear a comparison in intrinsic value. "For what," he asks, "shall a man give in exchange for his soul." Or, as if he had said, is there anything within the range of the universe that may be offered as its price? Accumulate in the opposite scale, gold, silver, gems, and precious stones; suns, stars, and systems innumerable; "Then weigh the whole; one soul outweighs them all, And calls the astonishing magnificence Of unintelligent creation poor."

Contemplate, for the same grand purpose, the luxury of doing good, and the imperative command, "Son, go and work to-day in my vineyard." "For the night cometh in which no man can work." Set before you also the example of Christ, the Apostles, the Martyrs, and of all the truly pious, wise, and good of every name and nation under heaven. Think, moreover, of the shortness of the time allotted for your connection with the church of God on earth; and, finally,

of the high gratification you will feel at the last great day, when, in connection with those who will meet you at the right hand of the Judge, and to whom you may have been made useful while on earth, the cheering accents of approbation shall greet your ear from the lips of the Great Shepherd, saying, "Well done good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord!" C. N.

## Spiritual Cabinet.

### OUTLINE OF A SERMON,

*Preached in the General Baptist Chapel, Belper, on Wednesday evening, Sept. 12, on the occasion of the death of the late Rev. J. G. Pike, of Derby.*

BY THE REV. J. BURNS, D.D.

"He was a faithful man, and feared God above many."—*Neh. vii. 2.*

No kind of reading, as a rule, can be more instructive and edifying than biography. A great part of the Bible is formed of the history, and conduct, and influence of men, both good and bad. Happily a great part of the scriptures is of holy and illustrious men. There is this difference between sacred biography and all other, that it is usually extremely brief and condensed. A few chapters are only given to the most illustrious. A paragraph is sometimes all that is given to persons of godly celebrity. Such is the instance in the text. Here is the inspired encomium upon the excellent patriot, and eminently pious and devoted Hananiah—"He was a faithful man, and feared God above many." This eulogy comprises two parts—

I.—HIS MANIFEST FIDELITY.

II.—HIS PRE-EMINENT FEAR OF GOD.

I.—HIS MANIFEST FIDELITY.—  
"He was a faithful man." Now it is a clear principle of the word of God, that, naturally, the human heart is

carnal and depraved. The prophet's representation of it is, that "it is deceitful above all things, and desperately wicked." So that all moral excellency must be preceded by the renewal of the soul.

The tree must be first made good, before it can yield good fruit. The fountain must be purified before the stream can be pure. "Ye must be born again," was a doctrine taught to a Pharisee and ruler of the Jews, by the Great Teacher himself. Now from the regenerated heart all holy virtues and spiritual graces must be produced; and hence fidelity of character may be the practical result. To be a faithful man in the sense of the text,—

1. *There must be fidelity to God.* He must be first, as he has the first claims. All religion begins by the acknowledgment of this—by practically yielding to it. "I beseech you, brethren, by the mercies of God, that ye present your bodies," &c. (See Romans xii. 1.) We must give him the enlightened consecration of our-

selves; and this devotedness to God must be entire, cheerful, constant, and persevering. Whether we live we must live to the Lord, and we must give him the heart, conscience, and life. But it comprises—

2. *Fidelity to our own souls.* To our convictions of duty, and our judgments and decisions on doctrines and principles. Allowing the truth to shine within us, and following it out. Not deceiving ourselves. Not allowing extraneous influences to rob the soul. Not living in subjection to the world's maxims and dictates. Not a slave to human customs and fashions. It comprises—

3. *Fidelity to our trusts.* God calls all people to the possession of talents, gifts, influences, spheres of usefulness, opportunities, &c. Now these must be treated as deposits; we must act as stewards do with their lord's money; as those who must give an account. But it includes—

4. *Fidelity to mankind.* The claims of home, of the social circle, of the church, of Christ, of the nation in which we live, and of the world at large. Faithful in secular engagements. In truth speaking. In all honesty. In integrity and upright-ness to all men. It must especially be:

5. *Fidelity to our times.* Often there are great crises—as in the time of Nehemiah and Hananiah. A general time of apostacy; great zeal and labour wanting. Well, Hananiah was faithful then. So Daniel and the three Hebrews. So the early christians—Protestant Reformers—Puritan Fathers—Wesley and Whitefield. So our own day is a time of great movements, for the extension of liberty, of knowledge, peace, and the glorious Gospel. Social and great reformations are now telling on most nations. Now to be faithful, our own times' claims must be fully and earnestly met. The true man must be at his post, seeking to glorify God and bless the world. Now, so much for the fidelity of Hananiah's character. Notice—

II. HIS PRE-EMINENT FEAR OF GOD. "And feared God above many." We notice—

1. There is a superstitious fear of God, arising from ignorant and false views of his character, such as the heathen have.

2. There is slavish fear arising from guilt; when sin has not been pardoned, nor grace by faith in Christ received.

3. There is holy fear arising from love to Him, and a desire to please Him. Now this is godly fear; it is eulogized constantly in scripture. It is said to be, "The beginning of wisdom." "A fountain of life." "The Lord taketh pleasure in such as fear Him." Now this pre-eminent fear will be manifested:—

1. *In a careful reference to the divine will.* To know God's word, and act by it. To be enlightened, and scripturally obedient to God, and:

2. *Intimate communion with God in prayer.* In all things consulting God, and asking his directing and controlling grace. Seeking his arm to hold us up, and to keep us from evil.

3. *A reference to God in all our religious conduct.* Setting him before us. Seeking his favour in all we do, as Daniel did—as the apostles did. Obeying God rather than man. This godly fear has made all the moral heroes, confessors, and martyrs, the world ever had. Now, such was the character of Hananiah. I know of no description more applicable to our revered and devoted departed friend, Mr. Pike. Every one who knew him will at once perceive how the text exactly suits, and exhibits his character. His fidelity was striking to his conscientious convictions; hence he chose to toil and labour with a small unhonoured sect, when, if he had sought ecclesiastical distinction, he would have found it elsewhere. His fidelity to his evangelical principles was strong and tenacious. No man

was ever more ardently attached, or more deeply concerned for the glorious and distinctive principles of the gospel; as the essential divinity of Christ, and of atonement through the sacrifice on the cross; of salvation, entirely of grace by faith; and of the purifying power of the blood and spirit of God.

Then there was fidelity in his ministerial office. In his own church, during a long course of forty-five years, did he serve God and his flock, with all holy solicitude and devotedness of heart and life; never pandering to the vitiated tastes of his hearers: never seeking merely to attract applause or popularity, but as a dying man preaching to dying men.

His fidelity as an advocate for the perishing heathen. To him mainly we trace the establishment and success, under God, of the General Baptist Foreign Mission; his heart and soul, and energies, were ceaselessly devoted to it.

His fidelity to the great principles of liberty. How he loathed slavery his withering appeals, and strong-worded remonstrances to American churches and christians, abundantly testify. He had all the severity of the Puritan character about him, and was greatly afraid of innovations; and no doubt often found the grace of God only just sufficient to control his mind, and spirit, and temper; yet he was a moral luminary, a holy and great light.

His fidelity as a writer of practical godly works. In this he resembled the holy Baxter very much. His writings were plain, searching, devout, and eminently adapted to glorify God and save souls.

His fidelity was constant and persevering. He never yielded, never turned aside. Died literally as a noble veteran in his armour, pen in hand, doing his Lord's work to the last instant of his earthly being. His whole life was one of pre-eminent fear of God; he was not a trifler, not the parlour jocularist, not the religious

buffoon. He exhibited the man of God. Serious, earnest, prayerful, living to God and for souls.

His influence for good was very great in the General Baptist Connection, and in almost every other evangelical denomination. In Britain, and in America, his works were universally circulated and read.

Yet he was not a perfect man. His weaknesses and infirmities were neither small nor few; and he was a man of strong prejudices, and was often liable to err in judgment; yet these were but as spots on the disk of the sun.

In conclusion, let the unconverted see the importance of a godly life. All that Mr. Pike was, he owed to the grace of God; and no one was more ready to acknowledge that, or to glory in it. And what the Gospel did for him, it is able to do for all who obey it from the heart; yes, we may well glorify the grace of God in him. Let christians aim at a high moral standard of excellency; the church and the world needs super-eminent men, earnest, active, laborious and enterprising—faithful, and fearing God above many. Let the church, in gratefully acknowledging God's goodness in raising up such men, also joyfully remember that Jesus Christ, the head of the church, is immortal and eternal, the same yesterday, to-day, and for ever. Yes, he changes not; he never dies, therefore the great interests of truth and holiness shall be sustained, that their influence may be universal and unending.

[We have given the above brief sketch as we received it, but should have preferred waiting a little longer for a more ample and elaborated paper; one more worthy of the writer and his subject. We may state, however, what we have no doubt will give much satisfaction, that the eldest son of our departed friend is already engaged in the compilation of a Memoir of his honoured father, and will be obliged by the loan of any important letters written by the late Mr. P., which should be addressed, "Rev. J. B. Pike, Bourn, Lincolnshire.]"

## Poetry.

## THE SABBATH.

O ! I love the sabbath-day,  
 While all its peaceful hours  
 Steal o'er the features of the soul  
 Like dew upon the flowers.  
 I hail its advent as it breaks  
 The morning's orient skies,  
 And bless my Father for the rest  
 Its hallowed dawn supplies.

O ! I love the sabbath-day,  
 For six days toll is spent—  
 Their busy hum of commerce hushed ;  
 Their veil of turmoil rent—  
 The soul leaves every earthly bond,  
 And seeks a region where  
 Her lineaments no more may feel  
 The searing brand of care !

Yes : I love the sabbath-day,  
 Within God's house to stay,  
 To seek unearthly strength to wipe  
 The burning tear away ;

To hear of Jesus's dying love—  
 So full, so rich, so free—  
 And in that love to feel a share,  
 Is all but heaven to me.

Can I but love the sabbath-day—  
 'Twas then my Saviour rose  
 And waved the palm of victory o'er  
 The mightiest of his foes ;  
 'Twas then he took the sting from death,  
 And victory from the grave ;  
 Remaining in his lowliest hour  
 Omnipotent to save !

Still let me love the sabbath-day :  
 It tells of future bliss ;  
 It points to one undimmed by care,  
 The anti-type of this ;  
 It speaks of an eternal rest ;  
 A sabbath more sublime,  
 Where sin and sorrow ne'er exhale  
 The withering breath of time !

Eye

J. H.

## FUTURE PROSPECTS.

BY A CITY MISSIONARY.

THE flowers that scatter their perfumes away—  
 The trees so majestic and grand—  
 The caroling birds that soar high into day,  
 Remind of that happier land,  
 Whose hills are eternal, whose songs are divine—  
 Those mountains, and anthems, will one day be  
 mine !

The pride of past nations is buried in dust,  
 And those that now flourish must soon ;  
 There is one in the skies that has flourish'd and  
 must,  
 Though perish the sun and the moon ;  
 Her solid foundations were laid by my friend,  
 And I shall one day to that city ascend.

The crowns for which monarchs have perli'd their  
 soul  
 A moment will bear them away ;

There's one in the heavens, though ages may roll,  
 Shall never, no never, decay ;  
 Its beauties for ever and ever shall shine—  
 That crown may be yours—that crown will be mine !

Our friends die around us, none dearer than they ;  
 Some live, but alas ! to deceive ;  
 A world for a friend that shall ne'er pass away,  
 And never deceive while he live !  
 There's One such as this, and this friend may be  
 thine—  
 'Tis Jesus ; oh, learn it !—this friend, too, is mine !

Let empires then flourish, or wane and decay,  
 And seasons revolve or decline ;  
 Let all my best votaries vanish away,  
 So long as this Friend remain mine !  
 How happy the moment, whenever it be,  
 That gives back this spirit, dear Jesus, to thee !

## THE REST THAT REMAINETH.

WHEN earthly passions, oh, my soul !  
 Oppose themselves to reason's sway,  
 And all-impatient of controul,  
 Impede thee in thy heavenward way ;

On faith's strong wing attempt to rise,  
 To where unceasing pleasures dwell :  
 Where seraphs sing beyond the skies,  
 The praises of Immanuel !

Though anxious cares and worldly strife  
 Unite to banish thy repose ;

The Prince of Peace, the Lord of Life,  
 Can conquer all thine inward foes.

He bids thee ask his Spirit's aid ;  
 He bids thee on his grace rely ;  
 Can satan make the soul afraid  
 That has a friend almighty high !

Press toward the shining realms above,  
 Perennial climates for ever blest !  
 On, on my soul, with vigour move,  
 Until thou reach that heavenly rest !

W— F—, Essex.

T. M.

## Reviews.

*Last Scenes.* By H. Hunter, Minister of Stoney Street Chapel, Nottingham. London: Simpkin, Marshall, & Co.

OUR esteemed brother, who is pastor of one of the largest baptist churches in the kingdom, has here given his numerous friends his own thoughts on the great "things that must shortly come to pass," both with regard to individuals, the kingdom of Christ, and the world we inhabit. For instance we have chapters on "The spirit returning to God"—"Restoration of Israel"—"Fulness of the Gentiles"—"Coming of Christ"—"The Resurrection," and other solemn matters; all of which are treated in a thoughtful spirit. We are not able to endorse every sentiment which our friend has propounded; but we can commend what he has written to the serious consideration of those who are looking for the mercy of our Lord Jesus Christ unto eternal life. For, as Mr. H. observes, "The christian may derive not a little advantage from the frequent realisation of those momentous scenes of which he is to be the spectator, and with which he is to mingle."

*Sermons designed for the Sick Room, Family Reading, and Village Worship.* By Jabez Burns, D.D. London: Houlston and Stoneman.

THE author of these discourses is indefatigable in writing and publishing sermons. Indeed his labours in this department have been so extensive, that we have sometimes feared that the quantity would affect the quality. On looking over these sermons, however, we have pleasure in being able to express our opinion that they are of an improved character. One thing, and it is the main thing, we always find in the discourses of this author, and that is, a clear and distinct enunciation of gospel truths. We think so much space should not have been occupied with verses of ordinary hymns; this, in our judgment, is a defect of this volume. The author says:—

"These Sermons have been published with a view to the edification of those persons confined in the chamber of affliction,—

to christian families when deprived of the public means of grace,—and also to aid village worship, in the absence of the usual preaching of the word. To answer these ends, they have been studiously condensed, so as not to weary those who may peruse or hear them; and also to be suggestive of trains of thought which might lead to extended profitable meditation. In the fifty-two discourses, there will be found subjects of a doctrinal, experimental, and practical character; and it has been the earnest design of the preacher, that the whole should be so simple and plain, as to be easily understood, and so thoroughly imbued with the spirit and letter of God's infallible word, that they should lead the mind from the uncertainties of human opinion, to the utterances of the living oracles, which convey to us the essential truths of salvation."

*Proceedings of the Union Missionary Convention, held in New York, May 4 and 5, 1854. Together with the Address of the Rev. Dr. Duff, at the Public Meeting in the Broadway Tabernacle. Published by Order of the Committee.* New York: Taylor and Hogg.

THE above is the title of a pamphlet which was kindly forwarded to our publishers in September, but which did not reach us in time for our last. We had heard of this Convention in the United States, and were anxious to know the results. Through the favour of the Secretary of the British Organization we have them here, and beg he will accept our thanks. Moreover we have a capital portrait of that energetic missionary, Dr. Alexander Duff. As regards the contents of this pamphlet, they will be better explained in the words of the Preface.

"The following pamphlet, published by order of the committee, will give its own history. The friends of missions, taking advantage of the presence of the Rev. Dr. Duff in this country, called the Convention of which this is the brief but pregnant memento. Its object was to unite in cordial love and sympathy the friends of missions; to excite them to higher effort for the conversion of the world; and to discuss, in the presence of the greatest and most experienced of living missionaries, topics in which all missionary boards are equally



concerned. And if the circulation and perusal of this pamphlet will, in any degree, excite and extend among the churches the warm, catholic, elevated, and pious feeling which pervaded the Convention from its opening to its close, its object will be attained."

We presume that this pamphlet may be obtained through the American publishers in London; and we trust that care has been taken to supply the secretaries and missionaries of the various evangelical missionary societies with copies. We shall be happy to hear that a similar Convention has been held in Britain.

*One Thousand Questions on the Old Testament, with Explanatory Introductions to each Book; designed to aid an intelligent use of the Sacred Volume. By a Teacher. London: Jarrold and Sons.*

WE welcome every attempt to aid the parent or the teacher in the instruction of the young in the knowledge of the Holy Scriptures; for when that instruction is given in an intelligent and interesting form, it is likely to obtain and hold a sure and lasting place in the plastic mind of youth. We cordially commend this valuable little scripture assistant.

*Library of Biblical Literature. Vol. I. 1s. 6d., boards. London: Freeman.*

WE noticed some of the parts which make up this volume as they appeared. Eight are here gathered into one book, forming together a very interesting collection. The engravings are spirited sketches of the scenes and circumstances of the various chapters, which are written in a style that arrests the attention, and throws a sort of romantic interest over the narration.

*The Threefold Cord; or, Musings on Faith, Hope, and Love. By James Butfield. London: Houlston & Stone-  
man.*

THESE musings on the three cardinal graces are expressed in easy verse. There is a delightful spirit breathing through the whole; and we feel assured that this little volume will be perused with profit and pleasure by the sincere christian.

*School Room Lyrics. Compiled and Edited by Anne Knight. London: Darton and Co.*

THIS is a very nice selection of about 160 poetic pieces on moral and religious subjects by favourite writers; many of which might, with propriety, be committed to memory by the young in our day and sabbath schools.

#### MUSIC.

*Continuation of the Union Tune Book. A Selection of Tunes and Chants suitable for use in congregations and Sunday Schools. Arranged by J. I. Cobbin. London: Sunday School Union.*

THE Union Tune Book is so well known to our musical friends, and is such a general favourite, that the continuation before us will, we feel sure, be very acceptable to them. The tunes and pieces contained in it are of the same substantial and original character as those in the larger volume.

*Rudd's Complete System of Instruction in Singing. London: Jarrold & Sons.*

THIS will be found to be one of the cheapest and best handbooks for either home or class practice published. The exercises are simple yet comprehensive, and are agreeably interspersed with more than seventy well-selected rounds. Its price places it within the reach of all.

MINISTERIAL SKETCHES.—There have lately appeared several popular works of this character, some writers of which take unwarrantable liberties. We lately met with one of these volumes—"Lamps of the Temple." The author had referred to several popular preachers of other denominations. He then says: "Among the baptists we could have spent time. With Brock, one of the most manly and fervid spirits of any pulpit; no wonder that he gathers young hearts in crowds to his chapel. If his powers are not the greatest in range of vision or expression, manliness and genuineness, are of far more importance than these—with John Howard Hinton, the master of the oratory of metaphysic, and psychologic ratiocination—or Charles Stovel, the master of blazing passion, with lava words and volcanic eruptions—or Mursell, of Leicester, who, in fact, includes all three, with a superaddition of boundless impudence in reserve for extraordinary occasions."

## Christian Activity.

### A FIRST-FRUIT OF MISSIONARY EFFORT IN A POPULOUS LONDON LOCALITY.

MR. RICHARD CHAPMAN, who is the subject of this brief outline, lived at 48, Lower White Cross Street. It was in the course of regular visitation from family to family that the missionary met with him soon after the commencement of his labours in 1850. He, with his wife and family, occupied the front room only on the second floor, as is the case with poor families generally in the city. When I first met with him I found him afflicted with asthma. He was the son of a gentleman in Bristol; and he had been the captain of a merchant ship. It appears that at that period he lived a gay and thoughtless life, and imbibed the infidel sentiments of Thomas Paine. Having once offended his father, he cast him off, and left him to struggle as he best could with misfortunes and poverty to the day of his death. For though during the missionary's visits to him he wrote several very humble letters to his father, in which he begged his father to forgive him, he never heard from him. Though he had entertained infidel notions, yet their hold of him was, I believe, in a great measure shaken by his painful affliction; and thus God, in his providence, prepared him for the visits of a christian missionary. For when I first visited him, he arose from his bed, welcomed me into his room, and received me as heartily as if I had been a friend he had long been waiting to see, though I was indeed a perfect stranger to him. Never, I think, shall I forget that visit. He then seemed to lose no time in seriously telling me his doubts about the truth of the bible, and in eagerly catching all I said or read to him on that subject. The visit was closed with prayer; and that visit, I believe, God did bless to his soul as a nail fastened in a sure place, as a word spoken in season. His wife, when I called again, particularly thanked me for that visit, which, she said, had done her husband much good. By my weekly visits to him since, I have seen in him the fruits of repentance toward God, and of faith in our Lord Jesus Christ. And more than once he has, with evident

feeling, expressed his thankfulness to God for sending me to him. He has been very ill, more or less, ever since I have known him; though at different times, when he felt a little better, I have found him doing a little work at tent making. He has but seldom been able to go to a place of worship. He came one evening to my meeting and engaged in prayer: but he exhausted himself by so doing. But none, I believe, enjoyed the means of grace in public more than he did when he was able to attend them. I shall now proceed to give a few recorded accounts of my weekly visits to him, with the dates.

Friday, March 7, 1851. Mr. C. I visited. Speaking of the tracts he said, I once treated them with contempt, but now they are to me worth more than their weight in gold. He spoke so feelingly of his interest in divine things that it was good to hear him.

May 23. He spoke very much of the benefit he was receiving from my humble visits.

July 4. He was greatly concerned about the conversion of his family. He hoped that he should be able to go to the house of God next sabbath. He never could be thankful enough to God for my visits.

Dec. 12. I read and prayed with him as usual, expounding a portion of scripture. He seems to be ripening for a better world. He assured me that in general I am the only christian visitor he has, and that he was far from being decided for God before I visited him.

Jan. 23, 1852. He seemed a little better, sitting up in bed. He told me his thoughts about Lazarus who was carried by angels into Abraham's bosom. I was pleased to hear him. He seems to be growing in grace and in the knowledge of our Lord Jesus.

Feb. 20. Last week I visited him. He told me that the doctor had called to see him, and said that he could not last much longer. It was pleasing to hear him speak of death as going home.

Feb. 27. To-day I found him very ill. Having his face towards the bed he was unable to look at me. But he squeezed my hand and said, as well as he could, "It is all right; my mind is in

peace. Christ is everything to me." And I believe, most firmly, that he is all right for heaven. I have often heard him, with much feeling, express his self-renunciation and his entire dependence on Christ for acceptance with God. On the various parts of christian experience I have heard him speak as one familiar with the subjects. And this shows me, most satisfactorily, that the Holy Spirit is teaching him. His wife, with tears, asked me to come again soon; for, said she, "you are the only one that visits him." But, contrary to expectation, the Lord spared him another year to give further proof, and more delightful evidence, of his being a christian indeed.

March 5. I took Mr. B. to see him this morning. And what he said was very encouraging to me, and very satisfactory to Mr. B., that he is a brand plucked out of the fire through the humble instrumentality employed.

April 9. I found him much better in health than he had been; and his conversation was that of a spiritual mind.

May 7. We had a good deal of conversation on family prayer. He told me how he had tried to begin it, but had failed in carrying it out. But he quite fell in with what I said on the subject, and said he would try again. It was truly a delightful visit.

June 11. He eagerly listened to me, and warmly conversed on being rooted and grounded in love, so as to be able to comprehend, with all saints, the length and breadth, height and depth, of Christ's immeasurable love.

July 19. I found him at home sitting at the window to catch a sight of a funeral. As far as I know he is the only christian in this house. He expressed to me his anxious concern that his children may be converted; and to this end that they may be placed in religious families when they leave him. I have never met with any thing yet from him but what is consistent with his christian character.

Aug. 27. It was good to hear him talk upon divine things; for he spoke as one that felt and loved them more and more.

Sep. 24. He told me the trouble he lately got into by his son being robbed. But with much feeling he spoke of the Lord's goodness to him.

Oct. 22. He said, I hope that I am a little nearer heaven than when I saw you last. I dont think, he added, that

there is more than a step between me and death. He then told me how secure he felt himself to be on the rock, Christ; and what sweet communion he frequently had with the Lord.

Nov. 26. He said that he had been very ill all the week. It was pleasing to hear him speak of his assurance of salvation through the blood of Christ—of his delight in the things of God—and of his desire to depart, when it shall be the will of God, and be with Christ, which is far better.

Dec. 31. Again we had sweet fellowship in the reading of the scriptures, remarking upon them, and in prayer. He spoke of his long affliction as being sent him by God to be a blessing to him. The words of Christ still seem to be spirit and life to his soul.

Jan. 7, 1853. He told me that he was poorly; that the doctor had told him that fresh symptoms, very unfavourable, have appeared. But he is not afraid of death. He spoke cheerfully of his hope of heaven through Christ. His eldest son came into the room. I seized the opportunity of exhorting him now to attend to his soul's best interest. After he was gone the father told me how glad he was that I had thus spoken to his son; and he expressed his earnest hope that I would not forget to look after him when he, the father, should be no more in this world.

Jan. 28. He could say but very little to me. He said, "I am very sadly; but God is good to me." I said, "I am very sorry to see you so ill." He said, "rather rejoice that I am going to be with Christ, which is far better."

Feb. 18. He said that during the few minutes ease he had he was quite happy in the Lord. He could say but little, but what he said was very good. This was my last visit to him alive, as he had just breathed his last when I next called to see him. But I hope to meet him in heaven.

I will just record one other visit which I have omitted doing in its regular place according to date.

Jan. 14, 1853. He was very ill, but rallied up in bed to talk to me. "Thrice welcome," said he, stretching out his hand to me. He then told me of his bodily sufferings, which I know must be great. "But," said he, "I am quite happy. I feel that Christ is with me; that his grace is sufficient for me. O

that peace of God, how it passes all understanding." I said to him, "What do you think would now have been your state of mind under your sufferings if you had not known Christ?" With a most impressive look, and with great emphasis, he replied, "O name it not: I should have been a miserable outcast." I would just observe, what toil should we think too great, what expense should we think too much, to be instrumental in saving a soul from that terrible reality which this good man felt must have been his final doom if he had not known Christ. And hence has he often expressed to me his deep sense of his unbounded obligations to God's free and

unmerited grace through Jesus Christ. His wife has frequently said to me with tears, "What a comfort have you been to my husband: he never was so happy before." I mention this as her testimony of the true comfort the gospel brings to every sinner repenting and believing from what she saw in her husband. His last week was one of great suffering, so that he could say but little. His mind was composed and peaceful to the last. His lips were often seen to move in prayer. A little before he died his son asked him how he felt in respect to death. With a low whisper he said, "I am quite prepared." So he evidently died in the Lord on February 24, 1863.

## Narratives and Anecdotes.

A WELSH TRACT.—Some friend in the Principality has sent us a Welsh tract with this title:—

**EGLWYS RHUFAIN,**  
**EGLWYS LOEGR,**  
 AG  
**EGLWYS CRIST,**  
 YN CAEL EU CYMHARU.

What these words mean it is not for us to say; but the tract is printed in Welsh and English parallel columns. We give a copy of the English, which explains itself.

I.—The Church of Rome has the Pope for its head. The Church of England has the Queen for its head. But the Church of Christ has no head but Christ himself.

II.—The Church of Rome is governed by the laws of the Pope. The Church of England is governed by Acts of Parliament. But the Church of Christ is governed by no laws but the Bible.

III.—The Church of Rome says it has power to appoint rites and ceremonies to be observed in the worship of God, and to decide what is truth in matters of faith. The Church of England claims the same power (see the 20th Article in the Book of Common Prayer). But the Church of Christ does not acknowledge any to have that power but Christ himself.

IV.—The Church of Rome denounces all that dissent from her as heretics. The Church of England denounces dis-

senters as schismatics. But the Church of Christ receives all who love Jesus Christ as brethren, whatever sect they belong to.

V.—The Church of Rome pretends to make all that join her christians. The Church of England pretends to regenerate all that she baptizes, and to send to heaven all she buries!! But the Church of Christ teaches that none are christians, or go to heaven, but such as are regenerated by the Holy Ghost.

VI.—The Church of Rome pretends to forgive sins! The Church of England pretends to absolve from all sins!! (See the Order for Visiting of the Sick). But the Church of Christ maintains that none can forgive sins, but God only.

*Form of Absolution in the Church of Rome.*—"Our Lord Jesus Christ absolve thee; and I, by his authority, absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost."

*Form of Absolution in the Church of England.*—"Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe on him, of his great mercy forgive thee thine offences; and by his authority committed unto me, I absolve thee from all thy sins, in the name of the Father," &c.

VII.—The Church of Rome is to be destroyed. The Church of England is in danger. But the Church of Christ is founded on a rock, and the gates of hell shall not prevail against it.

**A MODEL LAW OF RELIGIOUS FREEDOM.**—Until the 4th of July, 1776, the United States were British colonies. On that memorable day the representatives of the people in Congress assembled, and appealing to the Supreme Judge of the world for the rectitude of their intentions, made a solemn declaration of independence. At the same time they published articles of confederation, providing that each State should retain its own sovereignty, freedom, and independence, and every power, jurisdiction, and right, not expressly delegated to Congress by the Confederation. The Legislative Assembly of Virginia, in the year 1786, honoured itself by enacting the following law, in which the duties of legislators in relation to religion are defined with admirable clearness.

*“An Act for the establishment of Religious Freedom.”*

Well aware that Almighty God has created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy, and are a departure from the plan of the Holy Author of our religion, who, being Lord of body and mind, yet chose not to propagate it by coercions on either; that the impious presumption of legislators and rulers, civil and ecclesiastical (who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinion and modes of thinking as alone true and infallible, and, as such, endeavouring to impose them on others), hath established and maintained false religions over the greatest part of the world, and through all time.

That to compel a man to furnish contributions of money for the propagation of opinions he disbelieves, is sinful and tyrannical; that even the forcing a man to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and withdrawing from the ministry those temporal rewards which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitted labours for the instruction of mankind.

That our civil rights have no depen-

dence on our religious opinions any more than on our opinions in physic or geometry;—that, therefore, the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right, and tends also to corrupt the principles of that very religion it is meant to encourage by bribing with a monopoly of worldly honours and emoluments those who will externally conform to it; that though, indeed, those are criminal who do not withstand such temptations, yet neither are those innocent who lay them in the way.

That to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty; because he being, of course, judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others, only as they shall agree with or differ from his own; that it is time enough for the rightful purposes of civil government, for its officers to interpose when principles break out in overt acts against peace and good order.

And, finally, that truth is great, and will prevail if left to herself; and is the proper and sufficient antagonist to error, and can have nothing to fear from the conflict, unless (by human interposition) disarmed of her natural weapons—free argument and debate: error ceasing to be dangerous when it is permitted freely to contradict them.

Be it therefore enacted by the General Assembly, that no man shall be compelled to support any religious worship, place, or ministry whatsoever; nor shall be forced, restrained, molested, or burthened, in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but all men be free to profess, and by argument to maintain their opinion in matters of religion, and that the same shall in nowise diminish, enlarge, or affect their civil capacities.

And though we well know that this Assembly, elected by the people for the ordinary purposes of legislation only,

have no power to restrain the acts of succeeding Assemblies, constituted with powers equal to our own, and that, therefore, to declare this act irrevocable would be no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are natural rights of mankind, and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act will be an infringement of natural rights."

**CIVIL ESTABLISHMENTS OF CHRISTIANITY** employ *force*, outward physical force. What a combination of terms, *church* and *force*!—*church*, a word which ought to stand only as the representative of all that is true and good and pure—which relates to the proceedings and the people of Him whose emblem is the lamb, and the emblem of whose spirit is the dove—which would suggest, by irresistible association, whatever is strong and solemn in religious faith, and deep and tender in human love; and *force*, a thing wherewith to act on matter! The combination condemns itself. It is scarcely a case for logic. He who requires proof is almost beyond it. The very essence of christianity is opposed by its civil establishment. A state-church depends for its existence on what is inconsistent with the spirit of christianity. The spirit of christianity is the spirit of universal love, of self-denial, of respect for weak consciences and differing minds; but the working of an establishment cannot be associated with such a spirit. The history of no establishment affords an example of such association; and the simple reason is, the necessary contrariety between the machinery of all establishments and the genius of the gospel. The instruments of establishments are not persuasion and love, but law and authority, pains and penalties. Their weapon is the civil sword, and that cannot display love, or recognise reasoning. Its only mode of operation is by terror and infliction. The spirit of a church, therefore, as approved by God, is entirely different from the spirit of a church as established by man. In this last condition religion is represented, not as the graceful, benevolent, and self-sacrificing thing which it is in the bible, and was in Christ, but as hard and unfeeling, without compassion, and without tears. While such a display is made, and made in connectiou with

the loudest and loftiest assertions that it is the right and proper display of it, is it wonderful that a deep and deadly dislike to religion should be generated among those persons who are ignorant of its nature, and glad of reasons for rejecting it? Oh! if the history of national churches were read and pondered in connection with the temper and disposition of the gospel, the limited success of the latter would not be so great a marvel. It has been a master, and not a servant; it has been the engine, not of good men's gentle love, but of bad men's ambition and revenge; it has triumphed, not in, but over, men; and while acquiring an outward victory has experienced an inward defeat. A slight reference to the principles of human nature will prevent surprise that the results of such a history should be eminently disastrous to all religion; that the religious soil of the common mind should have been almost swept away by the powerful action of such mighty evil influences; and that truth should need to be broken down into a new covering ere righteousness can grow up and flourish.—*A. J. Morris.*

**ALL THE GREAT OBJECTS OF CHRISTIANITY**, a state-church would seem constructed expressly to defeat. The one aims to govern human nature—the other, allied as it is with law, can command nothing but the actions. The first is gentle, and she comes speaking to the heart—the other allies herself with physical force, and seeks the maintenance of her clergy, by means which are held to contaminate even a movement for political reform. *Edward Miall.*

**CHRISTIAN FAITH AND WORSHIP** cannot be the subject of prohibitory laws, founded on a pure basis. The demands of religion can never be satisfied but by an entire release from every disabling and penal statute. In this unclouded and unembarrassed state alone religion displays her spotless majesty. Loosened from the bonds of human traditions and secular institutions, she walks at large, and appears in her true character—a visitor from heaven among the children of men—to guide their erring steps, to enlighten their beclouded minds, to purify their depraved affections, to make them great by conferring on them a holy immortality, conducting them in her amiable and lovely train to celestial rest and peace.—*Brooks's Religious Liberty.*

## Baptisms.

### FOREIGN.

**WEST INDIES—Nassau.**—Much suffering has fallen upon the people from the effects of a destructive hurricane in Nov. last, and from the drought which at present prevails; but God is blessing his word. On Sunday, March 12, fifteen persons were baptized in the presence of a crowded congregation; one of the number was a white man, a public officer, a prothonotary. Before his baptism he addressed the congregation, stating that he was christened in infancy, and brought up a churchman. But for the last few years many doubts respecting the scriptural warrant for infant baptism had entered his mind. By degrees his prejudices sank away, and he was forced to the conclusion that the rite was a human invention. A deep and solemn feeling filled every mind; a more impressive service was, perhaps, never held in New Providence. It was a strange sight—the baptism of a white man in Nassau. Subsequently, Mr. Pinder addressed an able letter to the church, giving, at length, his views on baptism. It appeared in the *Bahama Herald*.

**Haiti, Jacmel.**—Our little church, too, is prospering. We have already added four to our number this year, and have great hopes of several others. The first two were man and wife. The husband, originally a soldier in Boyer's army, purchased, when a lad at Port au Prince, a New Testament. This occurred about twenty-five years ago; and the Testament was purchased from the first Wesleyan missionaries then at Port au Prince. From that time he appears to have made a constant companion of the scriptures, and to have read them whenever opportunity occurred. He seems, however, to have never understood much of their meaning, except so far as they deterred him from gross acts of immorality, and led him to marry a wife instead of living with one or more concubines, as is usual here. A few months ago he was induced to attend our meetings, and, with a heart already deeply imbued with divine truth, was not long, as you may suppose, in deciding for God. The difficulty then in the way of his openly professing Christ was principally on his wife's side. He

was anxious to bring her with him; whilst she, a rigid and violently opposed catholic, withstood all his advances. Her heart has, however, at length yielded to the precious influence of divine grace, and both have now given themselves to Christ. They were no sooner converted themselves than they undertook the conversion of others; and one of the first individuals that came under their influence and instruction has also just been added to us. This was a young man from the mountains, a sort of mountain priest; a young man who, with the simple qualification of being able to read and write, was chosen to officiate at the funeral services of our mountain dead. This, as you may suppose, was a somewhat lucrative and responsible position; but you will perhaps hardly be prepared to believe that it is one that can only be sustained by worshippers of serpents, and those who are gifted in the superstitious and magical ceremonies for which the African race are so notorious. That such a young man, in such a position, yielding to the influence of divine grace, should choose to be abandoned by his wife, his children, and his mother, rather than return to long-cherished superstitions, is, I think, a circumstance that may almost come under the denomination of a modern miracle. He put on the Lord Jesus by baptism on the 31st of last month, and, in a certain sense, a widower, an orphan, and childless for the sake of Christ, was received into christian fellowship on the 2nd of the present month. Another, and the fourth, is a young man who has long been seeking after truth, and has long been a secret disciple of our Lord. With a memory well stored with divine truth, and a heart sweetly subdued by divine grace, and with a character especially fitted to adorn the gospel, he applied to me for baptism a few weeks ago, and the church unhesitatingly received him. I hope to baptize him on Friday next. His piety is of no ordinary stamp; and his present religious attainments, together with his mild, unassuming, yet deep-toned morality, give promise of his occupying a high position in our ranks. The Lord graciously bless him and us, and add to us a thousand fold of such!

INDIA—*Serampore*.—Several additions have been made to the church at this station. Four were baptized in March. Two were Hindu females; one is a Moonsiff of Serampore: the fourth is a young man of piety and promise from the senior class. Several young men and others are inquiring concerning their souls.—Two persons were baptized on the first sabbath in July.—The work at Barrackpore continues to go on in an encouraging manner.

*Chittagong*.—The proposed increase of the mission in Bengal has given great joy to the native brethren at this station. It is their frequent prayer that God will enable the new missionaries to bear the trials and hardships of a missionary life with patience, and render them eminently successful in the Lord's vineyard. There are at Kalikapore about a dozen candidates for baptism; and the progress is very encouraging at this purely native station. Their poverty constrains the missionary to assist them in their need; for their confession of Christ is sorely tried by persecution and reproach, and sometimes the loss of all things.—On sabbath morning, June 11, Mr. Johannes baptized four persons, all converts from heathenism.

*Chitaura*.—Mr. Smith writes, "On the first sabbath in July I had the privilege of immersing five men—three of them are young men brought up in our village, and educated in the village school. They are steady, hard working men, and bear a good report in the community. I feel a peculiar interest in these youths, whose career I have watched from childhood, and who have long been among my most hopeful hearers. The Lord bless them abundantly, and enable them to witness a good confession."

All is going on at Chitaura tolerably well. On the first sabbath in this month, September, I had the pleasure of immersing five men in the presence of a large concourse of natives, and in the evening of the same day they joined us at the Lord's table. They are superior men, and four of them can read the word of God for themselves. We received them after long trial; and I hope they will continue faithful servants of Jesus. I have a number of other inquirers, and I expect, before long, to receive some of them into the church.

*Burnah*.—A letter just received from Rangoon, brings the following pleasing

intelligence:—"Mr. Kincaid left Rangoon for Prome about the middle of January, and Mr. Simons of Maulmein followed in a few weeks. In about a month they commenced baptizing, and by the middle of May they had baptized twenty-seven, and still had many promising inquirers. We have heard from most of our missions lately, and are happy to find that within a year past between eighty and ninety Burmans, and more than a thousand Karens have been baptized at the different stations. The greatest success seems to have been in the district of Bassein."

A letter from Rangoon states that Mr. Brayton, since he removed with his family to Donobue, in April, has baptized twenty-two converts; viz., one Burman, ten Sgau Karens, and eleven Pwo Karens. From Bassein we hear that "the reports of the last quarterly meeting of the Bassein churches showed an increase during the quarter of one hundred and seventy-six baptized, and one hundred and fifty new worshippers. The latter include only such as give good evidence, by the observance of the sabbath, by prayer, and by a desire to learn, that they are really earnest and sincere in embracing the gospel. In almost all cases those baptized have been consistent worshippers for years. In the Pwo Karen department, which is comparatively a new field, many of the heathen are being gathered in."

A letter from Rangoon states that at Shwagyin, ninety Karens were baptized by one of the two ordained native pastors in the month of July.

*Agra*.—At the Civil Lines chapel, Mr. Jackson had the pleasure to baptize two believers on Lord's-day morning, May 14; and five on the morning of Lord's-day, July 9.

*Pipli, Orissa*.—Mr. Miller writes, "On the 23rd of April, two Hindu women were immersed and added to the church here. We have now one candidate for baptism."

*Calcutta*.—Two persons were baptized at the Intally chapel, one on the 2nd, and the other on the 9th of July.—One young person was baptized at the Lal Buzar chapel, by the pastor, on the last sabbath in July, after a sermon by Mr. Robinson of Serampore. On the following sabbath she was received into the communion of the church.—On the evening of Monday, Aug. 28, a convert



from Hinduism was baptized by Mr. Wenger, at the Circular Road chapel.

*Dacca.*—Under date of July the 1st, Mr. Robinson writes, "On Thursday last Mr. Bion baptized six individuals at Dayápur, all of whom have joined the church. One of these persons has for a long time been an inquirer."—Mr. Robinson writes, "On the 16th of last month (July) I had the pleasure of baptizing four young people, the children of native brethren."

*Balasore, Orissa.*—Mr. Cooley writes, "Two were added to our church here by baptism on the first sabbath in July."

*Dum Dum.*—Mr. Lewis baptized one believer on sabbath evening, August 13.

UNITED STATES—*Recital among the Indians.*—I hasten to give you an account of our progress among the Creeks. Two weeks ago I preached on Deep Fork; baptized one, and assisted in the constitution of a church of twelve members. Last Saturday and Sunday I preached at the first church in Tookabacha; baptized ten converts; and assisted in ordaining a native preacher. This was a triumphant meeting. Two of the ten converts were chief women of the town—one being the wife of David Banard, a chief of great note; and the other a granddaughter of the "Big Warrior." Yesterday I preached in the neighbourhood of Gen. C. Mc Intosh; and he baptized one. Brother Mundy has baptized two others on Little River; and brother Perryman has baptized two at Big Spring. Every where the cause is triumphant.

*Western Recorder.*

*Kentucky.*—Mr. I. M. Shotwell, writing from Verona, says:—"Sunday, the 10th inst., I was permitted to attend church at Mount Zion, Grant county. It was just such a meeting as our most excellent brother Onoken often alluded to while among us. On Monday, the 11th inst., I was permitted to witness the ordinance of baptism. It was administered in a broken and wilderness section, in a very thinly populated region,—a point difficult to reach with carriages, although the audience convened was estimated to be 2,500. The number baptized was sixty-seven: all went down into the water at once. It was the most imposing sight I ever saw. Nearly all remained standing in the water until the whole number were baptized. A very deep solemnity seemed to pervade the whole assembly."

DOMESTIC.

*INSKIP, near Preston.*—Lord's-day, Oct. 8, was a memorable day to us, on account of a most delightful and edifying service which we held at Wardless, near Fleetwood, when two believers were publicly baptized in the river Wyre. It was a lovely morning; the sun shining smilingly on us as we wended our way to this quiet spot,—seldom visited by a gospel minister, and where the ordinance was never before administered in the memory of man. The congregation at the water-side was very large; it was as though all the region round about had come to the baptism. The service was commenced by singing—

"Salvation, O the joyful sound!"

then followed the reading of the scriptures, Matthew iii., and Acts viii.; after which prayer was offered. We then sung from Dr. Watts—

"'Twas the commission of our Lord,  
Go teach the nations and baptize," &c.;

and Mr. Compston preached from Mark xvi. 16; the most profound attention being paid by the numerous assembly to the discourse. During the delivery of the sermon we could hear the rapidly advancing tide dashing against the shore; and when it was finished we drew nearer to the water and sung that beautiful hymn—

"Hast thou said, exalted Jesus,  
Take thy cross and follow me."

Whilst the last verse was being sung—

"Then baptized in love and glory"—

the minister and candidates went down into the water, and when the sweet sounds of our joyous psalmody had died away, and all was hushed and still, the solemn words, "I baptize thee," &c., were distinctly heard by all, and the sacred rite was administered in the names of the Sacred Three. First to the female candidate, a farmer's wife; then to the male, a converted blacksmith; and when they were come up out of the water we joined in singing Dr. Watts's appropriate hymn—

"Do we not know that solemn word,  
That we are buried with the Lord;  
Baptized into his death, and then  
Put off the body of our sin?"

Our pastor then gave a short farewell address to the spectators, and concluded with solemn prayer for a blessing to rest upon the whole of the interesting service, to which many added a hearty "amen." It remains to be mentioned that the

female, who is the mother of a large family, has been for many years a warm-hearted member of the Wesleyan body. Before her conversion she was entirely unable to read; but has now a large acquaintance with the word of God. It is from this source alone that she has learned that baptism is the duty of every believer in Christ. She never heard a baptist sermon, nor read a baptist tract, nor witnessed the ceremony of believers' immersion, before the service when she herself was baptized. It is about two years since—from reading the scriptures—she began to think that the original institution of baptism was changed entirely, both in regard to the subjects and the mode. From that time she has often had to defend her views against the attacks of christian friends, and has felt her views confirmed the more she has examined the bible. Her convictions of personal duty became so strong that she sought out Mr. Compston, walking ten or eleven miles on a very hot day, and the same distance back again, to ask for baptism. Her evidences of a change of heart being satisfactory, and her christian character good, her request was cheerfully complied with; and as our brother, the blacksmith, was accepted about the same time, they were baptized together as above stated. May grace, mercy, and peace, rest upon them, and on the Israel of God!

*ROAD, Isle of Wight.*—This station is supplied by lay agency: the attendance is good; and the word of the Lord, having free course, is running and being glorified. On Lord's-day, July 9, one of our brethren baptized two disciples on a profession of their faith in the Lord Jesus Christ. One of them has been the fruit of his labours. May the Lord keep them faithful. On Lord's-day, Aug. 27, three more disciples followed their Lord into the watery grave, being buried with him by baptism. One of them, now seventy-one years of age, has been a follower of Christ nearly forty years, and for many years a lay preacher among the Primitive Methodists. Some time ago he heard a sermon on baptism, and was convinced that it was his duty, and required obedience in order to his having a good conscience. Another brother was seventy-four years of age, and has only tasted and enjoyed the word of life within the last three years; which fact bears out the testimony of scripture, that "at evening time it shall be light."

J. T.

*WHITESBROOK, near Monmouth.*—On Lord's-day morning, Sep. 24, after an able discourse by our minister, Mr. Harrison, from the words, "Why baptizest thou then?" two females testified their love to the Redeemer by being buried with him in baptism. The service was solemn and deeply interesting, and we trust a good impression was produced on the minds of many. The following verses, composed by our minister, were sung at the water-side:—

"I'm not ashamed of Jesus,  
For he's my Saviour Lord;  
I'm not ashamed of Jesus,  
But trust upon his word.

I'm not ashamed of Jesus,  
Who died upon the tree;  
I'm not ashamed of Jesus,—  
He shed his blood for me.

I'm not ashamed of Jesus,  
Though sinners laugh in scorn;  
I'm not ashamed of Jesus,  
For he my sins has borne.

I'm not ashamed of Jesus;  
But I'll confess his name;  
I'm not ashamed of Jesus,  
Though men may count it shame.

I'm not ashamed of Jesus,  
Who bowed beneath the wave;  
I'm not ashamed of Jesus—  
Of him who came to save.

I'm not ashamed of Jesus,—  
He calls me by his grace;  
I'm not ashamed of Jesus,  
For I shall see his face.

Then come, O come to Jesus,  
For why should you delay?  
Then come, O come to Jesus,—  
Repent, believe, obey.

Then you will be like Jesus,  
Who reigns enthroned above;  
Then you will be like Jesus,  
And know and share his love.

J. D.

*BEVERLEY.*—I am happy to inform you that our pastor had the pleasure of baptizing four candidates, Oct. 16, after a sermon from Galatians iii. 27. Two of the candidates were nephew and niece of the late Mr. Sample of Newcastle. May they all be faithful unto death, that they may receive a crown of life! J. B.

*POOLE.*—We trust the Lord is blessing us. On the first sabbath in May we immersed four; and this month, October, three more. Our congregation is also considerably increased within the past twelve months.

**BIRMINGHAM, Heneage Street.**—I have made up my mind to send you a statement of the baptisms that take place at Heneage Street. On Lord's-day, Aug. 6, our pastor, Mr. Taylor, baptized one male and two females. On October 1, after a powerful sermon from Rom. iv. 3, "What saith the scripture?" Mr. T. baptized eight males and four females; and these, with two by letter, were added to the church, and partook of the Lord's supper in the afternoon. It was a good day, and I trust our heavenly Father will grant us many such. I would also state, for the encouragement of those that are employed in instructing the young, that several of those baptized were from the sabbath school and the pastor's bible class. D. D.

**Circus Chapel.**—On sabbath evening, Sept. 24, six candidates were baptized by Mr. Landels. They were added to the church the following sabbath. W. H.

**Cowbridge, Glamorganshire.**—I am always delighted to read your reports of bapisms, and wish more were reported. I have pleasure in stating that after a few remarks by Mr. Price on believers baptism, and the useless and unscriptural doctrine of baby sprinkling, he baptized one female from our sabbath school, Sep. 24. The chapel was well attended, and great attention paid. We believe the Lord is answering the prayers of his people here, that his blessing may attend the faithful preaching of his word. We have a very good congregation; and our sabbath school is increasing. The candidate was received to the Lord's table the same day. W. N.

**Idle, Yorkshire.**—After delivering a faithful discourse to an attentive congregation from, "Why baptizest thou then?" Mr. Henry Rowson, of Horton College, Bradford, immersed three female candidates, Oct. 8; two of whom attribute their conversion (under the divine blessing) to his instrumentality. The pulpit is regularly supplied by the students of the above college; and we are happy to add the work of the Lord is prospering in their hands. There are now several inquiring their way to Zion. R. B.

**ABERDEEN, John Street Chapel.**—A paedobaptist minister was baptized by Mr. F. Perkins on Lord's-day evening, October 8. Our friend is open to invitations from baptist churches, being desirous of such a settlement as may prove a sphere of usefulness.

**SADDEN, Lancashire.**—On Thursday evening, Sep. 28, two young men, from our station at Billington, near Whalley, a district thoroughly under high church influence, were baptized upon their profession of faith by Mr. Griffiths, formerly our pastor. The scene was very impressive. Mr. G. delivered an excellent discourse on the subject of believers baptism, full of stubborn facts and convincing arguments. At this station there are several others inquiring the way to Zion, who, we trust, will very shortly follow the example of these two brethren, the first fruits of our labours here. We hope soon to erect a school and preaching room. W. F.

**CRAYFORD, Kent.**—Two females made a public profession of faith in the Lord Jesus Christ by baptism, on Sep. 30. One was formerly connected with the church of England, but seeing a little one sprinkled, and hearing it declared regenerated, thought "this cannot be! I was christened, but I was not made a child of God." Some years after, going to London, she was seriously impressed under a sermon by Dr. Cumming, from, "Thou art weighed in the balances and found wanting." Visiting in our neighbourhood this last summer, she attended our little chapel, and, I believe, was present at the last baptism we reported. E. M.

**COLCHESTER.**—In April last our baptistry was opened to baptize one young man. And on the last sabbath in Sept. our pastor led seven more, six females and one male, down into the water and baptized them. On the same day Mr. Brocklehurst baptized one female at the baptist chapel, St. John's Green, Colchester; and on sabbath evening, Oct. 15, three more publicly professed their love to the Saviour. May they continue steadfast, unmoveable, always abounding in the work of the Lord! J. O.

**BLACKBURN, Branch Road.**—After a discourse on the importance of honouring God, and the gracious promise given to those who obey, from 1 Samuel, ii. 30, our pastor, Mr. Barker, baptized four female disciples, on sabbath evening, Oct. 1. Two of them are the wives of members of our church; and the other two are young persons belonging to the sabbath school. Several others are in a hopeful state. G. H.

LOSCEE, *Derbyshire*.—I have no doubt it will give you pleasure to hear what a good work we have going on at Loscoe, and how greatly Mr. Stuart's ministry is being blessed amongst us. On the 24th Sep., after a very appropriate discourse, Mr. S. baptized eleven persons, ten of whom belong to the Sunday school; and I am thankful to say we have several more inquirers after the way of salvation.

H. F.

LONDON, *Church Street, Blackfriars Road*.—We had the pleasure of again witnessing the baptism of seven professed followers of the Lord Jesus, who gave testimony of their love to him by being baptized in his name, on the evening of Sep.

21. Mr. Branch, the pastor, preached; Mr. Whimper gave an address and administered the ordinance. We had a happy, and, we hope, a profitable service.

L. W.

FOREST ROW, *East Grinstead, Sussex*.—On Wednesday evening, Sep. 27, three friends were publicly baptized, and the following Lord's-day received at the Lord's table. Both services were very interesting, and, we hope, useful. Two were man and wife. Others are coming forward. We should be thankful for a grant of tracts on baptism. E. P.

[Our friend should apply as directed at page 23 of *January Reporter*.]

## Baptism Facts and Anecdotes.

MODE OF ADMISSION INTO BAPTIST CHURCHES.—At this point, a brief allusion may be made as to the manner of admission into baptist churches, or candidates for church communion. To be truly a baptist, more than ordinary decision and resolution is called into exercise; for "a union with our body," remarks Dr. Godwin, "presents greater difficulties to be surmounted than in joining most other communities." There is required a public profession of repentance towards God and faith in Jesus Christ in the act of baptism by immersion; but all that concerns that profession should be as simple and as unostentatious as the examples exhibited in apostolic times. Is much ceremony and parade required in such engagements? To the more timid and the less fluent—"the coming before the church," and "the giving in of experience," has been a source of great discouragement to many, whilst those of a bolder demeanour, and of a more ready utterance, but not more sincere than the former individuals, can, with more ease to themselves, and also with more apparent satisfaction to others, pass through the initiatory ordeal to church membership. The individual character of candidates is mostly known to the churches, and whilst due discretion should be exercised under the influence of christian charity and kindness, every unnecessary impediment should be removed for a free and simple profession of attachment to the Saviour, according to New Testament precedents. Dr. Godwin, in his excellent discourse, suitably offers his views

upon the subject: he observes—"Have not our churches generally placed, and do not many of them still place, unnecessary obstacles in the way of those who may be desirous of uniting with them? Is it wise, is it scriptural, in addition to the test of a public baptism, to compel all, whether male or female, young or old, timid or courageous, to submit to such an ordeal as that of relating their religious experience, and stating their doctrinal sentiments before a whole church, however large, and that after a previous and searching examination by a deputation? Or are we justified in making, as is sometimes the case, a candidate for baptism and church membership, pass through a course of probation, 'to see how he wears?' Were any such requisitions made by the apostles—any such tests proposed? Do they answer any valuable end? Are there not sufficient difficulties necessarily attendant on joining our denomination without any that are extra and needless?"

*Progress of Religious Sentiment.*

A REMARKABLE TOWN.—Henry F. Lane, late of the Newton Theological Institution, has been ordained pastor of the Baptist Society in New London, N. H. It is said that this Society, which was constituted in 1788, has never before ordained a pastor; that for a long period it was the only religious society in the town; and, at present, is the only one that maintains public worship; and also that baptism was never administered in the town except according to the baptist mode—that is, by immersion.

## Sabbath Schools and Education.

### POPISH INSTRUCTION FOR THE YOUNG.

WHILST British sabbath school teachers are engaged in conducting the young to the fountain of truth in the Holy Scriptures, they will hear with regret and indignation how the enemies of the bible are busily employed in leading the young under their influence to the muddy and stagnant pools of human corruptions. The following is an extract of a popish catechism, drawn up by a jesuit priest, and recommended by a romanist bishop to the young under his care. This bishop, in 1842, pretended to exorcise an evil spirit, which evil spirit, it was declared, was seen going out of the church where the deed was done! Such are the "lying wonders" of popery.

*Question.*—Of what use is the sign of the holy cross?

*Answer.*—To destroy all sorts of sorcery, and to drive away the devil, ghosts, and all temptations.

*Q.*—In what place will each one arise in the resurrection?

*A.*—Each one will rise in that place where the largest portion of his body remains.

*Q.*—In what form will each rise again?

*A.*—Of a middling stature, with well-proportioned limbs, and each according to the sex previously possessed.

*Q.*—In what age shall we rise from the dead?

*A.*—In the age of Christ; as if we all were thirty-three years old.

*Q.*—Shall the world be inhabited again?

*A.*—Some think unbaptized children will inhabit it; but none else, not even the beasts.

*Q.*—Is it allowable to take one's wages,

or anything else due to us, in a secret clandestine manner?

*A.*—He who will act safely in this matter must ask the priest.

*Q.*—Must stolen goods be restored, and the injury made good?

*A.*—Yes; and to those whom it belongs, if possible.

*Q.*—If the owner is unknown, what is to be done?

*A.*—It must be given to God, as the master of all, in the way of masses, alms, &c., for the benefit of the owner.

*Q.*—Are there any more church laws?

*A.*—O yes, there are others.

*Q.*—What are they?

*A.*—It is commanded, for instance, to pay tithes.

*Q.*—Of what should tithes be paid?

*Q.*—According to right of everything; but the custom of the place must decide.

*Q.*—Is it a sin not to pay tithes?

*A.*—Yes, it is a great sin.

*Q.*—How does the church punish the non-payment of tithes?

*A.*—She commands that such as do not pay shall be excommunicated, and not restored until they have repaid all.

*Q.*—What if they were wicked priests who should get the tithes?

*A.*—Honour is still due to them, for they remain vicars of God.

*Q.*—Where is hell?

*A.*—Hell is in the middle of the earth.

*Q.*—Is hell very large?

*A.*—Not very; for the damned lie packed in it one upon another, like the bricks in a brick oven.

Such are the instructions which a popish bishop of the nineteenth century thinks suitable for improving the heart and mind of Roman Catholic youth.

## Religious Tracts.

RELIGIOUS TRACTS IN INDIA.—Some twenty years ago I visited a place called Luckantipore. I found there only one or two families that had embraced the gospel; but, about two months ago, I received a letter giving an account of an association of christians held there; there were 500 persons present,—those 500 persons were the increase of the one or

two families to which I have alluded. Some six or seven years ago there was an old man, a Mohunta Gooro, as we call them in that country, who obtained a tract from some one, and after reading it, his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the missionary, and brought

him into that district; and last year there was an association of christian churches there, and a chapel holding about 500 persons was really crowded with the people who had embraced the gospel in consequence of the tract which that old man had received. While I am speaking about tracts, I would just go back again to the Association of Luckantipore. Some years ago it fell to my lot to receive the papers of the family who first embraced christianity in that village. Among those papers I found a tract; it was not one of the Calcutta tracts,—it was a tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that the tract was the instrument, in the hands of God, of the formation of the churches which now exist in that part of the country. I say, in one word, that we have attained a vantage ground in India such as we never had before; that weak as our strength is, we have greater encouragements, from the results of missionary labours, to endeavour to propagate the gospel than we have ever yet been permitted to witness.

*George Pearce.*

LITTLE AT FIRST, BUT MIGHTY  
AT LAST.

A TRAVELLER through a dusty road  
Strewed acorns on the lea,  
And one took root and sprouted up,  
And grew into a tree.  
Love sought its shade at evening time,  
To breathe its early vows;

And age was pleased, in heats of noon,  
To bask beneath its boughs.  
The dormouse loved its dangling twigs;  
The birds sweet music bore;  
It stood a glory in its place,—  
A blessing evermore.

A little spring had lost its way  
Among the grass and fern:  
A passing stranger scooped a well,  
Where weary men might turn:  
He walled it in, and hung with care  
A ladle on the brink;—  
He thought not of the deed he did,  
But judged that toil might drink.  
He passed again; and, lo! the well,  
By summers never dried,  
Had cooled ten thousand parching tongues,  
And saved a life beside!

A dreamer dropped a random thought;  
'Twas old, and yet 'twas new,—  
A simple fancy of the brain,  
But strong in being true.  
It shone upon a genial mind,  
And, lo! its light became  
A lamp of life, a beacon-ray,  
A monitory flame.  
The thought was small—its issue great;  
A watchfire on the hill;  
It shed its radiance far adown,  
And cheers the valley still.

A nameless man, amid a crowd  
That thronged the daily mart,  
Let fall the word of hope and love,  
Unstudied from the heart.  
A whisper on the tumult thrown,—  
A transitory breath;  
It raised a brother from the dust,—  
It saved a soul from death.  
O germ! O fount! O word of love!  
O thought at random cast!  
Ye were but little at the first,  
But mighty at the last!

## Intelligence.

### BAPTIST.

#### FOREIGN.

RETURN OF MR. ONCKEN TO GERMANY:—  
The following letter from Mr. Oncken, to the agent of the American Bible Union, appeared in the *New York Baptist Register* of September 28.

*"Hamburg, 1st September, 1854.*

My Dear Brother,—After a prosperous and pleasant passage across the Atlantic and German Ocean, I arrived here, much recruited in my health, on the 25th of August. The joy experienced in meeting, after so

long an absence from my beloved family, and the dear people of my charge, words cannot describe. I am lost in wonder, love, and praise, in reviewing all the way which the Lord has led me during my long, hazardous, and laborious journey.

'Oh! to grace how great a debtor,  
Dally I'm constrained to be;  
Let thy grace, Lord, like a fetter,  
Bind my wandering heart to thee.'

I trust the Lord's goodness will not be lost upon me and mine, but that it will tend to lead me to walk more humbly with my God, and to devote myself more unreservedly to his cause. The field is widening before us

on every hand; and we shall require all the aid you can render us through the medium of the American Bible Union. The first edition of the school bible, published at the expense of the Bible Union, is so far circulated that not one unbound copy is left at the depot. A second edition is under the press; and to-day or to-morrow I shall be under the necessity of drawing on Deacon Colgate at least for a part of the two thousand five hundred dollars promised on the 1st of October. But of our wants, &c., I will (the Lord willing) write more fully after our Triennial Conference, which commences on the 12th inst. In the meantime you will know that we want all the aid the friends of the Bible Union can render us. I love you, my dear brother, and feel under lasting obligations for the great kindness you have shewn me. I could fain wish to continue. But for the present farewell.

With affectionate regard,

Yours, in the best of bonds,

J. G. OACKEN."

**PERSECUTION OF THE BAPTISTS IN GERMANY — Mecklenburgh Schloerim.** — During the past year we have referred at length to the sufferings of the baptists on the continent, and especially in this petty state. Several remonstrances and memorials have been addressed by religious bodies in this country to the ruling powers there, but in vain. During the past summer Mr. Wegener wrote: "I have at length succeeded in obtaining a definite answer from the Grand-ducal Minister for Ecclesiastical Affairs. Unable any longer to refrain from saying before the Grand-Duke a statement of the persecutions and sufferings I had been called upon for the last three years to endure, I availed myself for that purpose of the auspicious occasion of the birth of the first daughter to his Royal Highness; a time of rejoicing when memorials and petitions generally meet with an indulgent reception. It so happened that the little princess was born at Ludwigslust, a circumstance facilitating the transmission of my address to the Sovereign, which, with the reply from his minister, I enclose for your perusal, as indicative of the Grand Duke's feeling towards me. Vouchsafing no answer direct from himself, no investigation of my position or causes of complaint, he seems to abandon my case to the caprice of his minister, who neither vindicates nor refutes a single point referred to in my petition. My only crime is such a violation of the laws of the land as is involved in the discharge of my obligation to obey God rather than man, and for this I must suffer persecution and the spoliation of my goods. In the apprehension of my fellow-men, and according to the ministerial decision, I am, in consequence of the impracticability of obtaining

a judicial commutation of the sentence, doomed a state prisoner for life; there exists apparently no means of relief." Mr. W. proceeds to state that the cow, which some friends had redeemed for him, had been again seized; and his goat, a pig, portable dairy, clock, and book-case, had been sold. The following is a copy of the reply to the petition:—"The memorial addressed by you to His Royal Highness the Grand-Duke, praying for the repeal of the sentence by which you are required to consider yourself a close prisoner in your own habitation, incurring a fine of 25rt. each time you venture across the threshold, has been duly weighed by the undersigned minister, to whom it was entrusted by the supreme authorities for reply, and he, after mature deliberation, communicates to you his decision in the following terms: 'Since the penalty from which you are suffering is the legitimate result of a voluntary and obstinately-continued violation of the existing laws of the land, there can be no reasonable ground for commuting its rigour, and as little for relaxing personal restraint, as you would only mis-employ your liberty for the purpose of travelling again with a view to promote the interests of the baptist body. Until, therefore, your dangerous efforts to disseminate baptist error in this country can be relinquished, you must not anticipate a favourable reception for your request.

(Signed) (Signature Illegible).

Minister for Ecclesiastical Affairs to His Royal Highness the Grand-Duke of Mecklenburgh.

To F. Wegener, Ludwigslust."

And these men profess to be Protestants and Lutherans. How disgusting!

**CONVERSION OF A CATHOLIC PRIEST.**—

The Chicago *Christian Times* has a letter giving intelligence of the conversion of Joseph Kenan, a catholic priest, twenty-five years of age, who has since united with the baptist church in Bloomington. He had served as priest three years. His relatives are all catholics, and some of them wealthy. The correspondent of the *Times* says:—"About six months before he was fully decided to forsake Romanism, his mind was troubled with regard to their faith. So much was his confidence in their views of salvation weakened, that he determined to seek Christ as the only way of redemption. Some six weeks since, when about to retire to rest, having read a portion of God's word, he was deeply impressed with the words of Christ: 'If any man will come after me, let him deny himself, take up his cross and follow me.' In prayer he sought to commit himself to the blessed Jesus. After lying down upon his bed his mind was at rest. Soon, said he, my room seemed to be filled with light, as if lighted by a candle,

but after a moment it passed away, and I fell asleep. In the morning when I arose I felt like a new creature; my burden of spirit was gone, and those I once persecuted I loved. Last sabbath he was buried with Christ in baptism, and went on his way rejoicing."

**JAMAICA.**—The sufferings of the people from cholera have been represented by the baptist missionaries on the island as very great and distressing. We rejoice to hear that subscriptions have been made by some English congregations on their behalf.

#### DOMESTIC.

**STEPNEY COLLEGE.**—The annual meeting of this institution was held in the Colledge Chapel on Wednesday, Sep. 20, at three o'clock. On the motion of the Rev. Dr. Angus, seconded by the Rev. S. Green, W. B. Gurney, Esq., was called to the chair. After some remarks from the chairman, the Rev. W. G. Fishbourne read the Report, of which the following is a brief abstract:—During the Session twenty ministerial and two lay students have enjoyed the advantages of the institution. Four of this number have left the college, and settled under circumstances of great encouragement. Mr. James C. Fishbourne has accepted an invitation from the church at Thaxted, in Essex; Mr. H. Crassweller, B.A., from the church at Leominster; Mr. J. F. Stevenson, B.A., from the church at Long Sutton. The settlements in each of these cases resulted from unanimous invitation. Mr. J. Anderson has also offered himself for mission-service in India, and is now on his way to that country in connexion with the Baptist Missionary Society. The committee earnestly request that the supporters of the institution will remember their brethren when 'they most wish to be remembered,' and trust that the Great Shepherd will himself guide and bless them. Thirteen new applications have been received during the year; and, after careful and earnest examinations, the committee have resolved on receiving seven out of that number. The difference is, in the prospect of the coming year, somewhat serious. The number of students is increased; some of the sources of income are likely to be this next year less productive; so that it becomes necessary to make an earnest appeal for fresh help. Several subscribers have been removed by death. Only three churches have favoured the institution with collections during the year, though many have applied again and again for the services of the students. In addition to other legacies, the committee have had transferred to the trustees of the college the sum of £900 consols—a bequest under the will of the late Broadley Wilson, Esq. To commemorate this generous gift, and in the hope of inducing others to copy the

example, the committee have resolved to request of the Annual Meeting authority to found a Broadley Wilson Scholarship in connexion with the college. Among the resolutions adopted by the committee during the year, is one which proposes to bring before the constituency of the college the question of the removal of the institution from its present locality. The step is one of great importance. The committee commend the question to the consideration of their friends. In addition to the usual subjects of study, the students have received during the session the efficient instruction of J. S. Knowles, Esq., in elocution. His aim has been to correct the mistakes to which most young speakers are liable, and so to aid our brethren to read and speak accurately and naturally. The committee have to report, with regret, the death of the Classical Tutor of the College, Dr. Gray, which took place in July last.—The Financial Statement was then submitted, from which it appeared that the total receipts, during the past year, had been £1,864 11s. 6d.; the total expenditure had been £1,578 18s. 3d.; leaving a balance in hand of £85 18s. 3d. The Rev. Mr. Stevens moved, and the Rev. Mr. Millard seconded, the adoption of the report. Mr. N. Easty proposed, and the Rev. P. Carter seconded, various votes of thanks, while the re-appointment of officers was moved by the Rev. J. C. Wigner, and seconded by the Rev. W. Miall. The Rev. Dr. Angus, in moving a resolution respecting the Wilson scholarship, said:—"Since the adoption of that resolution by the Committee, he had written to a wealthy christian lady in the country, stating the position of the institution, and informing her that they were contemplating a removal, and bringing the instance of liberality on the part of Mr. Wilson under her notice. That lady wrote back to say that the thing commended itself to her mind; and that, though unable at present to give £1000, she had made proper arrangements for securing it to them at the time of her death, in order to form a second scholarship." The Rev. F. Clowes, for many years Classical Tutor at Bradford, in a few words, seconded the resolution, which having been carried, a vote of thanks was passed to the Chairman; and, after an appropriate acknowledgment, the proceedings of the afternoon closed with prayer by Mr. Millard. The company then adjourned to the college, where a substantial tea was provided, after which they assembled in Stepney Meeting (the Rev. Mr. Kennedy's), to hear the annual address, which was delivered by James Sheridan Knowles, Esq. The proceedings of the day were then concluded with singing, and prayer by the Rev. J. H. Hinton.



**HORTON COLLEGE JUBILEE.**—A series of interesting public services were held at Bradford, on Tuesday and Wednesday, the 1st and 2nd August, in commemoration of the fiftieth anniversary of the Northern Baptist Education Society. The ministers educated at Horton College, with other friends and supporters of the institution from all parts of the country, assembled in great force. On Tuesday evening the annual sermon to the students was preached by the Rev. Thomas Morris of Whitchurch, in Sion Chapel. On Wednesday morning, the Rev. Dr. Godwin delivered an eloquent and admirable "Jubilee Discourse," largely commemorative of the past history and success of the institution, and wisely suggestive of principles and plans by which its usefulness may be augmented for the future. The audience was large. The venerable doctor, some thirty years ago, became connected with Horton College as its classical tutor. He has yielded to a pressing request to print his admirable discourse. The annual meeting of the subscribers was held in the afternoon. From the report it appeared that, of the twenty-eight students with whom the late session began, seven had left from various causes, and five were being admitted as probationers, the present number being thus twenty-one. The reports of the examiners as to the diligence and progress of the students were very satisfactory. The treasurer's account also showed a balance in favour of the institution. Wm. Murgatroyd, Esq., resigned the office of treasurer; and a resolution was passed expressive of gratitude to that gentleman for his valuable services during the long period of twenty-five years. Messrs. T. Aked and W. Stead were appointed joint treasurers, and Mr. John Cooke was requested to act with the Rev. H. Dowson, as co-secretary. On Wednesday evening a large company took tea together in Westgate school-room, after which a public jubilee meeting was held in the chapel. Henry Kelsall, Esq., of Rochdale, occupied the chair, and was well supported by the officers of the institution and other gentlemen.

**OPENING OF CAMDEN ROAD CHAPEL, UPPER HOLLOWAY.**—Camden Road Baptist Chapel, erected by the Baptist Metropolitan Chapel-Building Society, was opened for Divine service on Tuesday, Oct. 8, when two sermons were preached, that in the morning by the Hon. and Rev. B. W. Noel, A.M., and that in the evening by the Rev. W. Brock; several of the neighbouring Independent ministers taking part in the devotional exercises. The chapel is situate on the top of Carlton Hill, in the Camden Road, about midway between Camden Town and Upper Holloway, and in the parish of

St. Mary's, Islington. The chapel is built in the perpendicular style of Gothic architecture, of Kentish rag-stone, with Bath-stone dressings. The windows, which are of large dimensions, are filled in with bays of ornamental tracery and ground-glass. The turrets above the towers are of elaborate design, and executed in terracotta,—said to be imperishable. The roof is open boarded, filled in with panels intersected with carved bosses; the main timbers of the roof are filled in with Gothic tracery. The baptistry, which is of enamelled slate, is placed on the platform, and the pulpit is so constructed as to be moveable when required for baptisms or public meetings, and placed under a lofty stone arch and spacious recess, which also forms the approach to the vestries. The chapel is lighted with a large mediæval chandelier of brilliant effect, and warmed with hot air passing along the aisles in stone pipes, and escaping at pleasure through brass gratings; the ventilation is rendered most complete by the admission of cold instead of hot air when required, and also Louvre ventilators into the towers, &c. The chapel is 101 feet long, and 58 feet wide, and will seat nearly 700 persons on the ground-floor, with ample free sittings. Everything has been prepared for the introduction of galleries at a future time, which will give 500 additional sittings at a comparatively small cost. The present total outlay for the building, including every expense of vestries, warming, ventilating, gas, boundary walls, gates, &c., is £5,340. The architect is Mr. Charles G. Searle, of 29, Poultry. The chapel was quite filled at both the opening services. At the conclusion of Mr. Noel's discourse, about 300 ladies and gentleman repaired to the spacious tent which had been erected in the rear of the chapel, and refreshed themselves with an excellent cold collation, which was immediately succeeded by a public meeting. Among the company we observed Rev. Drs. Steane and Wills, Revs. O. Clarke, Fleming, C. Gilbert, Gittens, S. Green, J. H. Hinton, M.A., Hollis, J. C. Harrison, D. Katterns, W. Miall, J. M. Soule, E. White, S. M. Peto, Esq., M.P., Dr. Price, P. Broad, R. Cartwright, W. Collins, R. S. Dixon, G. Gould, J. Hill, J. McLaren, W. H. Watson, Esq., &c.

**CHURCHES AND CHAPELS.**—At the laying of the foundation stone of Mr. Stovel's new chapel, Mr. J. H. Hinton is reported to have said:—"Now, it struck him that the building of places of worship in its relation to the Gospel was nothing but a blunder—it was not going to the world; yet still they wanted a building for church purposes; such was the case in the earliest periods of christianity; but the notion that there must be physical churches was preposterous.

The Romanists had always reasoned so; but it was to his mind an utter bagatelle to talk of a beautiful place for God. None could ever be so beautiful as a blade of grass or a cowslip. "The heaven is my throne—the earth is my footstool—where is the house you would build unto me?" He regretted much the calling of chapels "The house of God," "The Lord's house," and so forth. The church establishment adopts this idea, even when the church is quite empty; and hence in such a case they expect hats off. If in their buildings they saw the glory of God, it would only be as appreciated by the mind's eye. Oh! there is a vast deal too much of the notion that forms constitute religion. You may see this developed any day, at three o'clock in the afternoon, at St. Paul's, or as I saw it a few days ago in Canterbury Cathedral—attempting to palm off what there takes place, on the all-seeing eye of God, as religion. Still, whatever you do, my heart's desire for you is, that this church will renew its youth. I believe it gave direct origin to my own church at Devonshire Square, and indirectly or directly to many others; but I pray you recollect that, in your chapels you cannot do one-half of your work. I am no believer in an official minister of the Gospel. The command is to the disciples, "Go ye into all the world, and preach the Gospel to every creature."

**HALIFAX.—A GOOD EXAMPLE.**—We are glad to learn from a bill which has been sent to us that the Rev. W. Walters of Halifax, is about delivering a series of lectures in the working-classes on Sunday afternoon in the Odd Fellows' Hall of that town. The topics are to be as follows:—"There is a God—He is the working-man's best friend. The Bible is a Divine Revelation—it is the working-man's best book. The Sabbath is a Divine Institution—it is the working-man's best day. There is a Devil—he is the working-man's worst enemy. Man is a Sinner—this is the working-man's greatest evil. Salvation is God's Gift—it is the working-man's richest possession." The attendance of the working-men and their families is especially invited. We shall be glad to learn that this example of using a secular building for religious purposes on the sabbath afternoon is being followed elsewhere.

**NOTTINGHAM.**—The Rev. J. A. Baynes has been suffering from a long illness, which has for some time prevented him from following the ordinary duties of his ministry, and which even now seems to require a greatly prolonged period of rest. Under these circumstances he has placed his resignation in the hands of the church, who have felt it incumbent upon them to accept it.

**THANKSGIVING FOR THE HARVEST.**—The deacons of Bloomsbury Chapel have sent to the committee of the North London, or University College Hospital, by R. W. Cook, Esq., out of consideration for the large demands on the hospital occasioned by the late severe epidemic, the sum of £50, a portion of the contribution by the congregation on Sunday, the 1st inst., after a sermon by the Rev. William Brock, as a thanks offering for the late abundant harvest. The deacons of Bloomsbury Chapel, have, in addition to the £50 contributed to the University College Hospital, sent a check for £27 to the Orphan Working School, "believing the charity would have extra demands upon its resources at the present time," as a further portion of the collection after a sermon by the Rev. William Brock, on the 1st instant.

**TORQUAY.**—Mr. B. Carto having resigned the pastorate of the baptist church, Union Street, a public tea meeting was held in the Temperance Hall, Oct. 3, previously to the departure of Mr. C. and his family for the United States. After a devotional service, farewell addresses were delivered by various ministers and friends. J. S.

**POPLAR, near London.**—Mr. B. Preece, late of Grimsby, was recognized as pastor of the baptist church meeting in Cotton Street, Oct. 18, when Messrs. Cowper (Ind.), Dr. Angus, Aldis, Clowes, Whitmore, Williams, and other ministerial brethren took part in conducting the services.

**HULL.**—Mr. R. Hall, B.A., late of Arlington, has accepted the unanimous invitation of the baptist church meeting in George Street. The friends at Arlington, on his resignation, kindly presented Mr. H. with a handsome timepiece and some plate.

**CHIPPING NORTON.**—Mr. James Morris was recognized as pastor of the baptist church in this town, on Friday, Sep. 22. Various ministers took part in the services, which were well attended, and of a pleasing and promising character.

**KEYNSHAM, near Bristol.**—Mr. J. J. Joplin was recognized as pastor of the church here on Wednesday, Sep. 27, when several ministers and many friends were present to take part in or witness the interesting services.

**RIDDINGS, near Derby.**—The baptists in this place have been improving the roof and other parts of their chapel. At the re-opening services on Sept. 10, they secured above £40.

**REMOVALS.**—Mr. E. T. Gibson of Horton College, to Gullsbrough.—Mr. J. C. Park, late of Colne, Lancashire, to Wood Street, Bilston.—Mr. J. P. Campbell of Towcester, to Shipley, Yorkshire.



THE GOSPEL PREACHED TO AFRICA.

## MISSIONARY.

## GENERAL BAPTIST MISSIONARY SOCIETY.

THE peculiar and unprecedented circumstances in which this Society is now placed will, we trust, justify us in again referring to it. Not long ago we had to record the death of the Rev. Charles Lacey, after many years' service. We have also mentioned the destruction of missionary property by fire at Berhampore, involving much suffering and loss. Then came the decease of its valuable and venerable Secretary, full of years and honours. Now we have to record the decease, on the 17th of August, of the senior missionary in Orissa, the Rev. Amos Sutton, D. D., of Cuttaek. And this is not all: Mr. Buckley and his wife are now in England for health, and Mr. and Mrs. Bailey, after nine years' service, must return for a season; leaving only three missionaries and their wives in the field. Neither is any one now ready to go and fill up the vacancies which death and debility have made; the only missionary student in the college at Leicester having but just entered that institution.

Under these, as we have called them, peculiar and unprecedented circumstances, the Committee met a few days ago at Nottingham, and, after recording their high sense of the services rendered by Dr. Sutton, and expressing sympathy with his amiable widow, agreed to recommend the churches of the connection to make special prayer to Almighty God at the usual missionary prayer meeting, on the first Monday evening in December next, for his providential guidance and blessing; especially that he would put it into the hearts of some of his servants to devote themselves to this great work; for the harvest truly is plenteous, but the labourers are few.

## BAPTIST MISSIONARY SOCIETY.

*Death of the Rev. J. G. Pike.*—We cannot allow this number to go to press without adverting to the loss which the General Baptists have sustained in the decease of the honoured and indefatigable founder and secretary of their mission. His was a long, laborious and useful life. Its end was remarkable and impressive. He preached as usual on the Lord's-day, on the Monday attended the united prayer meeting of ministers, by whom he was congratulated on the improved state of his health, and to whom he proposed a united public thanksgiving for the abundant harvest. He subsequently paid some pastoral visits, dined with his family, and afterwards retired to his study to attend to his correspondence. Not answering the call to tea, one of his daughters entered his study, and found him, pen in hand, with his head resting on the desk,

senseless and lifeless! His end must have been instantaneous; and he passed away to another world without a struggle. He died at work. "Blessed is that servant whom, when the Lord cometh, he findeth so doing."

We knew Mr. Pike well; and only a few weeks ago saw and conversed with him. His character was spotless; his spirit eminently christian; his labours abundant; his preaching sound, earnest, and eminently useful. We offer to our bereaved brethren and the family sincere condolence; for his loss is a very severe one to the denomination at large, and especially so to their mission. The crowds that attended his funeral, and the large body of ministers present, both episcopal and nonconformist, from Derby and the vicinity, attested the estimation in which this honoured minister was held by all who knew him.—*Bap. Miss. Herald.*

*Another Missionary Accepted.*—It is with great pleasure that we have to announce the offer of service of the Rev. J. Mackay, late of Bradford College, who, previous to entering that institution, had studied in Edinburgh, and St. Andrew's University, supporting himself, much to his honour, by following his trade in the summer, that he might take the classes in these institutions during the winter. After receiving very high testimonials from his tutors and other ministers in the north, Mr. Mackay met the sub-committee first, who recommended the committee to accept him for mission work. This recommendation, after they had first seen Mr. Mackay, the committee adopted.

*Missions.*—From the most authentic statistics, dating two years back, we learn that the total strength of the evangelical missionary enterprises, throughout the world, in foreign lands, comprise 2,945 missionaries, 11,807 assistants, 333,604 church members, 31 native institutions, and 40 printing establishments. The expenses of all these amount to 3,201,419 dollars.

*Methodist Missions.*—The various departments of Methodism support 900 ordained ministers in the foreign field. These are assisted by 8,226 local preachers, catechists, interpreters, school teachers, &c. Under the pastoral care of the Methodist churches are 105,972 church members, and 101,742 scholars in schools. On these foreign fields are seven institutions for training a native ministry, and eleven printing establishments. The amount necessary to support these agencies last year was 684,453 dollars.

*Baptist Mission to Burmah.*—The Baptist Mission in Burmah has been established forty years. Since its establishment 10,000 of the natives have embraced christianity; and the christian population—those who no longer acknowledge heathenism—amounts to some 75,000.

## RELIGIOUS.

**CONSTANTINOPLE.**—Five theological students in the mission seminary, natives of cities in the interior, have just been licensed by the missionaries and two native pastors to preach the gospel; they are pious and clear-minded young men, and at their examination gave full proof of their fitness for the work assigned them; though they would have preferred remaining a year longer in the seminary, yet the calls for labour in the interior were too imperative to be resisted, and they go at once severally to Adrianople, Cesarea, Sivas, Kessab, and Diarbekir. It cannot be doubted that the Lord will go with them; and it cannot fail to be regarded as a source of rejoicing, that native missionaries and pastors are thus raised up to supply the waste places that cannot be occupied permanently by men born and educated at the distance of 6000 miles from the scene of action. Every day increases the demand for them.

**DAMASCUS.**—The Associate Reformed church have a mission established in this most ancient city of the world—the city of Benhadad and Hazael; the missionary, Rev. Mr. Paulding, informs that the past six months have witnessed a great increase of interest on the part of the people in the sabbath services, and in pursuing the inquiry, "What is truth?" The seminary contains twenty-four pupils, all making rapid progress in their studies: it grows fast into public favour; and promises great efficiency in enlightening and evangelizing the community. Between thirty and forty Christian, Jew, and Moslem boys in a primary school receive instruction in reading, writing, arithmetic, geography, and grammar, from a native member of the church, under the supervision of the mission. Though there is much excitement about the war, progress is clearly making against "the powers of darkness," at least in benighted Damascus.

**BIBLE BURNING BY IRISHMEN.**—The *Cincinnati Gazette*, of a late date, states:—We are informed, upon good authority, that a short time since a number of protestant bibles were sent to Cumminsville to be distributed among those families who are not able to pay for them. The bibles were gathered together and piled up in the road, and destroyed by fire by a parcel of Irishmen. The remains of some of the burnt bibles can be seen at the Bible Society's rooms. Cumminsville is several miles from Cincinnati."

**THE ALLIED ARMIES IN TURKEY.**—Four additional scripture readers have been engaged for this important service among the troops—French and English.

**WHITSTABLE, Kent.**—The Independent chapel in this village was accidentally destroyed by fire on Thursday, Oct. 5.

**COMPELLING THEM TO COME IN.**—The Rev. W. F. Vance, incumbent of Coseley, has, the last three weeks, descended the coal-pits of Lord Ward, H. B. Whitehouse, Esq., and the Messrs. Bagnall, at the dinner hour of the men, and preached to them. The rev. gentleman informed them, that as they neglected to come to church to hear the gospel message, he would bring the church to them. The number generally present, it is said, is about sixty men. It is gratifying to add, that so pleased were the men with this attention, that they invited the rev. gentleman again to visit them, which he promised to do in succession, as he means to descend all the pits in the district. The rev. gentleman, on being remonstrated with on the danger of such an undertaking, replied that his life was of no more importance than a poor man's life.

**THE BIBLE SOCIETY** are carrying on active operations at the French camps at Boulogne; where their colporteurs are distributing the scriptures at almost nominal rates. The Society is also busily engaged in Turkey, where there has lately been an increased inquiry after the bible. They have an agent at Bucharest; and the New Testament has been lately published in the Bulgarian language, under the superintendence of Dr. Henderson. In Spain they profited by the late disturbances to dispose of a considerable number of bibles; and they are going to commence a vigorous campaign under the new constitution, which professes to secure civil and religious liberty to all parties and sects.

**THE LATE MR. JOHN WRIGHT, OF BIRMINGHAM.**—The following is a corrected list of the legacies bequeathed by the late John Wright, Esq., of Sparkbrook-house, Birmingham, and formerly of Nottingham:—The British and Foreign Bible Society, £2000; the Church Missionary Society (for Africa), £1000; General Baptist Missionary Society, £500; Nottingham General Hospital, £100; Nottingham Dispensary, £100; Nottingham Wesleyan Benevolent Society, £100; Birmingham General Hospital, £100; Queen's Hospital, £100; General Dispensary, £500; Eye Infirmary, £200; Blind Asylum, £100; Deaf and Dumb Institution, £100; Wesleyan Benevolent Society, £100.

*Nottingham Journal.*

**CALCUTTA.**—A Young Men's Christian Association has been formed in this city of an evangelical but unsectarian character. They propose to have lectures and discussions on bible subjects, with library, reading rooms, and devotional meetings. Particular attention will also be paid to young men on first coming into the city.

**DISSIDENTS AT OXFORD.**—We hear that it is now proposed to erect a Dissenter's Hall at this University.

## GENERAL.

**LOSS OF LIFE.**—The *Economist* states some remarkable facts. The loss of life at sea is awful. As many as 300, 400, 500, and even 800 lives at once,—more than in some great battles. Now the Arctic has to be added to the President, Amazon, Ocean Queen, and City of Glasgow. The Arctic was run into by a French steamer in a fog off Nova Scotia last month, when as many perished as of English killed at the battle of Alma. And in six weeks the cholera has swept away, in London alone, ten times as many. In the twenty-two years' wars with Napoleon we had killed 19,796—in 1848 and 1849 there died of cholera and diarrhœa in London, 18,036.

**SIR JOHN FRANKLIN.**—At length the fate of this enterprising voyager and his crews has been ascertained. Dr. Rae, of the Hudson's Bay Company, has just arrived with various articles, chiefly silver plate, which he recovered during the last spring from a tribe of Esquimaux, and which belonged to the lost vessels. It appears that the vessels were crushed between icebergs in 1850; and that a party of forty have been found, who seem to have died for want of food, and in a region not far from those places which some of the vessels sent in search of them visited.

**THE TEMPERANCE MEETINGS** which are often held in the mission chapel in Bombay, have been fully attended, many educated natives being present. The missionaries in advocating this cause have the sympathies of all the better classes of the natives.

**NEWCASTLE AND GATESHEAD.**—A terrific fire, accompanied by an explosion of gunpowder, has laid a considerable part of these towns near the river in ruins. Many persons were also killed or wounded by the explosion.

**QUICK SAILING.**—Two clippers have lately done wonders in this way. The "Red Jacket" went out to Australia in 69½ days, and returned in 73½. The "Lightning" went out in 78 days, and returned in 63 days.

**BEER SHOPS.**—A movement is now making by the license victuallers for the suppression of these nests of crime and vice. We wish them success.

**THE RAILWAYS OF GREAT BRITAIN** are said to have involved an expenditure of nearly 300 millions sterling.

**LUCIFER MATCHES.**—As many as 10,000 persons are reported as employed in the manufacture of these in Paris alone.

**A NUGGET OF GOLD** is at this time to be seen in Liverpool weighing 338 ounces, and valued at £1,400.

**A BOA CONSTRICTOR**, measuring fourteen feet in length, has been brought to Liverpool.

## REVIEW OF THE PAST MONTH.

*Wednesday, October, 25.*

**AT HOME.**—The Queen, and Prince, and royal family have returned in safety from their Highland residence. On their way home again the royal party called at Hull and Grimsby, and was received with unbounded joy. From Grimsby to London, 155 miles, the royal carriage was conveyed by rails in three hours and a quarter.—The cholera appears to have abated in the Metropolis: but within the past few days the price of wheat has risen ten shillings per quarter, and this so soon after the nation had been called upon to return thanks for an abundant harvest! No doubt there is plenty of corn in the land, but many are withholding it to raise the price, because there are no indications of the usual foreign supply. We hope Government will interfere to prevent any interruption of supplies.

**ABROAD.**—Last month we mentioned the landing of the allied forces on the Crimea. In a few days they were on the march, and found the Russian army in a strong position on a hill above the small river Alma. A terrible conflict took place on the 20th Sep., when the Russians were routed and fled. The allies advanced and took a small fort to the south of Sebastopol, where they landed heavy cannon from the ships for the siege of this renowned stronghold. The horrid details of the battle of the Alma have been so extensively published that we expect they will produce such a conviction of the wickedness of war, that the men who provoke it will, for ever hereafter, be branded as monsters. Only to think that the wicked will of one man has produced all this suffering and death. We often wonder of what stuff such men as Napoleon and Nicholas were made of, to distribute wholesale misery among mankind with such an unsparing hand, and apparently without compunction. We would not have such curses resting on our head as these men have had, for all Napoleon conquered or Nicholas coveted. We had rather be the veriest serf that sneaks and crawls in the dominions of the Czar.—On the Danube nothing important has occurred.—The news from Asia is of a doubtful character; now the Turks, and then the Russians, being reported the victors.—The fleets are retiring from the Baltic, as the the ice is beginning to form.—Austria and Russia are now menacing each other, while Prussia is looking on; but we seriously apprehend that 1855 will see a general European war. May He, who reigneth over all, prevent it!

## Marriages.

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Aug. 31, at the baptist chapel, Tarporley, Cheshire, by Mr. H. Smith, Mr. A. Priest, of Crewe, to Miss E. Gregory, of Beeston, Cheshire.

Sep. 20, at the baptist chapel, York Street, Manchester, by Mr. Chenery, Mr. B. Jones, of Manchester, to Eady, only daughter of the late Mr. Silas Stenson, baptist minister, Retford.

Sep. 20, at the baptist chapel, Friar Lane, Leicester, by Mr. Wigg, Mr. W. Betts, to Miss E. J. Hunt.

Sep. 27, at St. Thomas Square chapel, by Mr. D. Katterns, baptist minister, Mr. James Martin, B.A., of Stockport, to Hannah,

youngest daughter of Jonathan Barber, Esq., Hackney.

Sep. 26, at Cannon Street baptist chapel, Birmingham, by Mr. Swan, Mr. W. Thomas, of Evenjobb, Radnorshire, to Miss M. A. Duke, Birmingham.

Oct. 9, at Austrey, Warwickshire, Mr. James Goadby, a deacon of the baptist church, Ashby-de-la-Zouch, to Miss Catherine Richards, of Austrey.

Oct. 13, at Cannon Street baptist chapel, Birmingham, by Mr. W. W. Evans, Mr. Josiah Dancer, to Miss Mary Marks.

Oct. 15, at Bethlehem baptist chapel, Swansea, by Mr. L. Evans, Mr. W. Jones, to Miss E. Matthews.

## Deaths.

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April 29, at Flemington, near Melbourne, in Australia, Mr. John Mauning, eldest son of Mr. Euoch Manning, baptist minister, Gamlingay, Cambridgeshire.

Aug. 17, at Cuttack, Orissa, East Indies, the Rev. Amos Sutton, D.D., senior missionary of the General Baptist Mission in that country, after only a few days illness. Dr. Sutton had been eminently useful many years as a translator of the Scriptures and various works into Oriya, and as a tutor of native christian preachers.

Sep. 10, at Lafayette, Iowa, the Rev. Eli Noyes, formerly a missionary of the Free-will Baptists in Orissa. In 1848, he visited England in company with Elder Jonathan Woodman, as a deputation from the Free-will Baptists in the United States to the General Baptists of England. At that time he was pastor of Roger Williams's church at Providence, Rhode Island, which position he resigned through ill health. About two or three years ago he went down west to seek a more congenial climate; but his disease was of too serious a character for removal; and after much suffering he expired, full of faith and hope in Him who is "mighty to save."

Sep. 22, Lord Denman, aged 76, late Lord Chief Justice of the Court of Queen's Bench. Lord D. was for many years a distinguished and liberal member of the English bar. His defence of Queen Caroline before the House of Lords was a noble specimen of independent principle, and won

for him universal admiration. Not so his strange *dogma* on a minority laying a legal church rate.

Sep. 26, at Chester, Mary, wife of Mr. T. Bowers, and daughter of Mr. T. Bate, of Tarporley, aged 37. Mrs. B. was a worthy member of the baptist church at Tarporley. She was an intelligent and decided christian, and much esteemed. Her removal hence was unexpected but peaceful.

Oct. 3, at the residence of her son — Dr. Winslow, baptist minister, Leamington — Mary, relict of the late Captain Thomas Winslow, of H. M. 47th regiment of foot, aged 80.

Oct. 4, in the faith and hope of the Gospel, Mrs. Ann Groser, of Red Lion Street, Clerkenwell, London, aged 85. Called to the knowledge of the truth at a very early age, under the ministry of the Rev. Mr. Wills, she was admitted into church fellowship at Spa Fields chapel, in or about the year 1784, and, at the time of her decease, was probably the oldest member of the Calvinistic Methodist denomination.

Oct. 9, at Chipping Norton, after five days' suffering from pleurisy, Eliza, wife of Mr. James Morris, baptist minister, aged 29.

Oct. 18, aged 38, Mrs. Sarah Broughton, of Tydd St. Giles, near Wisbech. Our friend was removed from her husband and four children by cholera, after fifteen hours' suffering. She was a pious, peaceable, and consistent member of the General Baptist church at Tydd.

THE  
BAPTIST REPORTER.

DECEMBER, 1854.

THE PLAIN OF FAITH AND HILL OF HOPE.

THE PLAIN OF FAITH.

TRUE christians are known by the appellation of believers in Jesus Christ. This appellation is very appropriate, as it describes the chief trait in their character, and distinguishes them from all other men. They are said, by our Saviour, not to be of this world; they live in the world, but they do not belong to the world; and they are all looking for their removal out of the world.

To the question: "Where are these people to be found?" We reply, they live on the plain of faith; that is their place of abode; and they cannot live happily in any other place. Their dwellings are, for the most part, plain and inexpensive, but usually neat and comfortable. There are few magnificent and costly mansions on this plain; for it contains but few persons who abound in wealth. On the other hand, few of the poorest are found there; and squalid poverty is seldom seen on this plain. Those who are in better circumstances assist their poorer neighbours; none are allowed to starve. Feeding the hungry, and clothing the naked, are duties which all that live on this plain perform with great pleasure. These people are plain and neat in their apparel; and they do not feel it right to follow all the fashions of the world. They are remarkable for the purity of their manners; and, though many of them are not persons of education, yet they nearly all attach

great importance to the improvement of their minds.

The plain on which they reside is, in reality, one of the choicest spots on earth; yet it has nothing very attractive to the worldly eye, and many worldly men do not bestow on it even a passing notice. It is a lowly plain, having no great elevations, with the exception of a central hill, of which we shall speak hereafter. It has little variety of soil, yet its productions are of the most excellent kind; and no people on the face of the earth are so happy as those who live on the plain of faith. Many springs and wells of the purest water, living water, are found here—springs and wells, the water of which cheers the heart, and allays the thirst for a long time. Limpid rills, rills of comfort, as we may call them, flow on the surface and intersect the plain in all directions; and every one can drink of them at his pleasure. The water of this plain is so excellent that the inhabitants have little relish for any other. Many strangers, who have tasted of this water, have been induced to take up their abode on this plain and become christians, that they might always drink this living water. The food produced on this plain, though not such as worldly men would always relish, is of the most salutary and nourishing kind, and keeps all that partake of it in health and strength. Here very beautiful flowers are found; not gaudy, but pleasant to



the eye, and grateful to the smell. Their sweet odours revive the drooping spirit, and furnish pleasing subjects for contemplation in the quiet walks of the inhabitants. The most skilful botanist might describe these flowers with great advantage to himself and benefit to others. The plant, called by Bunyan heartsease, grows here most luxuriantly; in no part of the earth does it flourish so well as on this plain. The plain of faith is a most fertile spot, and its productions are all excellent. No poisonous plants will grow on this soil; not even thorns and thistles will grow there. Cursed as the ground is for the sin of man, this plain is as free from all noxious plants as was the garden of Eden. Many fine medicinal plants are found on this plain, as fear-of-sin, contrition, godly sorrow, prayer, and others. Some have a direct tendency to correct and subdue the evils of the heart. Prayer is a most powerful tonic, which always gives strength to the weak, and it is a tonic which can never be taken to excess. The fruits that grow on this plain are of the very best kind; they are not all equally delicious, but they all possess most excellent properties; and they are such as no other soil on earth can produce. The principal of them are patience, resignation, contentment, meekness, love, zeal, self-denial, comfort, peace, joy, gratitude, and heavenly-mindedness. These, and other excellent fruits, were planted in this soil by a divine hand; but the more they are cultivated the better they flourish. Of these fruits it may be said, that the quantity of them which any one possesses is never diminished by use; the more any one uses what he has the greater is the quantity in his possession; while those who make a less use of these fruits than their neighbours do, have always smaller quantities of them in store. Thus it is well known that those who are much afflicted, and endure great trials, make a very free use of the fruit called patience; for it is a cooling fruit, and excellent for allaying any feverish excitement of mind; and

yet no persons possess so much of it as those who use it most plentifully. So contentment is another fruit, which is always found in greatest quantities among the poor, by whom it is often used in great abundance. Our Lord's saying, "Unto every one that hath shall more be given; and he shall have abundance," is here most literally and fully verified.

Thus it may appear that the inhabitants of the plain of faith are a happy people; and such they truly are while they live upon their own plain, and are content with what it produces. But there are some among them who are occasionally unsteady, and indulge in a volatility of mind which is highly injurious to themselves. They will sometimes go and procure food and fruits from the surrounding country; but sickness is always the result; and no one affected in this way can recover his health till he has recourse to some of the medicinal herbs which the soil of faith produces, and makes a plentiful use of the tonic prayer. It is much to be regretted that there are others who, after living some years on the plain of faith, are induced to remove and take up their abode among the people of the world in the adjacent country. To them the world presents greater attractions than the plain of faith can exhibit; but they are all great sufferers in the end. Many of them die among the men of the world, and it is to be feared they will at last be found among the lost. Such men are but almost christians, and they must never expect to enter into that rest which is prepared for the people of God. Some few who thus leave the plain of faith do, after a time, return to it; but in a very pitiable state, and with their constitutions awfully shattered. They are obliged to use large doses of the medicinal plants called fear-of-sin, contrition, and godly sorrow. These are very great purifiers of the mind, but in their operations often cause great pain; while, to restore the strength, frequent and abundant use must be made of the tonic prayer.

All do not relish this tonic; hence they use it too sparingly, and their recovery is, on that account, much retarded; and there are some who, because they do not use this tonic in sufficient quantities, never fully recover their strength. Those who never leave the plain of faith, but live on it all their days, grow more robust with age; nature decays, but grace flourishes; they are in the best state of moral health at the time of their departure, and they often leave the world full of comfort and joy.

Christian reader, never leave the plain of faith, but reside on it all thy days.

#### THE HILL OF HOPE.

In the middle of the plain of faith there is a very large hill, called the hill of hope. This hill has a very extensive base, and slight elevations connected with it are found in many parts of the plain. This hill is very lofty, yet it is no where steep and rugged; its acclivities are all gentle, so that even old age can ascend it without weariness. A stranger might say that a hill so lofty must be very steep; but the great extent of its base allows of a very gradual ascent, even to the very summit. The highest point of this hill has, from below, the appearance of a peak, which is called the peak of assurance. The origin of this hill deserves a moment's consideration. Geologists tell us that many hills are of volcanic origin; the hill of hope, however, owes its origin to no volcanic eruption. It rose, in a very gradual manner, from the surrounding plain. Should this be disputed, we say that the origin of this hill is a subject for the study, not of the geologist, but of the theologian.

This hill of hope rises from the very centre of the plain of faith; hence it cannot be approached by strangers but by their first passing through the plain of faith. A hill so large, so lofty, and of so pleasing an appearance—for its sides resemble a well cultivated garden—cannot fail to draw the attention of

many in the surrounding country. They look at it and long to ascend it; and many a worldly man has said, in imitation of a certain wicked man of ancient days, "I should like to die there." Yes, many, very many have said, "Let me die the death of the righteous, and let my last end be like his." Crowds of ungodly men would ascend this hill, especially near the close of life, but they do not like the plain of faith; they cannot consent to pass through that; so they die without hope, or at least without a good hope. But to supply this deficiency, and to quiet the consciences of dying men, many spiritual guides, blind leaders of the blind, have given to certain eminences near that part of the country the appellation of hills of hope. Thus the mass is by many considered a hill of hope; while priestly absolution and extreme unction bear the same name; each is called a hill of hope. Others have made baptism a hill of hope; and not a few have given that appellation to the Lord's supper. Many, very many, think that a remarkable eminence, most inviting in its appearance, called good works, is the best hill of hope; numbers, at the hour of death, betake themselves to this imaginary hill of hope and despise the true hill of hope, which rises from the centre of the plain of faith.

The hill of hope is a very delightful place; it produces flowers of surpassing beauty; all have the bright tinge of hope upon them, which gives them a most lovely and captivating appearance. The medicinal plants that grow in great abundance on the plain of faith are not so abundant here; and near the top of the hill they are more rarely found than at the bottom. Those christians who frequent this hill are generally in good health, and make more use of the delicious fruits of the hill than of the medicinal herbs of the plain. But the tonic prayer is of great use, even on the top of the hill; indeed the christian must make frequent use of this tonic wherever he may be, for it not only gives strength to the

weak, but it also preserves the strength of the strong. There have been a few who, after ascending the hill of hope to a considerable height, and feasting on the delicacies there afforded, have begun to neglect the tonic prayer; when, suddenly, their knees trembled, they lost their footing, and were quickly precipitated from the elevation they had gained to the very bottom of the hill. They did not recover strength, even to stand, until they had partaken largely of those fine medicinal herbs contrition and godly sorrow, and had made frequent use of the tonic prayer. Every christian, when he ascends this hill, should carry with him a few leaves of a plant called *vigilantia*,\* which grows near the bottom of the hill. The leaves of this plant are very antispasmodic, and keep a person very wakeful and attentive to the state of his mind.

The fruits that grow on this hill are, for the most part, such as grow on the surrounding plain of faith; but they have a better flavour, and often a more inviting appearance. Here the fruit called patience is gathered in great abundance, the atmosphere of this hill being very favourable to its growth. There is also a tree on this hill which is quite indigenous here, and in this its native soil flourishes most luxuriantly, and yields a large supply of most delicious fruit. Its name is the tree of hope; the fruit which it bears has also the name of hope. Its blossoms have a charming appearance; they are large, bright, and of most beautiful colours, and cheer the heart of every beholder. This tree is always in blossom; indeed blossoms and fruit are seen upon it at all times. The promises of God are the sap which nourishes this tree, from which it derives all its fair blossoms and most delicious fruit; and as this sap never fails, never diminishes in quantity, at any season of the year, or under any circumstances, so the branches are always loaded with blossoms and fruit. Of this most delightful tree, which gladdens every heart, it may also be

\* Watchfulness.

said that the best specimens are found on the top of the hill. There are a few trees of this kind growing on the peak of assurance, and they are so charming in their appearance that they might be mistaken for trees of Paradise. When christians have very heavy trials to bear, they sometimes use a mixture of the fruit called hope and of that called patience. This mixture is very invigorating; it gives even supernatural strength, so that trials and labours which appear too great for man to endure, are, by the strength thus obtained, borne almost without difficulty. This very strengthening mixture was known to the primitive christians; its name, as found in a very old book, is the patience of hope.

The atmosphere of this hill is always clear, and the air very salubrious. Christians sometimes talk of clouds and mists resting on this hill, but they speak thus when they are on the plain below, not when they are on the hill. This appearance of clouds and mists is owing to a disease in the mental eye, to which many christians are subject when labouring under a depression of spirits. Thus it sometimes happens that, while one christian is labouring under this disease, and fancies the hill covered with clouds, another, who is on the hill, sees nothing but a clear atmosphere, and enjoys a most delightful prospect.

This hill is the common resort of all the inhabitants of the plain of faith; all wish to be there as much as possible. There, young and old, rich and poor, learned and unlearned, meet on equal terms, and often enjoy much pleasant and useful conversation on topics that relate either to the present or the future. It is very cheering to intermix with them on such occasions; it is often very comforting, and edifying in a very high degree. No people in the world have prospects so clear and so delightful as those which christians enjoy from the hill of hope. When they ascend the higher parts of the hill, and their mental sight is in a good state, they can see almost to the celestial city-

All the inhabitants of the plain do not aim at reaching any very great elevation; most of them, unhappily, are content, when they visit this hill, to remain in the lower parts. Sometimes, however, a christian, when walking here alone, and contemplating the beautiful scenes and prospects which the hill affords ascends and ascends, imperceptibly to himself, till he approaches the very summit; and then his mind is suddenly enraptured with the prospects of future happiness which there burst on his sight. At other times a few dear friends converse together as they walk, and looking, first at one prospect and then at another, their hearts warm, and, ere they are aware, they reach a lofty eminence; they stand on a commanding spot, and their whole souls are absorbed in the beautiful scene and charming prospects which now present themselves.

This hill is the place where all the inhabitants of the plain wish to die. Let but a serious illness appear, or any apprehension of death be entertained, the hill is sought immediately, and every effort made to attain the greatest possible elevation. The fruit of the tree of hope is now in great request; and the dying christian feeds on it till the last. Many die at but a low elevation; still they are safe; all are safe that die here; but they are happy at death in proportion to the elevation at which they die. Every one that dies on this hill is interred just at the elevation at which he dies; hence you may know the state of mind in which a christian died, whether high in hope or otherwise, by the locality of his resting-place. The surface of the hill of course exhibits a great number of tombs; but the constant view of these tombs, and other remembrances of the pious dead, never damp the spirits, never produce a melancholy feeling in those who resort to this hill. Where is there a christian, among all the inhabitants of the plain of faith, that would wish to see one tomb fewer on this most interesting hill! The tombs of the saints are among the brightest

ornaments of this most lovely hill. "I love," said a christian, "to walk and muse among these tombs; for here I have not only pleasing scenes around me and bright prospects in the distance, but also the society of the pious dead. I am here reminded of the faith, and hope, and other graces of those who died in Jesus, and am excited to tread in their steps." There is no cemetery like this in any part of the world; here every tomb covers the dust of a saint, of one that will, most certainly, rise to life eternal. With what pure delight may christians here contemplate the resurrection! Who would not wish to be here, on the great last day, to see all these graves opening, and behold all these saints rising in their strong, immortal, glorious bodies!

Near the top of the hill the graves are few, not many saints having reached that elevation before they died; but these few graves are those of the choicest saints, of saints who, aided by faith and hope, could, from the top of the hill, see that better world to which they were going. How interesting are the epitaphs near the top of this hill! One of them reads: "I know whom I have believed:" another, "In hope of eternal life:" another, "There is laid up for me a crown of righteousness." These are not lying epitaphs. The French proverb, "As lying as an epitaph," will not apply here; each epitaph you here behold informs you of the true character, expresses the real dying feelings of the beloved saint whose tomb it adorns. On the very summit of the hill, or the highest point of the peak of assurance, are two very ancient tombs, which contain the mortal remains of the two beloved apostles Peter and Paul. The epitaphs on these tombs are still most legible. That on the tomb of Peter runs thus: "I am a partaker of the glory that shall be revealed." That on the tomb of Paul contains this short emphatic sentence: "To die is gain."

Farewell, for the present, to the hill of hope: may I die there!

R. D.

## Poetry.

## THE EVERLASTING SONG.

Now death thy storms are overblown,  
 Thy waves are hushed in endless rest;  
 Angels transport my spirit home,  
 To dwell upon my Saviour's breast.  
 Tell me, ye princes of the skies!  
 Is yon resplendent world your home?  
 This light which breaks upon my eyes,  
 Does this from God's own presence come?  
 New raptures warm my heart and tune my tongue,  
 "Begin with me, my harp, the everlasting song."

When were these robes of light put on,  
 Which scarce immortal eyes can bear?  
 Which must as much eclipse the sun  
 As he outshines each twinkling star.  
 "Lift up your heads ye gates!" I'll cast  
 This princely crown before his throne;  
 The diadem from first to last,  
 With all its honours, is his own.  
 Hark! Hark! they welcome me, that glorious  
 throng,  
 "Begin with me, my harp, the everlasting song."

Jesus, thou sovereign of my heart!  
 Who didst this world of wonders leave  
 Beneath the Roman scourge to smart,  
 To bleed and die that I might live—  
 Thou who hast ever borne my sighs  
 Accepted to the Father's ear;  
 And whilst I dwelt below the skies,  
 Thou wert my kind forerunner here.  
 To Thee! To Thee! Eternal thanks belong.  
 "Begin with me, my harp, the everlasting song."

Hail, throned saints! Archangels hail!  
 My brethren, in my Father's home!  
 I know and love and greet you all;  
 From death and earth behold me come!  
 Ye flowery vales and sunny plains,  
 Radiant with bliss, my native heaven!  
 I enter, purged from earthly stains,  
 Each grace complete, each sin forgiven.  
 Wake, wake, my harp! each swelling note prolong.  
 And Thou, my voice, begin the everlasting song.

CYRILIA.

## Reviews.

*The Prayer-Book of the Oratory of St. Philip Neri: a Lecture delivered in the Town Hall, Birmingham. By J. B. Melson, M. D. London: Hamilton, Adams, and Co.*

THERE are some very charitably disposed protestants who doubt, very much, whether the romanists of the present day are the woman-worshippers which their active opponents describe them to be. We will promise them satisfaction for sixpence! Only let them peruse the well-authenticated facts contained in this pamphlet, and their doubts will pass away like the shadows of a misty morning. For here we have copies of the very prayers which English papists are taught to offer to the blessed virgin, to angels, and to saints. Take a specimen:

"O Most Holy Virgin, *Queen of Heaven and Mistress of the Universe*, I acknowledge and worship thee as the *Daughter of the Eternal Father*, as the *Mother of the Eternal Son*, and as the *loving Spouse of the Holy Spirit*. *Prostrate at the feet of thy august Majesty, I beseech thee*, by that divine charity with which thou wast filled to overflowing at

thy assumption into Heaven, *mercifully to take me under thy most powerful and secure protection*, and to receive me into that fortunate company of thy happy servants whom thou bearest and cherishest in thy virginal bosom. *Condescend, O my Mother and most gentle Lady, to accept of this miserable heart of mine; accept my memory, my will, my faculties, my senses, both exterior and interior; accept my eyes, my ears, my mouth, my hands, and my feet; regulate them in conformity to the will of thy Divine Son, and direct them all to His infinite glory.*"

And here is a specimen of man-worship, in which the aid of St. Philip is implored:—

"Look down from Heaven, Holy Father, from the loftiness of that mountain to the lowliness of this valley, from that harbour of quietness and tranquility to this calamitous sea. And now that the darkness of this world hinders no more those benignant eyes of thine from looking clearly into all things, *look down and visit, O most diligent Keeper, that vineyard which thy right hand planted with so much labour, anxiety, and peril. To thee, then, we fly, from thee we seek for aid, to thee we give our whole selves*

unreservedly, thee we adopt for our patron and defender. Undertake the cause of our salvation, protect thy clients, to thee we appeal as our leader, rule thine army fighting against the assaults of the devil; to thee, kindest of rulers, we give up the rudder of our lives, steer this little ship of thine, and, placed as thou art on high, keep us off all the rocks of evil desires, that with thee for our pilot and our guide we may come safely to the port of eternal bliss. Amen."

Not the Father, not the Son, not the Holy Spirit, but this Philip is implored to be the pilot and guide of these deluded creatures "to the port of eternal bliss!"

*Notes and Reflections on the Epistle to the Ephesians.* By Arthur Pridham. London: Bins and Goodwin.

WE have noticed, in former numbers, the "Notes and Reflections" on the Epistles to the Romans and to the Hebrews by this writer; and, as then, we have now to say, that whilst we admire the evangelical piety of the author, we cannot indorse all his views or sentiments. His remarks on Ephesians iv. 6, for instance, appear to us to be very singular. Mr. P. says:—

"'One baptism.' The Lord's commands respecting baptism are known to all. But it is not likely that the external ordinance is contemplated in this place. We must bear in mind that the church in its unity is the subject still occupying the apostle's attention. Now the church, as a body, has been once for all baptized by the Holy Ghost. That baptism took place at Pentecost, when God openly adopted as his own the purged worshippers who trusted in the name of Jesus. (Acts ii.) The church thus formed grows on under the same unction, which can never be withdrawn. Nor does it ever need renewal. The one Spirit had assumed possession of the one new body. To be received from that time into the church was to become a participator in that one baptism. This is clearly intimated in 1 Cor. xii. 13, where, after describing at length the symmetrical structure of the body of Christ, and dwelling on the varied manifestations of the Spirit as the vital energy of that one body, he adds: 'For by one Spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have been all made to drink into one Spirit.' It is never said that if a man is not outwardly baptized he is none of Christ's; but it is said that none who are destitute of the Spirit are owned of him. There is, therefore, as a necessary truth, one baptism, as well as one body and one Spirit."

Mr. P. adds, in a foot note:—

"Such appears to my own mind to be the apostle's meaning in this place. The reader will judge for himself on a review of the entire passage. Of course this conclusion leaves the other truth untouched, i. e., that there is a baptism by water of Divine institution, and of necessary recognition by those who would obey the words of Christ."

Neither can we agree with Mr. P. in his views on the "Second Coming." But there is much to do the heart good in most of his reflections.

*The Book of Sunday Pictures for Little Children—Old Testament.* Religious Tract Society.

THE publishers of this splendid little book tell us that as children are properly forbidden the use of toys on the sabbath, and are not allowed to play or amuse themselves with every-day games or picture books on that sacred day, it seemed desirable to furnish them with such a book as would interest them, and cause them to feel that the sabbath is not a day of dulness, but one of cheerful engagements and happy employments. The idea is a good one. Well do we remember, as among the sunniest and happiest hours of our childhood, the time when we turned over the pages of grandmother's big bible to con the huge pictures which adorned it. Here our children will find lots of superior pictures—some of them coloured in beautiful style. A very pretty present this would be at the coming season from an aged sire to one of his grandchildren.

"*The Coming Man;*" or, *the True Deliverer.* By the Rev. G. H. Davis. Religious Tract Society.

WE never can hear too much of Jesus, and we can never do too much in the way of writing or talking to recommend all he said and did to the notice of others. We welcome, therefore, every such attempt as this to set him forth as the Saviour and the Friend of man. We sincerely hope that this little volume will find its way into the hands of thousands of young people in our families and schools, that they may, in early life, understand Him, whom to know is life eternal.

*Irish Stories.* Religious Tract Society.

THE very title of this little book is attractive, and so are its engravings. As for the tales themselves they cannot fail to interest the young, for whom they appear to be written.

## Correspondence.

### PRAYER FOR PEACE.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—At the end of your "Review of the Past Month" for November, you say, "we seriously apprehend that 1855 will see a general European war. May He, who ruleth over all, prevent it!" I think the awful accounts we daily hear of the ravages and desolations that war is making ought to awaken christian sympathy. We have held a united prayer meeting at the Bethesda baptist chapel in this town. Two baptist and two Independent congregations united. Three of the ministers were present, and we had a very good meeting. I believe we had the spirit of prayer imparted to us. If the prayer of one righteous man shut up and opened heaven, may we not hope the united prayers of God's people will avail with him. I hope to see, in your next *Reporter*, an urgent exhortation to united prayer; and these few words of what is doing with us at Trowbridge may not be amiss. But this I leave with you. I hope the Spirit of God will stir up many hearts to wrestle with him to interpose and stay this sad calamity, and restore peace on the earth. J. D.

### SERVICES FOR THE WORKING CLASSES.

We have received the following interesting communication, to which we cheerfully give insertion, in the hope that the

excellent example it affords of christian activity may be imitated by all those who are in a position to go and do likewise.

"A series of very interesting services were held throughout the past summer on Friday evenings, at Mr. May's Saw Mills, Acorn Wharf, Canal Bridge, Old Kent Road. Ministers of different denominations kindly gave their aid in conducting the meetings; and the large room in the mill, fitted up for the purpose, and capable of containing about 400 persons, was often well filled.

Mr. May's sole object is to afford opportunity for the preaching of the gospel to working men and their families, who are too often indisposed to attend regular places of worship. No subscriptions for any purpose are required. The design of this paragraph is not, therefore, to obtain pecuniary assistance, but to enlist the practical sympathy of christian ministers who are well known as popular lecturers and friends to the working classes.

A second series will be commenced in the spring, the room being too cold for occupation in winter.

Mr. May will be glad to hear from ministers of standing and influence who will volunteer to engage in the forthcoming series of services, and promises to study, in every respect, the convenience of those who are willing thus to aid him in a good work."

## Christian Activity.

### PREACHING TO EMIGRANTS.

We gave a very pleasing report, from the pen of Mr. James Buck, in our number for May, page 139, to which we refer for further information respecting the nature and design of these services. We now furnish another of Mr. B.'s interesting sketches. The vessel visited on this occasion was the "Queen of the East." We propose giving Mr. B.'s visit to the "Queen of the Seas" in January.

"My first visit to her was paid on sabbath morning, the 13th, the Rock Ferry steam-boat taking me on board. Among her people were a much larger number of children than usual, a circumstance explained to be the result of many of her complement going out under the organisation of Mrs. Chisholm, her agents having gathered them from the north of Scotland in entire families—family emigration being the peculiar feature of that

lady's plan. A good many also had come from different parts of Germany. Intimation was given, by the usual printed notice, that divine service would be conducted at eleven o'clock, and preparations promptly made by the chief officer for the people's accommodation during the service. He lamented, as he made those preparations, that the rain forbade the use of the quarter-deck. He was very much interested in the matter, and seemed to think a fine morning ought to have been provided for the occasion. Between decks, however, plenty of light and ventilation rendered it comparatively comfortable for the assembling of 220 of the people, which was the number of our congregation. A beautiful congregation it was to look upon; many of them in the fulness of their youth, and nearly all of them strong and healthy, and some evidently more than ordinarily intelligent and respectable. No part of the service seemed strange to them. As soon as the tune was raised for the several hymns, they each time took the singing into their own hands, all heartily uniting. During prayer the greatest quiet and seriousness prevailed. Their sensibility under the sermon was such as to deepen the impression made in their favour by their first appearance as a congregation. When the service was over, quite an affection seemed to have been called forth from many toward their unexpected religious teacher. He had announced unto them that one of their own number, a member of a baptist church in Scotland, and accustomed to exhort in public, would, during the voyage, endeavour to supply the lack of a chaplain, and immediately the cry of 'His name?' and 'Which is he?' were heard from many, accompanied with great anxiety to have him at once committed to the fulfilment of his promise by becoming the object of their immediate recognition. This was followed by the appearance of two young ladies—one from London, and the other from Cornwall—who, having been impressed with the necessity from the many children on board, desired it to be announced to the passengers that, as soon as the voyage commenced, and the ship was under her sea-going regulations, they should open a school, and hoped to have the sympathy and co-operation of

W W

the parents in their self-imposed task of education. Two or three of the young men, who had been observed taking a prominent part in the preceding exercises, then stated that their most zealous co-operation might be reckoned on in both these projected arrangements for the common good, in giving to them the greatest possible efficiency. The mate of the ship was quite delighted with the character and style of his passengers, as well as with the very satisfactory results which seemed likely to follow the service which had been held, nor less so with the appearance of a large proportion of his crew, who had eagerly availed themselves of the opportunity of hearing the gospel. The people generally, expecting a repetition of my visit, took their leave of me with every token of deep interest in my object in visiting them, and the Rock Ferry boat making her appearance alongside, I retired, with a thankful heart that at least an honest attempt had been made to interest so many in God's message of mercy to fallen man, and that so many had seemed to appreciate that attempt. In the afternoon of the same day came my visit and service on board the Fitzjames. The Queen of the East, however, still lay in the river on Thursday, the 15th, when she underwent the usual examination of the government inspectors. After their disappearance, and about four o'clock in the afternoon, they once more assembled, in the place already consecrated by our previous worship, to the number of 200; and again were our prayers and praises renewed, and again were they summoned to attend to God's claims on their instant and life-long faith and love and service; while the Divine readiness to supply them with all providential good from day to day, in the free and unrestricted use of all the supplies which the material earth could yield them at home or abroad, was pointed out, and their seeking the kingdom of God and his righteousness, as their first and chief duty, was insisted on. On this occasion they provided me with the means of transmitting this account of my visits among them to their friends at home. In following out their wishes in that respect, 120 of their family circles will be so favoured as soon as the post can perform its duty."



## Narratives and Anecdotes.

**RECENT DISCOVERIES AT NINEVEH.**—The veil is gradually falling from one of the sublimest pictures that have been vouchsafed to the inquiring mind of man since he first addressed himself to the investigation of truth in the spirit of daring and heroic importunity. Upon the earth, and above it, proofs of the wisdom and power of Omnipotent God have long been accumulating upon us with a force and swiftness that might well challenge the respect of the sceptic, and put to shame the audacious folly of the atheist. It has been left for our own time to deliver up from the very bowels of the earth evidence equally overwhelming and conclusive of the value and truth of those writings in which the doings of God's chosen people from the earliest times find their only record. It is difficult to speak or to write without emotion of the significant and extraordinary discoveries that have been made upon the site of ancient Nineveh. We have read as children of the devastating wars of Sennacherib, and been subjected to the awe arising from the perusal of events occurring at a period of time which it fatigued even the imagination to reach. We have listened, as children still, to the prophetic denunciations of Ezekiel, and trembled as we reflected upon the dismal fate of the gorgeous city he had doomed—once a city, a barren desert now. We have grown older, and acquired at school some knowledge of those classic times, in which, first Greece, then Italy, stamped the impress of civilisation upon the world,—times so remote as to be themselves buried in antiquity, yet not so near to the still far-off Assyrian epoch as to be conscious of the least remains of its once surpassing glory. As children, as youths, as men, we have thought of Nineveh and Babylon as of the world before the flood,—with interest,—with belief,—with amazement, and with dread; but, knowing nothing of their history beyond the intimations afforded in the Bible, how could we entertain the hope that their hidden story, kept back from the conquerors of the world two thousand years ago, should be revealed silently, but absolutely, and in all its fulness

now? Yet, so it is! What the Greeks knew not we clearly apprehend. Three thousand years have passed over the Assyrian mounds—three thousand years of storm, of passion, of darkness, and of light, and at length the grave gives up its dead. Athens has breathed her beauty upon the world, and expired. Rome has lived to prove the triumph of its institutions and the hollowness of its strength. Yea, the Son of Man has appeared among the nations to teach a heaven-born creed, which, happily for human progress, is taking root in every quarter of the globe. Dynasties have risen and been extinguished. Great countries have dwindled into molehills, and specks of earth have grown into the mightiest empires: and, at the end of all, the crusted earth, beneath which Nineveh has for so many ages been inhumed, cracks, bursts asunder, and reveals, not a miracle, but a petrified verity,—the monumental history of its greatness, the imperishable witness of its once incomparable renown, the marble commentary of an inspired text. It is all there! The other day we had but a glimpse of the treasure,—to-day we discern more, and every hour is adding to the richness and the marvel of the unexpected sight.

**THE NINEVEH INSCRIPTIONS.**—We have spoken of inscriptions found on the bas-reliefs. These inscriptions, written in characters no longer in use among men, and utterly unintelligible to the common eye, are freely rendered in Mr. Layard's volumes, and are made to interpret events and to indicate facts of the most momentous kind. But for such rendering, all the excavations must have been to no purpose, and the sculptured monuments would have been worthless as the dust from which they have been torn. By what splendid accident, then, has it happened that illumination has been thrown into the heaps, and that art, interred for 3000 years, becomes, when brought to light, in an instant as familiar to us all as though it were but the dainty work of yesterday? How comes it that these arrow-headed, or, as they are more generally styled, cuneiform characters, which bear no analogy

whatever to modern writing of any kind; and which have been lost to the world since the Macedonian conquest, are read by our countrymen with a facility that commands astonishment, and a correctness that admits of no dispute? The history is very plain, but certainly as remarkable as it is simple. Fifty years ago the key that has finally opened the treasure-house was picked up, unawares, by Professor Grotefend, of Göttingen. In the year 1802, this scholar took it into his head to decipher some inscriptions which were, and still are, to be found on the walls of Persepolis, in Persia. These inscriptions, written in three different languages, are all in the cuneiform (or wedge-like) character, and were addressed, as it now appears, to the three distinct races acknowledging in the time of Darius the Persian sway—viz., to the Persians proper, to the Scythians, and to the Assyrians. It is worthy of remark, that, although the cuneiform character is extinct, the practice of addressing these races in the language peculiar to each still prevails on the spot. The modern Governor of Bagdad, when he issues his edicts, must, like the great Persian King, note down his behests in three distinct forms of language, or the Persian, the Turk, and the Arab, who submit to his rule, will find it difficult to possess themselves of his wishes. When Grotefend first saw the three kinds of inscription, he concluded the first to be Persian, and proceeded to his task with this conviction. He had not studied the writing long, before he discerned that all the words of all the inscriptions were separated from each other by a wedge, placed diagonally at the beginning or end of each word.

With this slight knowledge for his guide, he went on a little further. He next observed that in the Persian inscription one word occurred three or four times over, with a slight terminal difference. This word he concluded to be a title. Further investigation and comparison of words induced him to guess that the inscription recorded a genealogy. The assumption was a happy one. But to whom did the titles belong? With no clue whatever to help him, how should he decide? By an examination of all the authorities, ancient and modern, he satisfied himself at least of the dynasty that had founded Persepolis, and then he tried all the names of

the dynasty in succession, in the hope that some would fit. He was not disappointed. The names were Hystaspes, Darius, and Xerxes. Although the actual pronunciation of these names had to be discovered, yet by the aid of the Zend (the language of the ancient Persians), and of the Greek, the true method of spelling was so nearly arrived at that no doubt of the accuracy of the guess could reasonably be entertained. The achievement had been worth the pains, for twelve characters of the Persian cuneiform inscription were now well secured. Twenty-eight characters remained to be deciphered before the inscriptions could be mastered. Grotefend here rested. The next step was taken by M. Bournouf, a scholar intimately acquainted with the Zend language. In 1836 he added considerably to the Persian cuneiform alphabet by reading twenty-four names on one of the inscriptions at Persepolis; but a more rapid stride was made subsequently by Professor Lassen, of Bonn, who, between the years 1836 and 1844, to use the words of Mr. Fergusson, the learned and ingenious restorer of the palaces of Nineveh and Persepolis, "all but completed the task of alphabetical discovery."

While progress was thus making in Europe, Colonel Rawlinson, stationed at Kermanshah, in Persia, and ignorant of what had already been done in the west, was arriving at similar results by a process of his own. He too had begun to read the Persian cuneiform character on two inscriptions at Hamadan, the ancient Ecbatana. This was in 1835. In 1837 he had been able to decipher the most extensive Persian cuneiform inscription in the world. On the high road from Babylonia to the east stands the celebrated rock of Behistun. It is almost perpendicular, and rises abruptly to the height of 1,700 feet. A portion of the rock, about 300 feet from the plain, and still very perfect, is sculptured, and contains inscriptions in the three languages already spoken of. The sculpture represents King Darius and the vanquished chiefs before him—the inscriptions detail the victories obtained over the latter by the Persian monarch. This monument, at least 2350 years old, deciphered for the first time by Major Rawlinson, gave to that distinguished orientalist more than eighty proper names to deal with. It enabled him to form an alphabet.

Between the Major and Professor Lassen no communicative whatever had taken place, yet when their alphabets were compared they were found to differ only in one single character. The proof of the value of their discoveries was perfect. Thus far the Persian cuneiform character! To decipher it was to take the first essential step towards reading the cuneiform inscriptions on the walls at Nineveh. But for the Persepolis walls, the Behistun rock, and Colonel Rawlinson, it would have been a physical impossibility to decipher one line of the Assyrian remains. In the Persian text only forty distinct characters had to be arrived at; and when once they were ascertained, the light afforded by the Zend, the Greek, and other aids, rendered translation not only possible but certain to the patient and laborious student. The Assyrian alphabet, on the other hand, has no fewer than 150 letters; many of the characters are ideographs or hieroglyphics representing a thing by a non-phonetic sign, and no collateral aids whatever exist to help the student to their interpretation. The reader will at once apprehend, however, that the moment the Persian cuneiform character on the Behistun rock was overcome, it must have been a comparatively easy task for the conqueror to break the mystery of the Assyrian cuneiform inscription, which, following the Persian writing on the rock, only repeated the same short history. Darius, who carved the monument in order to impress his victories upon his Assyrian subjects, was compelled to place before their eye the cuneiform character which they alone could comprehend. The Assyrian characters on the rock are the same as those on the bas-reliefs in the Assyrian palaces. Rawlinson, who first read the Persian inscriptions at Behistun, and then by their aid made out the adjacent Assyrian inscriptions, has handed over to Layard the first fruits of his fortunate and splendid discovery, and enabled him for himself to ascertain and fix the value of the treasures he has so unexpectedly rescued from annihilation. As yet, as may readily be imagined, the knowledge of the Assyrian writing is not perfect; but the discovery has already survived its infancy. Another year or two of

scholastic investigation, another practical visit to the ancient mounds, and the decipherment will be complete! Fortunate Englishmen! Envidable day labourers in the noblest vocation that can engage the immortal faculties of man! What glory shall surpass that of the enterprising, painstaking, and heroic men who shall have restored to us, after the lapse of thousands of years, the history and actual stony presence of the world-renowned Nineveh, and enabled us to read with our own eyes, as if it were our mother tongue, the language suspended on the lips of men for ages, though written to record events in which the prophets of Almighty God took a living interest!

AN EASTERN APOLOGUE.—Jeremy Taylor concludes his apology for christian toleration with an eastern apologue. It is here. Reader, note it well! "When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travail, coming towards him, who was 100 years of age; he received him kindly, washed his feet, provided supper, caused him to sit down; but, observing that the old man eat and prayed not, nor begged for a blessing on his meat, he asked him why; he did not worship the God of Heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he threw the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, 'I thrust him away, because he did not worship Thee.' God answered him, 'I have suffered him these 100 years, though he dishonoured me, and wouldest thou not endure him one night, when he gave thee no trouble?' Upon which, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction." "Go, then," adds Taylor, "and do likewise, and thy charity will be rewarded by the God of Abraham."

## Baptisms.

### FOREIGN.

UNITED STATES.—If you think the whole, or part, of this extract of a letter I have just received from a brother of mine in America, will be interesting to your readers, it is at your service.—J.S.

“*Greenville, South Carolina.*—I shall feel much regret in leaving this place, particularly as we enjoy the blessing of a good faithful ministry, and the Lord is giving testimony to the word of his grace, and the members of the churches, by what I have seen, walk worthy of their profession. We had two of the most interesting sights here lately that I ever witnessed. I am sure you would have enjoyed it. The first was the baptism of twelve men and eleven women; the second was the baptism of twenty men, one woman of colour, and three other females, in the Ready river, just below where we live, at the same place and by the same minister that baptized my wife and daughter, which I informed you of in my last. The mode of administration may appear rather novel to you. The deacons go down into the water with two of the candidates at a time, and at a distance of ten or twelve yards, Mr. Furman, the minister, stands to receive them. The females come out of the water as soon as they are baptized, and are conveyed home in private carriages; but the men, as they are baptized, form a half circle behind the administrator, until all are immersed; then, with the deacons, ‘they come up out of the water’ two and two, and go to a house nigh at hand, where they change their clothes, and afterwards proceed to the chapel. The whole of them are dressed in white gowns, both men and women. I think there were at least seventy or eighty private carriages on the banks, and three thousand attentive spectators. The service commenced about nine o’clock. Each morning was beautifully fine. The baptists have bought one of the most desirable plots of ground in the town, and have commenced building a spacious place of worship, the old one being much too small for their increasing congregation. They have upwards of 10,000 dollars collected for the building. They have a college here with more than two hundred students, and are erecting

another wing large enough to accommodate as many more. Also a college for females. Both are to be under the presidency of Mr. J. Furman, uncle to our minister.”

### DOMESTIC.

LONDON, *Surrey Tabernacle, Borough Road.*—On Wednesday evening, Oct. 25, Mr. Wells, our pastor, baptized twenty-two persons, male and female, upon a profession of their faith in the Lord Jesus Christ. Mr. W. delivered an address at the water-side founded upon the Redeemer’s baptism: vindicating believers’ baptism only, and exposing the evil influence of the system of infant sprinkling as a delusive doctrine. Mr. Wells baptized, some months ago, during this year, forty-two on one evening. His ministry is well attended. The chapel, which holds about 1500, is crowded on sabbath mornings and evenings, and on Wednesday evenings the body of the chapel is well filled. Mr. W. certainly preaches the gospel—that is, he preaches Christ, and no other preaching ever will prove effectual in the salvation of sinners. I do wish there was not so much difference of sentiment among the baptists, and that they were more united; but I know it is the same among the Independents. However, as Paul said, we must rejoice that Christ is preached. I had almost forgotten to mention that before he baptized them, Mr. W. addressed each of the candidates upon their experience and the profession they were about to make. Some of them were the children of deacons and other members. It was a truly solemn and impressive time. J. D.

GLADESTRY, *Radnorshire.*—On Lord’s-day morning, Oct. 22, we were favoured with a truly delightful and refreshing season. Our pastor, Mr. Godson, had the pleasure of leading four youthful followers of Jesus into a certain water near our village, in which he baptized them into the names of the Sacred Three, in the presence of a large and orderly audience. During this service the old church bells mingled their tones with our vocal strains. At the close of the baptism, with few exceptions, the large assembly repaired to our chapel, where a very appropriate sermon was preached by Mr. G.;

after which the newly-baptized were received into the fellowship of the church, with two others who had been previously baptized; the whole congregation remaining in the chapel during the breaking of bread. These services were among the most interesting we ever enjoyed; and our hopes are animated respecting the future. One of the candidates, a young man, dates his conversion to open-air preaching. At Old Radnor, a village about three miles hence, a Sunday wake has been held annually from time immemorial; the class of attendants may be conjectured from the nature of the entertainments—drinking, smoking, bowling, ringing, &c.: the wake is held at an inn within a few yards of Old Radnor church. About six o'clock in the evening, Mr. G. paid an unexpected visit to the wake (or as it is now termed the feast), and took his stand in the very midst of the revelry. A large company assembled, and Mr. G. preached on, "God now calleth upon all men every where to repent." Appeals were particularly made to drunkards and sabbath-breakers. The whole was listened to with attention. When Mr. G. retired, the greater part of the company left the scene of dissipation, among whom was the youth already referred to. So deeply was he convinced of sin, that he was led to seek for mercy at the throne of grace; and he is now numbered with the followers of Jesus. To God be all the glory!

J. T.

WROTHAM, *Kent, Borough Green*.—Four persons were baptized in the presence of a large and attentive congregation, Nov. 5. The services were opened by singing that beautiful hymn by Dr. Ryland:—

"In all my Lord's appointed ways,  
My journey I'll pursue;  
Hinder me not, ye much-loved saints,  
For I must go with you."

After which Mr. Robinson, our minister, discoursed on the ancient and sacred rite of believers' baptism. Mr. Tremlin, the senior deacon, then led the candidates down into the water, and baptized them into the names of the Sacred Three. In the afternoon of the same day they were publicly received into church fellowship. Our earnest prayer is, that they may continue stedfast.

W. R. J.

HARBORNE, *near Birmingham*.—Our first baptism here was on Nov. 5. Mr. Mc Lean preached, and then baptized three believers in Jesus, who were added to our number.

G. M.

MANORBEAR, *Pembrokeshire*.—Our minister, Mr. B. J. Evans immersed two believers into the names of the Sacred Three, Nov. 12. One, an aged female, who had witnessed several of her children yield obedience to the same ordinance. The other was a young person, who, to become a disciple of Jesus, had truly to take up the cross; but she had counted the cost. Her father did all he could to prevent her, but she had resolved to obey the command of her Saviour, and nothing could shake her resolution. Finding on that morning that his authority was disregarded, and that she had actually gone to be "dipped," he was very angry, and when she returned he bade her forthwith leave his house. But, "Blessed are they who are persecuted for righteousness sake." Opposition and persecution have never yet harmed us, or the poor baptists in this neighbourhood had long since become extinct. So far, however, from such being the case, we are making some progress. Since the settlement of Mr. Evans amongst us, which is just twelve months ago, he has led "down into the water" thirty-three. Some backsliders also have been restored. We have now other inquirers. May God, who has revived his work in our midst, go on to be gracious!

J. T.

WALSINGHAM, *Durham*.—Two believers were baptized into the names of the Sacred Three, Oct. 29, after a discourse by our minister to a numerous and attentive congregation, from the words, "buried with him in baptism." And on the evening of Wednesday, the 8th of Nov., after an address founded on the words, "what doth hinder me to be baptized?" another believer was baptized who had long struggled with her convictions in reference to this important christian duty. She was one of our earliest sabbath school scholars here, and has for some time been a teacher. We look to her with considerable hope of further usefulness, and trust that her decision for Christ will be the means of leading others to follow, who are already fully convinced that the baptism of the New Testament is to be attended to by believers and by believers only.

J. A.

MELBOURNE, *Derbyshire*.—On the last Lord's-day in October, four young persons were baptized by brother Gill, all of whom were connected with the sabbath school.

J. H. W.

**COLCHESTER, Eld Lane.**—Our pastor, Mr. Langford, baptized four persons on Thursday evening, Nov. 16, after a sermon on the words, "What is that to thee? follow thou me?" Two of them were the wives of two of our deacons. The male candidate had been a useful and consistent member of the Wesleyans more than forty years, but for the last four years has worshipped with us, and the ministry of our pastor has been much blessed to him. But he was much opposed to baptism, and has frequently said, "Ah, you will never get me under the water." However, on Lord's-day, Sep. 24, our pastor baptized seven persons, and preached from the words, "Else what shall they do who are baptized for the dead? and why are they then baptized for the dead?" His two heads were—1st. What is christian baptism? 2nd. What is meant by being baptized for the dead? This sermon carried conviction to the heart of our brother. He stood not to confer with flesh and blood, but followed his Lord without delay. God grant that many more may go and do likewise! J. S.

**LIVERPOOL, Stanhope Street, Welsh Baptists.**—On sabbath evening, Oct. 29, after hearing our pastor, Mr. Hughes, deliver an appropriate discourse to a large congregation on the subject of christian baptism, in which was embraced an affectionate address to the young, we had the pleasure of seeing him immerse two young persons belonging to the sabbath school. Instead of reading a chapter, as is usual, six young persons, forming a class from the sabbath school, repeated the chapter on baptism from the catechism of Titus Lewes, which gave a lively interest to the proceedings. Some other candidates were unavoidably prevented, and others are waiting. J. R.

**SWANSEA, Bethlehem.**—We had a baptismal service, Oct. 15, when four believers were thus buried with Christ by Mr. Lewis Evans. These were all the fruit of sabbath school instruction. They were received into our fellowship.

W. T.

**KERRY, Montgomeryshire.**—Three believers put on Christ by baptism on sabbath morning, Oct. 29. Mr. Owen baptized them.

**HAMSTERLEY, Durham.**—On Monday evening, Oct. 23, after a sermon by our minister, Mr. Cardwell, two believers put on Christ by baptism. A. S.

**BIRMINGHAM, Heneage Street.**—Our pastor baptized three males and five females, Nov. 5. These, with five by letter from other churches, were added, and partook of the Lord's supper with us in the afternoon. A good work is going on amongst our young people. Four of those baptized were from Mr. Taylor's bible class. D. D.

**CHESHUNT, Herts.**—Two believers were baptized by the pastor, Mr. S. K. Bland, Oct. 22. One of these had reached his threescore years and ten, and had been a lover of the Lord Jesus for forty years; and now wonders how he could have lived so long in neglect of so plain a command—so gracious a privilege!

**CLIFTON, near Bristol, Buckingham Chapel.**—In the presence of many spectators, and after an appropriate address by the pastor, five believers were baptized by Mr. Arthur, of Bideford, October 17. One of them was the daughter of a minister; and two from village stations.

**LOUTH, Walker Gate.**—On the morning of Lord's-day, Nov. 5, a sermon was preached on "Naaman's dipping." In the afternoon a female friend was baptized. The third of Matthew was read and expounded at the water-side.

J. K.

**BRAINTREE.**—Mr. D. Rees baptized four believers in Jesus Christ, Sep. 17; and on Oct. 29, six more. Most of these were young persons, who are, we devoutly hope, likely to be very useful in the church and the neighbourhood.

**BIDEFORD.**—Three females were baptized upon a profession of their faith in Christ, Nov. 5. The occasion was solemn and impressive. Also on the 6th of August, three more were added to the church by baptism.

**KIRTON-IN-LINDSEY, Lincolnshire.**—Two females were baptized by our new minister, Mr. Stapleton, on Nov. 5. Since Mr. S. came amongst us our congregations have gradually improved.

T. D. C.

**SAFFRON WALDEN, Upper Meeting.**—On sabbath morning, Oct. 1, three candidates were baptized by Mr. Gillson, and were received into the church the same afternoon.

**SOUTHAMPTON, East Street.**—On Lord's-day, Oct. 1, five believers were buried with Christ in baptism, on a profession of their faith in Him who died for them and rose again. H. A.

## Baptism Facts and Anecdotes.

### AN EPISCOPAL LAMENTATION.

A FRIEND has sent us this extract from an American baptist publication.

“Dr. George Burgess, bishop of the Protestant Episcopal church in Maine, is the author of a tract on adult baptism, just published by the Society for the Promotion of Evangelical Knowledge. The bishop gives the following reason for the publication: ‘In all christian countries, except our own, almost all persons have been baptized in their infancy. It was so among the settlers of our country. But at present, in the United States, the majority die in childhood unbaptized, or arrive unbaptized at manhood. A denomination which rejects all baptism, except that which is performed by immersion, and at a ripe age, has become, in its various branches, an overwhelming multitude. Far beyond its own limits its influence casts a shade of doubt over what was once prized as a sweet consecration of the cradle and the fireside. Amongst several other denominations the practice, after a long struggle, has been confined to the children of communicants.’

It would have been well for the dignity of the Episcopal church (not to refer to higher considerations) had it never performed the rite of infant baptism in this country. For more than a century that church was covered with ridicule on this

account. The Prayer Book made it the duty of the administrator to tell the sponsors in baptism that they must take the child to the bishop to be confirmed, while the administrator and every body else knew that no bishop could be found this side of the Atlantic Ocean! For more than a century this farce went on. Some of the clergy, who had strong nerves, admonished the sponsors to take the child to the bishop, although there was not one within a thousand leagues; others violated the canon in performing the ordinance, and skipped the graceless passage; while a third class, not the less guilty, inserted the touchingly appropriate proviso, ‘If there be opportunity.’

In those days the baptists had to plead for toleration from the Episcopalians. We are pleased to see that the tables are now turned. Those whom the Anglo-American hierarchy once designated as ‘Fanatical Anabaptists,’ and ‘New Lights,’ have now succeeded in making an impression even upon that conservative organization. We are returning good to the children, whose ancestors inflicted upon us only evil, and that continually. We think this treatise of bishop Burgess indicates the obligation under which we have already laid our Episcopal brethren. We trust, with the blessing of God, to make the obligation greater still.”

## Sabbath Schools and Education.

ON TRAINING OF YOUNG TEACHERS.—After more than forty years practical acquaintance with these institutions, we believe there is no question of greater importance to their good management, success, and perpetuity, than this—What are the best means which can be adopted for enlisting and training up an efficient staff of young teachers? Good Teachers are the great want of all our sabbath schools at the present time. Next month we shall attempt a reply.

## Religious Tracts.

NEXT month we shall give our usual annual Summary of Grants. We continue to receive applications, but regret that we are not able to supply some of the applicants; not that we have no tracts to send, or are not willing to send them, but merely and solely because the parties who apply will not give us proper directions how to send them. We say “will not,” for after all the pains we have taken to publish our “Directions” every year, and to remind applicants of them nearly every month, many yet persist in paying no regard to them. They will be found at page 23 of our January number for 1854, and will be given again next month.

# Intelligence.

## BAPTIST.

WALWORTH, *Arthur Street*.—The opening services of this new place of worship took place Oct. 25, with sermons by the Rev. B. W. Noel, and Dr. James Hamilton. At the dinner, in the new vestry, Mr. Noel presided; after which a public meeting was held, the venerable W. B. Gurney in the chair, who drew a striking picture, or rather contrast, between the state of Camberwell and Walworth in the days of his boyhood and the present days. He remembered when only one place of worship existed—the baptist chapel in East Lane, between the extreme end of Walworth and Peckham (the Rev. Dr. Collyer's). He traced the rise of the numerous chapels, of various denominations, now existing around. The good old Mr. Swaine, the speaker stated, was introduced to Walworth by his father; and his mother was the means of introducing sabbath schools in the same district, commencing with thirty scholars, in the year 1796. Mauson House chapel had been three times enlarged within his recollection. He congratulated both pastor and people upon the style of their chapel, which was very chaste; no painted windows or other frippery; and, as he told Mr. Noel in the morning, he believed it to be a most useful church. He was glad they had preserved their old chapel for the purposes of a Sunday school, which he trusted would prove a great blessing to the crowded neighbourhood wherein it was situated. And he had no doubt that the chapel itself, and all the necessary buildings attached, would be well used, leaving no room for the taunt which the Roman Catholics sometimes threw out against them, that they did not make sufficient use of their chapels. Several ministers and friends followed, who congratulated Mr. George, the minister, on these results of his efforts and those of his people. The contract for the chapel, vestries, house, and fittings, was £5,620. It is built in the early English style, on an inclined plane, with one gallery entered from the turret. Dr. Steane and Rev. John Burnett preached on the next sabbath.

ROBERT ROBINSON.—At the period to which I have been previously alluding a very celebrated dissenting (baptist) preacher, by the name of Robinson, was officiating in the chapel in St. Andrew's-street. My friend Musgrave sometimes went to hear him, and used to relate to me many anecdotes connected with him. I will insert the following:—Upon one occasion when he was preaching he dropped the immediate subject of his discourse, and made this obser-

vation:—"It is a rule with me never to use an expression which the humblest of my hearers cannot understand. I have just made use of the term 'ocular demonstration;' I will explain it to you. I look into the table pew, and I see a young man in a blue coat and scarlet waistcoat fast asleep." On pronouncing the last two words he raised his voice considerably, and all eyes being attracted on the unfortunate sleeper he added in a lower tone, "Of that I have ocular demonstration!" He then resumed his discourse in his accustomed manner.—*Gunning's Reminiscences of Cambridge.*

A BAPTIST M.P.—Mr. Peto, the member for Norwich, having completed the erection of a railway in Denmark, it was opened by the King, Oct. 25, when his Majesty dined with Mr. Peto on board the *Cygnus* steamer. Mr. P. received the King in the uniform of a Deputy Lieutenant, and after dinner proposed the health of his Majesty, who in return proposed the health of Mr. Peto, next after those of the Queens of Denmark and England. The King also assisted to invest Mr. P. with the order of a Knight Commander of Drannebrog, one of the most ancient and honourable in the kingdom, as a token, his Majesty said; "of his personal regard and esteem for an amiable, liberal-minded, and accomplished English private gentleman."

MR. UNDERHILL, one of the secretaries of the Baptist Mission, who went out to India by the Overland route in September, arrived at Alexandria early in October, at which time, says the *Missionary Herald* for Nov., "Our friends were in good health and spirits. The voyage had, up to that time, been most pleasant. The ample accommodations on board, and the attention of the servants, and great comfort of the ship, made the passage a most enjoyable one. Besides which, the company of many pious persons, intercourse with Dr. Anderson and his colleague, and Mr. Marshman, much added to the pleasure of the social circle. Before this reaches the eye of our readers, our friends will have either reached, or be very near to their destination."

HILLSLEY, *Gloucestershire*.—Our debt had been felt to be a burden for the past thirty years. Last April we resolved to make an effort to clear it off; and in October we held a thanksgiving meeting for its entire removal, which was effected chiefly through the persevering labours of our minister, Mr. Keller.

REMOVALS.—Dr. Perrey, late of Derby, to Wakefield.—Mr. W. Maizey, of Studley, Warwickshire, to Hook Norton, Oxon.—Mr. F. Bosworth, A.M., of Dover, to Old King Street, Bristol.





CHITAUH, HINDOSTHAN.

## MISSIONARY.

## JAVA.

THE Rev. G. Bruckner, the aged Baptist missionary in this island, in a recent letter, says:—

"Some thirty years ago, when I first came into this island, there was not one single Javanese who was a Christian; now there are upwards of one thousand. Thus, the Lord hath done great things among this people, and is still doing. The work once commenced is still going on progressively.

"The first awakening among the natives was chiefly brought about by tracts. Being aided and enabled by the Religious Tract Society to print large quantities of Javanese tracts, at the press of my friend, the Rev. W. Medhurst, I was enabled to send now and then some of them to my friends at Sourabaya, desiring that they might be distributed among the natives. On a certain day the daughter of an old friend there distributed a parcel of these tracts among the people; one of them happened to fall into the hand of a man who was a priest of a village, about eight miles distant from Sourabaya. When he arrived at home, he perused the tract carefully, and its contents made a deep impression on his mind; he gave himself no rest to find out the people from whom the books came. At last he was directed to the house of my friend Emde, at Sourabaya, whose daughter had given him the tract. Here the way of salvation was further explained to him, and he became more confirmed in the truth. He went home, laid down his office of priest, instructed his family and his neighbours in the truth, according to the tract, and a goodly number followed his teaching. I visited these people once, and found that the number of twenty persons assembled daily in his house for prayer. He showed me the tract which the Lord had blessed to him; it was one of those which I had sent from here, called 'Teachings from the Word of God.' The good man told me that some time past many more people had worshipped with him, but had returned to their sinful practices. In consequence I went about in the village to exhort the people to follow the way of the gospel, which many did. They had now also the New Testament in their language.

"Last year a man came to me from Sourabaya, who had been walking on foot nearly half a month, preaching Christ in every place where he halted on the road. I asked him why he had come here? His reply was, 'I desired much to become acquainted with the good people who sent us all the good books.' I said, 'Do you believe in Jesus?' He answered, 'Yes, I do.' 'What made you to do so?' 'My many sins,' he

said; 'for I was a great sinner; but now the Lord Jesus has delivered me, and pardoned my sins.' 'Do you love the Lord Jesus?' 'I love him so that I desire to do all his will.' Many questions more I asked him, which he answered equally sensibly and soundly. He stopped a few days here, and then returned to his home, in a long way about, to find out some of his relations, to whom he intended to make known the gospel. About two months past, two men came to me from the eastern parts; I asked them what the intention of their coming was? They replied, they wished to see how matters of Christianity stood here; and they had heard that fifty Javanese, in a place forty miles from this, wished to become Christians, who had been reading our tracts. One of these two had chiefly been brought to the gospel by reading a tract. These are only a few instances which prove that the circulation of tracts has not been useless among the Java people. Perhaps there are hundreds of instances more which prove the same though unknown to us: for these little messengers have been dispersed over half this island, and even further."

In a letter published in the *Evangelical Christendom*, Mr. Bruckner says:—

"Among the Javanese the Word of God begins to discover its power; even a great number of souls have been really converted to the Lord in the more easterly districts. Many of them are so faithful and zealous that they will not keep the treasure which they have found for themselves, but make excursions from time to time, yea, even journeys on foot to considerable distances, in order to make known the Gospel to their fellow-countrymen, with much success. In this place the effects of the Word of God are not yet so visible; there are, however, some, even a goodly number, of Javanese, who worship the Lord in spirit and in truth, and confess their belief in the Lord Jesus.

"Several missionaries from the Netherlands Mission Society have now been admitted by Government to preach the Gospel among these natives, which was formerly not the case; then, if any of them were sent out from that Society, they had to go to the eastern islands. But now some salutary change has taken place in this matter. These missionaries must, however, be real natives of Holland, if they will be admitted as missionaries in Java. It was therefore well that the English Baptist Mission Society withdrew their mission from Java, as they could not have continued it by sending English missionaries to this island. I have laboured thirty-one years in connexion with the English Baptist Mission Society on this island, without much apparent success; yet we may humbly trust that our weak labours have not been in vain. We have

been favoured to lay the foundation of a great and glorious work, to the praise and glory of God our Saviour; we have been favoured, for a long time, to sow the seeds of Divine truth among this people by tracts, by the Holy Scriptures, and preaching. Others, who enter after us into the work, find it now easier. I regret it by no means, that I have spent such a long time in Java, and I rejoice to see others come to take up the work of evangelizing the poor Javanese."

### RELIGIOUS.

**LIGHT FROM FRANCE.**—The extreme radicalness of the Ultramontane priesthood and press in France has at length provoked a reaction, and devout Catholics, of more moderate views, are disclaiming the right of persecution, and even defending the fair fame of Protestant believers. M. de Remusat, a Cabinet officer under Louis Phillippe, a scholar of generous culture and genial charity has published a little volume maintaining that Protestantism is a positive religion, exerting a powerful influence over the lives of its disciples. He says it originated in the refusal of prelates to effect the reforms which the Church imperatively needed, and that Luther and his coadjutors were honest and zealous in their efforts to secure high moral ends in their separation from the Church of Rome. The *Univers* and the Ultramontane press generally have rung endless changes upon the bold assertion that Protestantism is no religion, but only a negation, having no moral power, and exerting no control over the life, and that Protestants, therefore, should be treated as atheists, and persecuted as dangerous enemies to the well being of the State. M. de Remusat has generously undertaken to defend his Protestant fellow citizens from such gratuitous slander, and his little treatise, written with candour, and enforced with logic and true eloquence, cannot fail to exert an influence upon thoughtful Catholics. We shall hope to hear of good results from its circulation.

**THE OLDEST CHURCH** now existing in the United States, is one near Smithfield, Isle of Wight county, Va. It was built in the reign of Charles I, between the years 1630 and 1635. The brick, lime, and timber, were imported from England. The timber is English oak, and was framed in England. The structure is of brick, erected in the most substantial manner. The mortar has become so hardened that it will strike fire in collision with steel.

**TEXAS.**—There are between six and seven hundred Union Sunday schools in Texas, most of them supplied with good libraries of the American Sunday School Union.

**IMPORTANT TO RELIGIOUS SOCIETIES.**—The following official letter has been received by the Secretary of the Colonial Church and School Society:—"Inland Revenue, October 17, 1854. Sir—In reply to the inquiry contained in your letter of the 11th inst., I have to inform you that as some doubt is entertained as to the liability to stamp duty of receipts for subscriptions or donations to charitable institutions, the board will treat such receipts as if they were expressly exempted from duty. I am, Sir, THOMAS KEOGH."

**BIBLES AT RAILWAY STATIONS.**—We understand the committee of the Edinburgh Bible Society, with the concurrence of the directors of the several lines, have placed large bibles in the waiting-rooms at the principal stations of the North British, Edinburgh and Glasgow, and Caledonian railways, for the use of the railway officials and passengers waiting the trains. We believe the stations on several of the English lines have been supplied with bibles and other religious books by private individuals.

**THE EDITION OF THE BIBLE** translated and printed by the British and Foreign Bible Society, in the language of the Mongol Tartars, remains useless on the Society's shelves in London, the Emperor of Russia having forbidden its circulation.

**THE MANCHESTER CITY MISSION** has now an income of £5000 a year, and employs eighty-one missionaries.

### GENERAL.

**WONDERFUL!**—A New York contemporary tells us that the editor of the *North Carolina Baptist Spectator* is an officiating minister of the gospel; a licensed attorney; agent for nearly all the insurance and assurance companies north of the Potomac; commissioner for thirty states; and applicant for the same when Kansas and Nebraska shall have come in; bank director; chairman of the Board of Superintendents of the common schools; temperance orator; agent and counsel for Wake Forest college; president and secretary of all the boards of the Baptist church, &c.; and in addition, he owns more town property, has the neatest farm, the best fruits, and the finest cattle of any man in the country.

**ACCIDENTS AND WAR.**—Some two or three hundred persons drowned by the sinking of a steam-ship sends a thrill of horror through a nation, and the lamentations are yet loud on account of the loss. Five or six thousand human beings slaughtered in the Crimea, causes all the bells in England and France to be set ringing for joy, and the organs in the churches peal forth strains of exultation over the 'glorious' result.

A **MACKEREL BOAT**, of about 20 tons, is at present undergoing the necessary repairs and alterations at Newlyn, in Cornwall, for the purpose of conveying a crew of five men to Australia! To enable the boat to sustain the many storms which may be expected on her voyage out, and to render her as secure as possible, the crew have coppered the lower part of her hull, in addition to which she is comfortably decked, cabins also being placed for the accommodation of the men who intend to navigate her. The boat will be ballasted with fresh water.

A **CURIOSITY**.—In the county of Harrison, Mississippi, lives a female in a house the fabric of her own hands; she cultivates her fields, splits her rails, and does her own fencing; and the present autumn she will have one hundred bushels of corn to sell and a few hundred bushels of potatoes, the produce of her unaided labours! She has not a neighbour within three miles.

**NEW BEER ACT**.—The *Wigan Examiner* says that, as the result of the new beer act, there has been a reduction of fifty per cent. in the number of persons apprehended or summoned for drunkenness betwixt the hours of twelve o'clock on Saturday night and four o'clock on Monday morning.

**FORTY-SEVEN LICENSED VICTUALLERS** and retail brewers of West Bromwich, have signed a declaration expressing their determination to close their houses on the sabbath for the sale of beer, spirituous liquors, or any other kind of drink.

**HENRY WARD BEECHER** says, with great truth, that the last quarter of an hour of a long-drawn and tiresome discourse, gives a repulsiveness to religious truth, stronger than can be dissipated by two good sermons afterwards.

**COMMON SCHOOLS**.—There are in the United States about 60,000 common schools, which are supported at an annual expense of nearly six millions of dollars; more than half of which is expended by the States of New York and Massachusetts.

**THE BIBLE**, on the stenographic system, for the use of the blind, costs six pounds, and occupies forty large volumes.

**CHINESE**.—The number of Chinese in California, is estimated at 40,000, and hundreds continue to arrive in a state of great poverty.

**FATHER GAVAZZI** now lectures dressed in a robe, on which there is the representation of an open Bible embroidered on the breast.

**LONGFELLOW** calls Sunday the golden clasp which binds together the volume of the week.

**THE CAPE** papers do not announce "births, marriages, and deaths," but "marriages, christenings, and deaths."

**TREES** are said to have been discovered at Calavera, in California, 360 feet high.

## REVIEW OF THE PAST MONTH.

Friday, November 24.

AT HOME there has been little to call for remark, except the excitement caused by the news from the seat of war, and the large subscriptions that are making all over the kingdom for the wounded, and the widows and orphans of the slain.

But ABROAD, on the Crimea especially, the plot thickens and deepens. On the day we were writing our last "review" the Russians attacked the rear of the English position leading to the sea-port of Balaclava, which is now in our possession. The new Turkish troops fled from the redoubts; but the Highlanders repulsed the Russians, and our heavy horse compelled them to fly. Our light horse, mistaking a command, attacked the artillery of the enemy, and several hundreds of our brave soldiers were cut off, as many of the spectators expected, when they saw them gallantly galloping along to certain death. But the Russians were effectually repulsed, and they have since relinquished the redoubts they gained from the Turks. On sabbath day, Nov. 3.—Waterloo was fought on a sabbath—the Russians made a powerful attack on the British before Sebastopol. The royal princes, sons of the Czar, had arrived and brought reinforcements. They resolved to annihilate the British, and began the battle at day-break. A division of the French came to our help, and after fighting nearly all the day the Russians were at length driven back with great slaughter. As many as ten thousand men must have died that day! On our side, General Cathcart, and several other generals, were killed; and several generals were wounded, among whom were Sir George Brown. The Queen's cousin—the Duke of Cambridge—had a horse shot under him. When the news arrived it caused much anxiety, for it was evident that a few more such victories and we must retire. Next day reinforcements arrived, and they are arriving now in great numbers; and many more are leaving France and England. Up to the 12th of Nov. no further great contest had taken place, and for a fortnight more this will be the best news we can hear, for all our reinforcements will by that time have arrived. It appears from Lord Raglan's official despatch that the attack of the 5th Nov. was made during rain and thick fog by 60,000 Russians and 90 pieces of Artillery. The English were only 8,000, and the French 6,000, and yet they repulsed them with a loss on the part of the Russians of 16,000. What wonderful courage! But what dreadful carnage! Lord Raglan, who has been made a Field Marshal, says, and he is an old soldier, "I never before witnessed such a spectacle as the field presented."

## Marriages.

Oct. 25, at Bloomsbury baptist chapel, (Rev. W. Brock's) by the brother of the bride, Frank, youngest son of J. Holmden, Esq., of Eden Bridge, Kent, to Emily, third daughter of the late Thomas Swinbourn, Esq., of Kilburn.

Oct. 29, at the General Baptist chapel, Kirton Lindsey, by Mr. Stapleton, Mr. George Everett, to Mrs. Susanna Croackley.

Oct. 30, at the baptist chapel, Stow-on-the-Wold, Mr. James Thompson, to Miss Hannah Cambrey.—And Nov. 4, Mr. Thomas

Payne, to Miss M. A. Haywood—And Nov. 6, Mr. Charles Humphris, of Strensam Mills, to Lucy, widow of the late Mr. W. Collett, Stow.

Oct. 31, by license, at the Baptist Chapel Blakeney, Gloucestershire, by Mr. William Copley, Charles Harper, Esq., of Bullo, to Lydia, second daughter of the late Rev. John Jones, of Blakeney.

Nov. 9, at Belvoir Street baptist chapel, Leicester, by Mr. Mursell, Mr. John Sharpe, to Miss M. A. Wales.

## Deaths.

Sep. 14, at Brandon, Oakland County, Michigan, U. S., Mr. Thomas Wilders, pastor of the baptist church in that place— which he had been the instrument of raising. Mr. W. was long known in the midland counties as pastor of the General Baptist church at Kegworth, Leicestershire. He was a man of true and unaffected piety, sound in the faith, mild in manners, and peaceful in disposition. He went out with his sons to America a few years ago, and was much respected there. He was confined but a few days; and preached on the sabbath before he was taken ill. He said few words during his illness, but was calm and resigned; his faith and hope being fixed on Him, whose cross and salvation had been his constant theme.

Sept. 29, at Ticknal, Derbyshire, Mr. Thomas Richardson, aged 72, for thirty-seven years a very steady and worthy member, and several years a deacon, of the General Baptist church at Melbourne. Mr. R. was highly esteemed by a large circle of friends for his amiable and generous conduct. His end was peaceful and serene, and his prospect of eternal rest with Christ was unclouded.

Oct. 6, at Brynrothed, near Newbridge, Ann, wife of Mr. Thomas Bowen, aged 81, after a few days' illness. Mrs. B. was brought to a knowledge of the truth in early life. In 1792 she joined the Independent church at Rhayader, and remained in that connexion until 1816, when her attention was directed to believers' baptism. She struggled for some time against her convictions, but at length yielded a willing obedience to her Lord, and joined the baptist church at Newbridge, under the pastorate of

Mr. D. Jarman. She was humble, diligent, and sincere in her profession; and we can truly say her end was peace.

Oct. 17, at Southampton, after a long affliction, Emily, the beloved wife of Mr. Henry Apsey, aged 26. For eight years a member of the baptist church meeting in East Street.

Oct. 22, aged 52 years, John Nottage, five years the respected pastor of the baptist church at Saxlingham, Norfolk. He had just resigned the pastorate, and was that day to preach a farewell sermon to his flock, when he was suddenly called from his usefulness on earth to join the redeemed in the assembly of the church triumphant.

Nov. 1, at Leicester, aged 80, Mr. John Green, formerly of Market Harborough; the baptist church at which place he aided to form, and of which, for many years, he was a peaceful and pious member.

Nov. 2, at Hastings, aged 67, after long suffering, Mr. George Mogridge, of Kingsland, whose writings, bearing the signature of "Old Humphrey," have long been favourably known. Mr. M. was author of as many as 150 publications, besides various smaller pieces in magazines.

Nov. 9, aged 60, Mrs. Mary Croft, a member of the baptist church, Walkergate, Louth. She died in peace and hope.

Nov. 12, at Oakham, aged 63, Mary, widow of the late Mr. Joseph Ashford, baptist minister. She rested on Christ alone for salvation; felt him to be precious to her soul; and her end was peace.

Nov. 17, at Stockholm, aged 51, Lord Dudley Stuart, member for Mary-le-bone, and the distinguished patron of the patriotic Poles.