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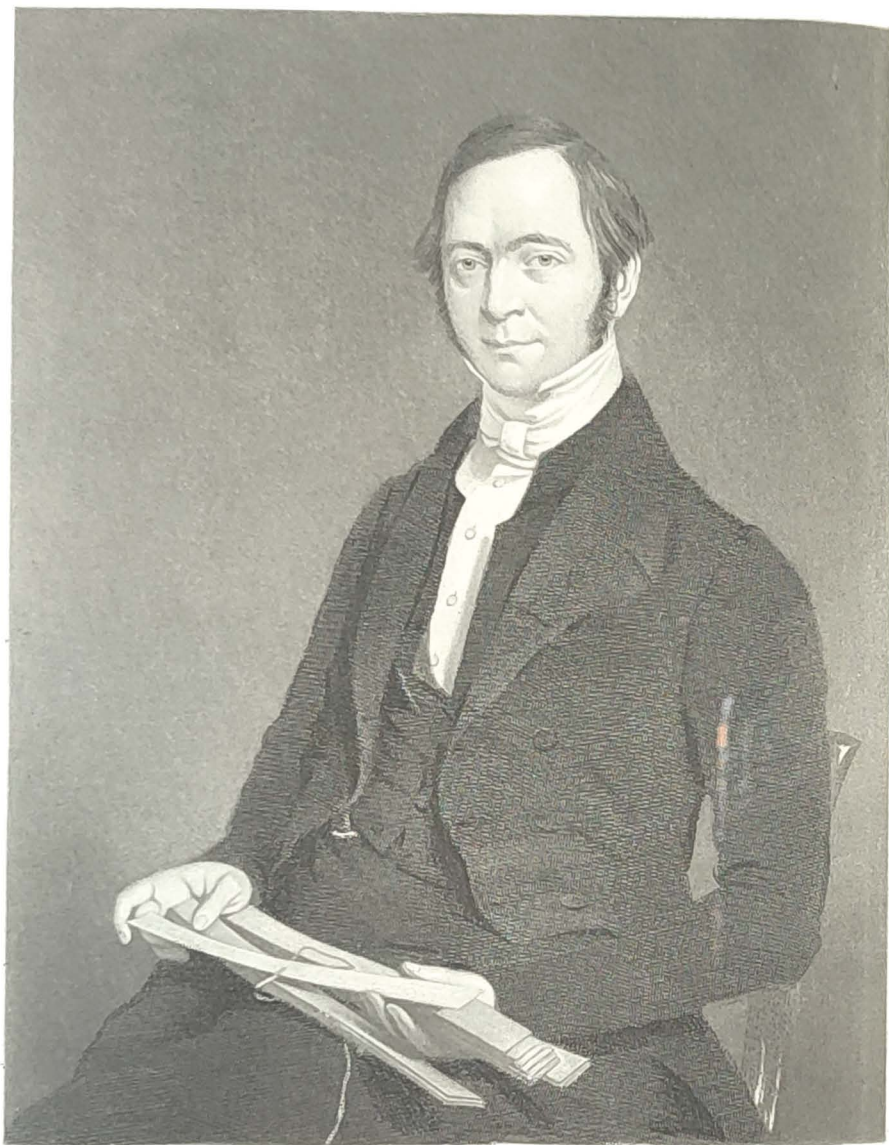
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HOLDING A HINDOO SHASTER

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AND

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THE

BAPTIST REPORTER.

JANUARY, 1857.

THE BAPTISTS IN ENGLAND FROM THE DAYS OF
WICKLIFFE TO THE REIGN OF HENRY VIII.

A. D., 1370—1547.

ALTHOUGH the Baptist profession does not assume a visible appearance in England, by the formation of churches in a state of separation from their brethren of the Pædobaptist persuasion, earlier than the reign of James I.; it is beyond all reasonable doubt that individuals were to be found maintaining those principles in every subsequent age, from the days of Wickliffe, that morning star of the Reformation.

It is perhaps impossible for us, after a lapse of four or five centuries, to decide the question, whether the great English Reformer did or did not oppose the baptism of infants. It is a fact, however, which admits of no dispute, that he maintained and propagated those principles which, when carried out into their legitimate consequences, are wholly subversive of the practice in question. And if Wickliffe himself did not pursue the consequence of his own doctrines so far, yet many of his followers did, and were made Baptists by it.

One of the maxims held by this reformer was, "that wise men leave that as impertinent which is not plainly expressed in Scripture;" in other words, that nothing should be practiced in the church of God, as a

branch of worship, which is neither expressly commanded nor plainly exemplified in the New Testament. It is upon this principle that the Baptists make their stand. They examine the sacred writings, and there find that in their Lord's commission baptism stands connected with the preaching of the everlasting gospel; that the apostles, who well understood their Master's will, administered it to none but those who professed to repent and believe the gospel; and that thus it was the first disciples "put on Christ," or were initiated into his visible kingdom; for such as "gladly received the word were baptized" and added to the churches.

All our historians agree in affirming that the doctrines of Wickliffe spread very extensively throughout the country; insomuch that, according to Knighton, a contemporary historian, "more than half the people in England embraced them and became his followers." Soon after his death they began to form distinct societies in various places. Rapin tells us that, "in the year 1389 the Wickliffites, or Lollards, as they were more commonly named, began to separate from the church of Rome, and appoint priests from among

themselves to perform divine service after their own way. Though some were from time to time persecuted by the bishops, yet their persecutions were not rigorous. Their aim seemed to be only to hinder them from pleading proscription. Besides, a petition presented to the king by a former parliament, to revoke the power granted to the bishops to imprison heretics, restrained the most forward."

During the usurpation of Henry IV. A. D. 1400, the clergy who had been instrumental to his elevation obtained from him a law for the burning of heretics, which they were not long in carrying into operation. One of the first victims to their sanguinary edict was William Sawtre, said to have held the principles of the Baptists, and who was burnt in London in the year 1400. He had been sometime minister of the parish of St. Margaret, in the town of Lynn; but, adopting the tenets of the Lollards, he was convicted of heresy by the bishop of Norwich, and though by temporizing he for awhile averted the dreadful sentence, yet he ultimately fell a martyr to the cause of truth. If we may credit the testimony of those who lived near the time when this took place, the diocese of Norwich, in which Sawtre resided, abounded with persons of similar sentiments; but the cruel and ignominious death of this good man struck terror into the followers of Wickliffe, and made them more cautious how they exposed themselves to a similar fate by divulging their opinions. Yet Fuller relates, that, such was the craft and diligence of the clergy, they found out means to discover many of them. and by *ex officio* informations which they now obtained, they persecuted them with great cruelty, so that the prisons were filled with them—many were induced to recant, and such as refused, were treated without mercy.

That the denial of the right of infants to baptism, was a principle generally maintained among the Lollards or followers of Wickliffe, is abundantly confirmed by the historians of those times. Thomas Walden, who wrote against Wickliffe, terms this reformer, "one of the seven heads that rose up out of the bottomless pit, for *denying infant baptism*, that *heresie of the Lollards*, of whom he was so great a ringleader." Walsingham, another writer, says, "It was in the year 1381 that that damnable heretic, John Wickliffe, received the cursed opinions of Berengarius," one of which unquestionably was the denial of infant baptism. The Dutch martyrology, also, gives an account of one Sir L. Clifford, who had formerly been a Lollard, but had left them, and who informed the archbishop of Canterbury that the Lollards would not baptize their new-born children. The fact is, therefore, put beyond dispute, that the principles of the baptists were prevalent during the whole of the fifteenth century, though we are unable to trace them as embodied in the formation of distinct churches under that denomination.

In the history of the Welch Baptists, compiled by Mr. Joshua Thomas of Leominster, we have some interesting information respecting a Mr. Walter Brute, who is said to have been a gentleman of rank, learning, and parts, in the diocese of Hereford, about the end of the fourteenth century. This person, though reckoned a layman by the Popish clergy, was indefatigable in propagating the truth himself, "teaching openly and privately, as well the nobles as the commons." In this good work he was assisted by two of his intimate friends, viz. Mr. William Swinderby, and Mr. Stephen Ball, who were both of them preachers of note, and all maintaining the doctrines of Wickliffe. Fox, the martyrologist, has given a

particular account of Mr. Brute, and of his religious sentiments, extracted from the register of the bishop of Hereford. One of his tenets was, that *faith ought to precede baptism*, and that baptism was not essential to salvation. A commission was granted by Richard II. about the year 1392, addressed to the nobility and gentry of the county of Hereford, and to the mayor of the city, authorizing them to persecute Brute, on a charge of preaching heresy in the diocese and places adjacent, and also with keeping conventicles. In consequence of this, Mr. Brute retired into privacy, and Swinderby and his friends fled into Wales, to be out of the county and diocese of Hereford. Amidst the mountains and valleys of the principality, they continued for some time instructing all that came unto them. They seem, however, ultimately to have been apprehended and brought to trial, and Fox mentions that Swinderby, the friend of Walter Brute, was burnt alive for his profession in Smithfield, A. D. 1401; what became of the latter he does not particularly say, but from what he relates of his bold and spirited defence upon his trial, it is probable that he shared the same fate.

Dr. Wall, the learned author of the History of Infant Baptism, seems desirous of persuading his readers that there were no Baptists in England when Henry VIII. ascended the throne at the commencement of the sixteenth century, A. D. 1511. But upon that supposition it is not easy to account for the sanguinary statutes which, in the early part of this reign, were put forth against the "Anabaptists." In the year 1535 ten persons, avowing these sentiments, are mentioned in the registers of the metropolis as having been put to death in different parts of the country, while an equal number saved themselves by recantation. In the following year the convocation sat, and, after

some matters relating to the king's divorce had been debated, the lower house presented to the upper a catalogue of religious tenets which then prevailed in the realm, amounting to sixty-seven articles, and they are such as respected the Lollards, the newreformers, and the "Anabaptists." The latter are most particularly pointed at: the indispensable necessity of baptism for attaining eternal life is most peremptorily insisted on; that "infants must needs be christened because they are born in original sin, which sin must needs be remitted, and which can only be done by the sacrament of baptism, whereby they receive the Holy Ghost, which exerciseth his grace and efficacy in them, and cleanseth and purgeth those from sin by his most secret virtue and operation. *Item.* That children or men once baptized can, nor *ought ever to be baptized again.* *Item.* That they ought to repute and take all the Anabaptists, and every other man's opinions agreeable to the said Anabaptists, for detestable heresies, and utterly to be condemned." On the 16th November, 1538, a proclamation was issued, condemning all the books of the Anabaptists, and ordering those to be punished who vended them; and in the following month a circular letter was addressed to all the justices of peace throughout England, solemnly warning them to take care that all the injunctions, laws, and proclamations, against the Anabaptists and others, be duly executed. In the same year an act of grace was passed, from the provisions of which all Anabaptists were excepted. If the country did not abound with Baptists at this time, why were those severe measures enforced against them?

We learn from Fuller's Church History, that at the period when Henry VIII. was married to Anne of Cleves, "the Dutch flocked into England in great numbers, and soon

after began to broach their strange opinions, being branded with the general name of Anabaptists." He adds, that "these Anabaptists, in the main, are but Donatists new dipped. And this year their name first appears in our English Chronicles, where I read that four Anabaptists, three men and one woman, all Dutch, bare fagots at Paul's cross; and three days after, a man and a woman of their sect were burnt in Smithfield."

When the historian says, that it was in the year 1538 that the names of these sectaries first appeared in an English Chronicle, there is considerable obscurity attached to his meaning. To suppose him to assert that the Anabaptists do not appear in the annals of England before that year, is to accuse him of contradicting his own writings, and violating the truth of history. Bishop Burnet says, that "in May 1535 nineteen Hollanders were accused of holding heretical opinions, among which was a denial that the sacraments had any effect on those that received them: fourteen of them remained obstinate, and were burnt by pairs in several places." This denial of the efficacy of the sacraments evidently points to the Baptists, who strenuously opposed the administration of that ordinance to infants on the ground of its saving efficacy. In the same year, as has been already stated; the registers of London mention certain Dutch Baptists, ten of whom were put to death; and in the articles of religion set forth by the king and convocation, A. D. 1536, the sect of the Anabaptists is specified and condemned. In fact, it is easy to trace the Baptists in England at least a hundred years prior to the time mentioned by Fuller.

His words must therefore be restricted to the punishments first inflicted in England upon the Mennonites, or Dutch Baptists, who had emigrated to this country.

In the year 1539, the thirtieth of the reign of Henry VIII., we find certain legal enactments promulgated, one of which was "that those who are in any error, as Sacramentaries, Anabaptists, or any others, that sell books having such opinions in them, being once known, both the books and such persons shall be detected, and disclosed immediately to the king's majesty, or one of his privy council, to the intent to have it punished without favour, *even with the extremity of the law.*" From this it appears, that the Baptists not only existed in England, but that they were in the habit of availing themselves of the art of printing, which had not long been discovered, for the defence of their peculiar and discriminating tenets; and to such an extent, too, as to alarm the clergy, and induce them to call upon the legislature for measures of severity, in order to restrain their circulation.

In the same year it appears from the Dutch Martyrology that sixteen men and fifteen women were banished the country for opposing infant baptism. They retired to Delf in Holland, where they were pursued and prosecuted before the magistrates as Anabaptists, and put to death for their supposed errors, the men being beheaded and the women drowned. Such were the sanguinary proceedings against the Baptists in the reign of Henry VIII., a monarch who professedly espoused the cause of reformation.

(*This Sketch will be continued.*)

THE EMPEROR OF AUSTRIA'S CONCORDAT WITH THE POPE.

FROM AN ORATION BY LOUIS KOSSUTH.

Formerly Governor of Hungary, now an Exile in England.

THIS Concordat was a monstrous compact of kingcraft, ambition, and priestcraft! Each and every one of its thirty-six articles was calculated to overthrow every barrier to ecclesiastical supremacy, and to bring the conscience, the opinions, the mind, the education, the social relations, and the actions of 36,000,000 of people under the arbitrary control of the Roman See. However, that the Vatican should not cease to aspire to political despotism, and by it to political supremacy, would as little astonish him as that the vulture should hover about its carrion. Nature was nature. Who could wash white the Ethiopian? But that in this nineteenth century Papal ambition should be allowed to earn such a triumph as it did by the Concordat, was even what he was not prepared to witness. Francis Joseph had surrendered the whole civil structure of Hungary to the domineering ambition of the Vatican. A king of Hungary was the first to establish and to exercise those sovereign rights of the Hungarian crown in ecclesiastical matters which had been since, through 855 years invariably maintained by fifty-one kings who had reigned in succession, all of them jealous in maintaining those rights, though some of them were tyrants and Hapsburgs. Those rights were very numerous; they, however, might be classed under two general heads—the right of universal church patronage and the sovereign right of supreme inspection. Those rights of patronage made the social station and temporal emoluments of the Hungarian clergy perfectly independent of the Roman Pope, and this constituted the basis of the in-

dependent nature and character of the clergy. Those rights were now felled down, one by one, each of them, by the Concordat, and that independent character altogether with them. The second order of rights comprised under the head of the sovereign rights of supreme inspection, were naturally resulting from the duty incumbent upon every civil government to take care that the laws and institutions of the country should not be encroached upon nor injured by any person whatsoever. Hence it was that the canonical ordinances of the Roman Church had by themselves no authority in Hungary, but wanted the sanction of civil legislation for arriving at legality. Though the Council of the Lateran, in 1074, issued an order that priests should immediately dismiss their wives under the penalty of deposition and excommunication, yet the Hungarian clergy for a long time after continued to marry, and did so down to the time of the Reformation. It was the same as to the canon giving the priesthood immunity from bearing arms. At the time of the Council of Trent the Hungarian bishops sent only two delegates, instead of going personally there, and pleaded that they did not go because they were required to stand in arms for the defence of their country, and seven out of the twelve bishops died sword in hand in the service of their country. It never occurred to an Hungarian bishop to claim or to the Hungarian nation to grant immunity from subsidies or any practice of dispensation from the duties incumbent on every citizen. Now, Francis Joseph, on the contrary, admitted indiscriminately

all canonical ordinances, consequently immunity from taxation likewise, and went so far as to pledge himself that every thing not mentioned in the Concordat should be arranged according to the decrees of the Romish Church. After referring to the import and meaning of the twenty-seven articles, one or two of which he read, he said the effect of them would be to prevent the introduction of anything beneficial to society that was contrary to the Roman Catholic faith. Only think of philosophy, politics, science, and the law, passing through the ordeal of the canons of the Council of Trent! He wondered whether those who condemned Galileo would prevent the world to revolve. The orator then gave a sketch of the rise and progress of Protestantism in Hungary in connection with the teachings of Luther and Calvin, the separation of Hungary, and the bringing of a portion of his country partly under the direction of the Mahomedan Sultan; but the Turk did not interfere with their religious convictions. He showed that Transylvania was the first country of all Europe, to proclaim religious freedom and equality of political rights for Lutheran, Calvinist, Roman Catholic, Unitarian and Protestant. That was in 1545, the year of Luther's death. In the second part of the sixteenth century two-thirds of the Hungarian nation had embraced the Protestant religion. Previous, however, to the reformed religion being introduced, the Protestants had some trials and sufferings to undergo. As soon as the house of Hapsburg had established the Hungarian rule, there commenced a series of attacks on the religious freedom and constitutional rights of Hungary. Those attacks had since been repeated, and would continue to be so long as a Hapsburg was allowed one hour's dominion over his noble but unfortunate native land. He was

saying there was no people more tolerant than the Hungarian, and it was a fact. They were without bickerings in religious feelings, and had never had interference there with the social relations and ordination of political parties. Nine millions of the Roman Catholic people of Hungary applauded in his person the election of a Protestant to the highest dignity of the commonwealth. An Hungarian formed his estimate of the worth of a man, not by his creed, but by his morality and patriotism,—and thus it was that Roman Catholics fought side by side with, and bled and died for, the religious freedom of their Protestant brethren. But the religious freedom, together with the national independence of Hungary, were now crushed by the invasion of two sovereign autocrats acting under the connivance of other Christian governments.

M. Kossuth gave many sad details of the changes which had been wrought since 1848. General Haynau was now the administrator of episcopal dignity in reference to the Protestant schools. If even a little parish meeting was allowed to be held, it was only upon a particular grant in every particular case, besides which, there was the condition that a Roman Catholic commissioner should be always present with arbitrary power to control and even stop the proceedings. With this, too, is a proscription as to the instruction not in the poor schools only, but in the educational institutions; and, dreadful to relate, instruction in the history of Europe was proscribed from the schools. Nothing was allowed to be taught that could make the children know that Hungary was a nation. Could they imagine anything more tyrannical than to proscribe from a nation's knowledge a nation's history? Besides, it had been prescribed what number of professors each school was

to have; at the same time, by a calculation truly diabolical, the salaries of the professors were raised beyond the resources of the school, with the ulterior declaration, that unless such salaries were paid, the right of governing the school should be forfeited to government. His heart grieved to think what the Protestant schools were at all events likely to become under the arbitrary control of the Austrian Government. The Concordat of the 18th of August suspended the sword of papal ambition over the Protestants of Hungary, and consummated what Austrian perjury, absolutism, centralization, and bigotry had begun. The first article of this convention gave a legality to the canonical institutions of the papal church, whilst the extermination of heretics is one of them. Woe to the Protestants of Hungary! Woe to the Catholic Hungarian who would dare to open his heart to the light of the reformation. The ninth article authorised the Catholic bishops freely to exercise the power of pointing out as dangerous the books which they considered injurious to their religion; and the government was bound to prevent such books from being circulated in the country. This terrible blow told its own tale. In consequence of this the bishop's surrogate had the right not only to condemn new books, but also prohibit the sale of books in existence. Already several immortal productions of genius were prohibited. The Bible's turn was sure enough to come next. Nothing was more dangerous to priestcraft than the Bible. The life, the doctrines, and the very death of our Saviour were full of Divine condemnation of the priestcraft. Not in vain had the Council of Trent prohibited the promiscuous reading of the Bible in the vernacular languages, declaring it to be rather detrimental, than conducive, to the salvation of souls. The Bible was soon to be a

forbidden book in Hungary, they might be sure. Article sixteen not only pledged the Emperor to cause the Roman Catholic priesthood to be revered throughout the land, but stipulated civil assistance by punishment for everything which could be constituted into a contemning by word or deed of the Catholic church, its faith, its liturgy, or institutions. Why, by all that was sacred, that sounded like the revival of the Inquisition. Protestant worship, nay, the very existence of Protestantism, had been always considered by the Popes and their satellites, a contemning of their church, their institutions, and religion. What dreadful persecutions were looming in the future from this article. Some might perhaps ask him, what was all this to Englishmen? He would answer them in the words of their own Oliver Cromwell—opening the British Parliament in 1658—"Look how the house of Austria is prepared to destroy the whole Protestant interest in Hungary. You may say, 'It is a great way off. What is it to us?' If it be nothing to you, let it be nothing to you. But I tell you it is something to you. It concerns all your religions, and all the good interests of England." Thus spoke Cromwell. And verily the time would come when it would be said that he not only was a great man, but he (M. Kossuth) feared, a prophet likewise—though, of course, he was not to be found at Westminster. However, he would leave the audience to judge of that, and conclude by stating his own anticipations as to the probable result. There were two alternatives. The first rested on the supposition that a change of circumstances might occur which would present Hungary with an opportunity of re-asserting her independence. In this emergency he was inclined to think that the Concordat would rather prove an instrument for

good than otherwise—because on the one hand they might well imagine with what determination the Hungarian Protestant would grasp his sword—whilst on the other hand they could rest assured that not less unanimous would be the determination of the Hungarian Catholics. The Hungarian Catholic was, in general, religious, and inclined to respect even the disciplinary regulations of his church—if left free to do so. But that a priest should have the power to drag him by force to the confessional; that he should have the power to pry into his dishes, to see whether there was fish or meat in them—control his social relations, and dig his nose into what he might read, or what instruction he might think fit to impart to his children at his fire-side—these were things which fretted and disturbed him. Besides that, what effect must it have on the army to hear of obligatory fastings on such and such a day of the week, by order of the monks. And lastly, must be remembered the dreadful change that has been brought about in the condition of the inferior Catholic clergy, resulting in absolute servitude, with no protection either in civil or ecclesiastical law. Let any one of them be a man, a citizen, a patriot, anything but an obedient tool, and he should be dragged before the secret tribunals, there judged according to laws, not the laws of his country, thrown groaning into the depths of monastical dungeons, with no one to protect him, nobody to listen to the groans of his anguish, and wipe up the tears of his sufferings. Let them think of this, and they must come to the conclusion, that in the case of an early struggle, the Hungarian Catholics in general, and their inferior clergy especially, would be amongst the foremost in devotion to their native land. Of course he was not wanted to tell them that in such a case the Concordat had been, and

was to be, no more than a rag of paper, good for the cheesemonger. This was the first alternative. The second was, that the Concordat would be allowed to employ all its machinery—to employ all the bishops nominated under its influence, the patriotic priests broken by its discipline, whilst the nation was stupefied by absolution—that was what he dreaded. If that system was allowed to work for two generations, one of the results that would follow was, that the next generation must be thrown back by a century behind the general standard of the political light of the age. Many a parent would prefer not to have his children instructed at all rather than to have their mind and soul corrupted by that instruction. And is it not dreadful to think that we should look for safety in ignorance?

Now, if the Concordat is thus allowed to work, all I can say is that Hungary, once the bulwark of christendom, always the bulwark of civilization against barbarism, of tolerance against intolerance, of freedom against spiritual and temporal despotism, and of human and national rights against pontifical ambition,—this Hungary will, from her compulsory submission, prove such an addition to the power, will form such a stepping stone in the onward course of pontifical ambition, as to give it strength to overcome civilization on the continent, and to smother, with its sombre extinguisher, light, truth, civil freedom, and religious liberty. It is the sad though perhaps not inglorious fate of my country, that every particle of its soil holds trembling in its balance some great general interest of Europe. The war just concluded, the necessary result of the violation of international public law, as in our case in 1848—the war just concluded, with all its sufferings; and with its precarious issues, should have taught the world that the interest

of Hungarian freedom and civilization was intimately connected with the interests of European freedom and civilization. And yet—as if the consciences of mankind were frozen to death—as if the light of three centuries were nothing more than the flickering flame of an expiring lamp—as if history, with all its instructions were but a blank leaf dedicated to oblivion—the spirit of darkness is still striving to bind with the fetters of oppression, reason, civilization, and liberty; and Hungary is the battlefield again. She, always the champion, often the victim, of Christian Europe—she, the Golgotha of liberty—must again bear the brunt of the

battle; and again, O my country, thou standest forsaken and alone. Yet stand! There is a God in heaven revealed to us not only in the Scriptures, but in the movements of the stars, in the law by which the drop falls, in the germination of the flower seed, and in those eternal moral laws which—history is my witness—can as little be violated with impunity as the eternal immutable laws of the physical world. Therefore, O my nation, stand, though thou standest alone. There is a God above. He is the God of mercy and of justice. He will weigh thy tears in the balances of his retribution, and unto HIM we make our final appeal!

SPIRITUAL CABINET.

THE VISIT, THE COMPLAINT, AND THE ADMONITION OF TIME.

The Visit.

THE thirty-first of December always brings with it a train of painful, though I hope profitable reflections to my mind. It is the last of the many days of the year—days that we have seen, but that we shall never witness again. The mind moves backward through the many pleasing and painful vicissitudes of the year so soon to close, and endeavours, in thought, to live them all over again. This last day steals upon us like the closing scene of a friendly visit, with the mournful presage that it will never be repeated; or like the last ray of the setting sun after a day of thunder and lightning, of storms and tempests. It reminds us of the termination of our probation—of the close of life, and admonishes us to prepare for that state to which we are advancing, where our condition will be fixed and unalterable. These

are the common reflections of the mind peculiar to the day. But at this time I was unusually thoughtful,—I ruminated upon the cases of multitudes who wasted time, killed time, and slept away time. How valuable, I thought, must time be to the criminal condemned to die; to penitent sinners; to men in general. I thought what estimate the damned would form of the value of time. Indeed, I felt myself greatly affected with the subject, and “while I mused the fire burned.” What I thought I, if time were to let us into the history of what he has seen and heard among the frivolous and slothful, the history of his journey through this sinful world; for one single year, would be startling to the careless, and salutary to the thoughtful. I must acknowledge that my fancy rather overmastered me when I gave a voice to Time, and was a long while conjecturing what he would say to princes

and legislators, lawyers, physicians, men of business, and those lack-preaching ministers—the bishops. These reflections kept me up beyond my usual hour, so that when I retired to rest I soon fell into a deep slumber. I was, however, after a time awakened suddenly by a rustling noise, like the violence of a storm. Upon opening my eyes I saw, with no little alarm, a venerable figure, which appeared white and hoary with age, and who seemed to be all over covered with wings. His countenance was solemn and thoughtful, his aspect grave and severe. He held before my eyes an hour-glass, upon which he looked with the greatest earnestness. I was about to speak, when he silenced me by waving his hand, and fixing his eye steadfastly upon me. In a most moving and mournful strain he thus began: “Vain and improvident mortal, listen to the complaint of Time.

The Complaint.

I complain, that as a parent, I have given you many opportunities of speaking a word in season to your family and children, but you have neglected to seize the moment; the time has flown away, and those opportunities of usefulness are lost for ever. I complain, that as a christian, I have given you many golden opportunities of improvement in the closet, in the sanctuary, in the world, but you have been slothful or remiss, or busied with earthly cares, and now you can only mourn over past neglect, or, by future diligence, hope to atone for past indifference. I complain, that as a christian minister, in your most conscientious and effective endeavours, many things have escaped you, and these past deficiencies will multiply your present labours, and swell the amount of your present solitudes. I complain that you suffer your present duties to be driven forward to the future; that I go my journey

alone; that you lag far behind; that you have lost the power, and almost the inclination, to overtake me. I complain that the most serious of all your debts are owed to me; I call you bankrupt for these debts; on account of their number you can never pay. I complain of a dangerous and fatal mistake into which you are betrayed; you are ever waiting for the “suitable” time, the “convenient” season, the “favourable” opportunity, and the “desired” ordinance. But copy my example: I wait for no one: I bow to no authority: I listen to no entreaties: I am beguiled by no enticements: I am a swift messenger, who will not be checked in my speed, and who will not admit a moment’s delay. From my birth to my death I maintain an onward course; I crave no rest or refreshment. I need no breathing time. I never flag in my course: my wing never drops: my flight is never impeded: my steps are equal, visible, and decided. The solemn monitions of my voice are heard in the lapse of moments, minutes, hours, days, weeks, months, and years. I tell their flight, and sound my alarm as they pass along. I neither recall the past, nor assure you of the future. I speak their present existence, and soon strike their funeral knell. The earnestness of his manner, and the conscious self-reproach with which my mind was stung, caused me to shudder. Perceiving this, after a solemn pause, he said, with additional earnestness, “Listen to the voice of a monitor.”

The Admonition.

Improve your moments as they pass along; for if you now tremble at the lapse of time, what will be your feelings in the future, when I shall have finished my course; when I shall rest from my weary round; when I shall no longer make my division of eternity into time, of years into

months, of months into weeks, days, hours, minutes, moments, and seconds? I shall not then warn of time or eternity. There will be no need then to check the giddy young multitude, nor to stir up alarm in the breast of manhood. It will be no part of my office then, to place a wrinkle on the brow of age, to mark its near approach to the tomb. I shall not then dim the lustre of the eye, nor silver the hair of the head, nor becloud the memory, nor bewilder and distract the faculties, nor thrill the body with heat, nor blast it with cold, nor bear down the frame with the load of its years. These monitions and warnings are merciful

in this life; they can avail you nothing in eternity. The last sand of your hour-glass will then have run its course; with that my office will cease, while eternity with its boundless prospect, will be open before you.

The mention of the hour-glass caused our eyes mutually to turn upon that which he held in his hand: the last sand was passing through it. He instantly fluttered his many wings, and with the speed of lightning fled away. The dead silence of the moment was interrupted by the striking of the clock. It was the hour of midnight—the close of the past—the commencement of the present year.

POETRY.

I AM TO DIE.

Oh! it is strange to feel
That, on some coming day, the sun will rise,
Faling the gleam of midnight's starry eyes,—
The lark's loud 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 daily bread
Will meet in this turmoil,—
Him who adds field to field, and store to store;
But my limbs will be still, my brain will toil 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 deepening streams of knowledge still will flow,
The painter's dreams of loveliness still glow,
The flowers of poesy
Shed fragrance o'er earth's plains as heretofore:—
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.

R E V I E W.

LADIES OF THE REFORMATION. *Memoirs of distinguished Female Characters, belonging to the period of the Reformation in the Sixteenth Century, in Germany, Switzerland, France, Italy, and Spain.* By the REV. JAMES ANDERSON, author of "*Ladies of the Covenant, &c., &c.*" London: Blackie & Son.

THIS volume, we are told, completes the author's intended contributions to the Biography of the Women of the Reformation. The book itself is a splendid specimen of modern art—in paper, print, engravings, and ornamental binding. In the shape of a small quarto of nearly seven hundred pages in real boards, it forms a bulky and yet a beautiful book; weighing—our readers may smile, but its unusual weight in hand caused us to put it in the balances—over *two pounds avoirdupois*. The engravings, some of which represent scenes of peculiar interest, are numerous—with head and tail pieces, nearly one hundred.

So much for the form and fashion thereof. With regard to the matter; as it has only just reached us, we have not been able to read more than a few of its interesting details. But the deserved celebrity of its author—as a writer on whom implicit confidence may be placed, and whose sketches of character and facts are so faithful and graphic—will be a sufficient guarantee of its genuine worth. Mr. Anderson says:—

"Only a few of the characters described in this volume were among the number who suffered death in the cause of the Reformation; but nearly all of them suffered more or less, in one form or another, in that cause, and they were all of congenial spirit, characterized by high christian principle, ardent piety, and deep benevolent sympathies. Some of them were endowed with great talents, and strong energy of character; and those who suffered to the death, furnish some of the noblest examples on record of woman's

christian endurance, and intrepid devotion to truth.

To the attention of woman especially it may be hoped that these Biographies will commend themselves. In countries such as this, where the Reformation has triumphed, its benign influences have descended richly in blessings upon her. It has abolished the confessional, and no priest may now extort from her the inmost secrets of her breast. It has delivered her from the superstitious terrors by which, from the sensibility of her nature, she is so liable to be enthralled. It has rescued her from the trammels of monasticism and celibacy, so that, with a pure conscience, she may now enjoy all the comforts of life, and occupy her fitting position as a wife and mother. Now, in following her convictions, she is no longer exposed to the peril of imprisonment, of torture, or of the stake, or doomed to see the field, the scaffold, or her own hearth stained with the blood of her brothers or sisters, her husband or children, for these, in the times of which we write, were the tender mercies of Romanism to woman. Nor is Rome even now governed by anything like a tolerant spirit. For woman, in the present day, to read the Bible or to circulate Italian New Testaments or Italian tracts in Italy, would be to land herself in a prison. If such, then, are the blessings which woman derives from the Reformation, may it not be expected that she will cordially sympathize with those noble specimens of her sex who, by their affectionate ministry, sustained the fortitude and the constancy of the great master spirits of the Reformation, or who themselves put forth no ordinary exertions, and courageously encountered no ordinary dangers and sufferings in the arduous conflict?"—*Edinburgh, Nov. 17th, 1856.*

We shall give some choice extracts from the work in our columns as early as convenient. In the mean time we would express our hope that the spirited publishers of this handsome volume will be rewarded by its extensive sale. One hint we would also give,—what more seasonable present could be offered to a christian wife by her husband, or by any young gentleman to a lady with whom he hoped soon to stand in that endearing relation?

JESUS REVEALING THE HEART OF GOD. *By JOHN PULSFORD. London: Nisbet.*

THIS pamphlet makes its appearance in a "questionable shape," with its red and black ink cover and antiquated type. But it is neither popish nor puseyite, except the words, "his descent into hell," at page 57, may be so regarded. Upon a careful perusal we find little to which we could object, but much that is calculated to afford cheering and delightful views of the wonderful love of God as revealed by Him who was in the bosom of the Father.

THE OBJECT OF LIFE.

GILBERT GRESHAM; *an Autobiography.*

THESE two neat little volumes, recently published by the Religious Tract Society, are ornamented with several engravings; and their religious tendency is certainly in the direction of evangelical piety. But, without being too fas-

tidious of our "dissent," we cannot but notice, that in the former of these, as in several other similar publications of the Society, we observe a leaning to the old popish system of parochial state churches and endowments. As the voluntary system originated, supported, and perpetuates this excellent Institution, we might have expected to see its managers reposing, with confidence on its power.

THE PROTESTANT DISSENTER'S ALMANACK, AND POLITICAL ANNUAL FOR 1857. *London: Kent & Co. Sixpence.*

BESIDES the usual calendar, astronomical notices, and other general matter, this Almanack gives much valuable information on the Colleges, Schools, and Institutions of Dissenters,—Church Rates, Easter Dues, Parish Cemeteries, Burial Boards, Dissenter's Marriage Acts, Registration of Chapels, and of Births, Marriages, and Deaths,—the Trustee, Trust Deeds, and Chapel Acts, &c., &c.

CORRESPONDENCE.

WHEN SHALL WE KNOW WHAT BAPTISM IS?

Being a copy of a letter in reply to a Friend.

"*Carī parentes—carī amici—sed carior veritas.*" *

MY DEAR BROTHER,—During the space of nearly forty years we have held correspondence, and so far as I know, without the shadow of umbrage, right or left, thank the Lord. What remains will of course be brief; and one might have thought that we could now have managed as decently, at least, as when younger. I supposed you would be interested with hearing of the Lord's goodness displayed in my new sphere; amongst other things, with our baptizings; especially as my friend tells me he has become pastor of a baptist church! I was particularly careful, however, not to interfere with what might be still your conceptions of the matter. Never-

* Parents are dear—friends are dear—but truth is yet dearer.

theless, in comes this same epistle of yours, in which I have no chance of discovering the features of my good old friend, and must suspect, "Is not the hand of Joab with thee in the matter." What shall be done with this letter? I had much rather put it away, as being perhaps the freak of a momentary impulse, and "give myself unto prayer." But that will hardly do, looking at probable results on either hand. So, "help, Lord."

All without a preamble, or note of transition from matters indifferent, thus the onset begins:—"Am glad you avoid going through the fire to Moloch. I am prepared to dip seven fathoms deep if they will." This I pass, only remarking that I know of none who either "will," or desiderate, anything so *profound*, as, in your case and mine especially, somewhat less than the half of one fathom would suffice for the sacred ordinance. "But, beware," you proceed, "lest you make a watery Moloch."

Thanks, dear brother. You think there is danger. I think otherwise; also, that I have given no ground for the suspicion; at the same time that I do believe, "blessed is the man that feareth the Lord, that delighteth *greatly* in his commandments,"—and no Moloch at all. Now I will not say in return, Beware, lest you make a Moloch of *your proceeding*, (let the animus on each side say which is the most likely), because I find we are to be courteous,—the authority which says, "Thou shalt not kill," says also, "Be courteous." Next, you "consider all the water in the Atlantic (still the sublime!) would not wash away one sin." So do we all in one sense, and I should think that my friend ought to know as much. I would not, however, have put the matter so, seeing it is written, "Arise, and be baptized, and wash away thy sins." A very good thing that, I believe, and there certainly may be *a worse*; the Lord give all to see it! Then come the exhortation and decision, "Let us seek the baptism of fire from above; and the mode, the sign, the shadow, is of little consequence." Passing over the dispute as to what the baptism of fire is, as *distinct* from the baptism of the Holy Ghost, and whether it be not such a baptism as we should hardly be disposed to "seek," one is reminded of the Apostle Peter's words, "Can any man forbid water, that these should not be baptized, *which have received* the Holy Ghost?" Further, what you style "the mode," we, for our part, judge to be the thing itself; and we never say baptism *by* immersion, or *by* aught else; for that would be baptism by baptism, which is absurd. Whether you say that immersion, pouring, or sprinkling, be right, that, surely, must be the thing itself called baptism; mode must be the mode of *something*, a mere attribute cannot subsist of itself, and pray what is that *something*? I can find nothing whatever, unless I should go to the unfounded perilous mysticism of Messrs. the Pope and Pusey, and affirm that it is what nobody ever sees, or hears, or tastes, or feels, or smells, or knows anything about, but which, nevertheless, we are to dignify with the name of baptism; while the rest, be it dipping or sprinkling, is but the "mode, the sign, the shadow." So, according to this, bap-

tism, define it as you may, is in reality nothing! So the mode is the mode of nothing, the sign is of nothing, and, for once, you have a shadow without any substance! My friend may, perhaps, find it a wholesome exercise of his thinking powers to look over this matter again, and next time, express himself somewhat differently in respect to an ordinance of God.

In what comes next there is a pretty long digression. One is happy to see Joseph "himself again" and still there is hope one shall get off not quite so badly. After a breathing, however, thus suddenly the fire opens again:—"You say, Jesus did pass through the water, and bid us do so too" Well, dear friend, and what harm of that? We so believe, and so spake at the water here, as a matter of thankfulness that we were not called to the ordeal of fire. "But," say you, "I have carefully read the New Testament, and I can find no proof of it." Alas, my friend, there may be yet "wondrous things" in that same law which we see not, until the Lord, in answer to humble prayer, is pleased to open our eyes. I had rather say that, than with John Newton say, "And I, too, have gone to light my candle with the extinguisher on before now!"

Again, you affirm, "The Saviour and his apostles seemed to make much less of the ordinance than some of their followers do." True, alas, regenerating of souls by wholesale; just by manipulation, making them members of Christ, children of God, and inheritors of the kingdom of heaven, whilst the evidence of facts shows so wofully the reverse. Ah! but these "rigid dippers," they are the men. Well, the Saviour and his apostles speak thus, "He that believeth and is baptized, shall be saved," "be baptized and wash away thy sins," and, "baptism doth now save us." Query, did the baptists ever make more of the ordinance than that? Baptism we believe to be an ordinance of God, and a test of his people's love; also, when rightly administered, calculated for godly edifying, being significant of the great things of God. But we do not think that it saves the soul, except in connection with faith and a good conscience, by the resurrection of Jesus Christ. Dear friend, is that

making too much of the ordinance? Excuse me, but when the butt end comes, one is apt to suspect there must have been a flash in the pan. Now I will not rejoin, Take care lest you should make *too little* of the ordinance, for we have seen that some people's "mode" would even sink it to nothing! You are to have your liberty. "To his own master he standeth or falleth." The Lord direct into the good and right way in this the accepted time!

But my good brother has not yet done. John Wesley says, "It cannot be proved from Scripture that John's baptism was performed by dipping; nor can it be proved that the baptism of our Saviour, or that administered by his disciples, was immersion; no, nor that of the Eunuch baptized by Philip." Many of John Wesley's sayings are very good, and he did much good in his day. But John Wesley is not our oracle, we have a better, thank the Lord. And yet, if memory with me be correct, John Wesley, in his notes on the New Testament, concedes the point of immersion agreeably to the couplet in his hymns,

"Plunge into the purple flood,
Rise to all the life of God."

So likewise, Doddridge, Whithy, Mac-night, the Assembly's Annotations, with an amazing host beside of the learned (your own Dr. H. with the rest) and these *not* baptists. Such another array of concessions from opposites, I believe, was never either known or heard of. "It is good to learn from an enemy." But pray, good Mr. Wesley, can it be proved that they baptized by pouring or by sprinkling? After all the research during the long ages since, it never has been proved yet; and I know not how it ever can be proved, unless we should have a *new* New Testament, and the *old* New Testament be declared a false witness—not very probable, I should think. So, then, if neither immersion on the one hand, nor yet pouring or sprinkling on the other, can be proved from Scripture, it cannot be proved that there was any baptizing at all, although we are told that there was so frequently and all about it. Truly this seems a convenient method enough to make God's blessed book of truth to signify anything or everything, and, at

last, nothing at all! Alas! friend, alas! the Scripture tells us that John and the apostles baptized, and "to baptize signifies to immerse, as is granted by all the world." (Bossuet.) *Ergo*, we must keep to immersion, cost what it may.

But my friend will have me to hear what "a learned and excellent minister" has to say, and with him an array of the old fathers, Justin, Cyprian, Augustine, &c. We are to honour all men; yet only in so far as we see them right. My friend knows that the mystery of iniquity was at work long before their time; and were they quite clear? To say nothing as to popery itself, whence, one may ask, has sprung this latest born of "the scarlet lady's progeny—Puseyism to wit—which may yet be destined to work fearfully among the churches of Christ? Whence, but from the writings of these same "fathers?" No popery for us; no, but the Bible alone. After all, however, you have proved from "the fathers" that immersion was in use with them! Very good.

But I am now to accompany my friend into a learned criticism upon certain Greek words. Alas! what shall he do who has never at all graduated, save in the university of a Sabbath-school? And what if my reverend and learned friend, who knew this, should lead into *deep waters*, one knows not how many "fathoms?" However, "the word baptizo," you state, "according to several learned baptists, has several meanings, not less than forty-two." What, sir! baptists, and say that? I must challenge my friend to produce them. But no matter, here is one baptist, who, with no pretence of learning, will engage them all, be who or what they may, and simply with a small grain of the commodity called common sense.

With Carson, I should maintain that "words signifying mode, can signify but one mode," no matter in which of all the world's languages. Take, for instance, the English word *dip*, can you make that signify to pour or sprinkle? Surely not. *Pour*, can you make that signify to dip or sprinkle? Surely not. To *sprinkle*, can you make that to dip or pour? "Not at all; impossible;" must be the answer the good sense of my friend gives to each of those queries. And what now becomes of the learning of all those "several" in presence of

your common sense? What, indeed, would become of the world and its business, acting in conformity with such learning, in place of common sense? Forty-two meanings to the word baptizo! "Betty," says the mistress, "take and dip those linen for washing." "Yes, ma'm." quoth Betty; and she sprinkles them! "Then, take and sprinkle those clean linen for ironing." "Yes, ma'm;" and they are soused in the suds! "Why, Betty, how is this? Did not I direct you so and so." "Oh, ma'm," she cries, "but learned and excellent men tell me as how it is all one; dip, sprinkle, and pour, are all the same thing; and, in fact, that dip has as many as forty-two different meanings." "Oh, oh, then, if that be your way of going to work, you won't do for me; to your learned and excellent men you must go, and wash and iron for them." No, sir, there is not a Betty in the land by whom such learned and excellent men would not be beaten hollow. Look at the author of a certain Greek Lexicon, and his marvellous theory of "Poptism." And reflect that it was learned and excellent men that originated most of the huge heresies. And such men that went so far as even to *demonstrate* (?) the non-existence of matter, and others to *demonstrate* the non-existence of mind, soul, or spirit, and so landed in atheism; whilst one man, Reid, in a small treatise, routed the whole band—Berkley, Hume, and Locke himself—simply by adhering to the notices of common sense. And thus much of the learned, and their forty-two meanings to the word dip or baptizo!

"Courage, boys, I see land," cried the schoolmaster on reading a certain book to his scholars; and a like inspiration may now be mine, after so many leagues, not the smoothest, over which my friend has towed me. You bring me a long criticism about the use of the Greek propositions, *ek*, *apo*, and *en*; "the sum of which is," as you state, that they (the apostles) "went to the water and baptized, and then went from the water." Well, in so doing, do you go to and from "the running stream?" Would not the town boys be after you? and the town authorities, perhaps, interfere for your friends to take care of you? The circumstance itself, of their going to and from the water, seems to me to

speaking *something* very clearly. And will my friend undertake to prove that *en* and *eis* never denote in and into? and that *ek* never denotes out of? (you will see that unless this be done, you conclude nothing), and if not, pray what words are there in all the copious Greek to express those ideas? I find none whatever. And is this credible? The Greeks have not a word in their noble tongue, for instance, to express plunging themselves *into* a bath, or their sword *into* an enemy! The Greeks, you know, immerse. The whole Greek Church from the first day until now, only immerse. The Greeks should understand Greek. There is one thing that very much grieves me, as coming from my ancient friend. You speak of "the indecency of baptizing females in their flowing dresses." Indecency! but who, pray, is to be the judge of decency or indecency in the things of God? Does my friend recollect circumcision? and must we have Zipporah over again? And recollect the current Scripture periphrasis for a male? And the Holy One himself, speaking to his servant Job, and describing and lauding, *without exception*, the different parts of an animal. Indecency! Alas! friend, that seems more than indecent,—a *desperate* word, surely, to fling against God's holy rite,—a stone which even the worst enemies of God's holy book might pelt with. I hope it will be recalled. "To the pure, all things are pure; but ——" Those who have looked on at baptizings, seem to have had other thoughts than of indecency; tears have been shed over the living and moving *picture* of Him who was crucified, dead, and buried, but who then rose from the tomb; and all this for what? *From a spectator of the scene*, however profane he might be, who ever heard a whisper about indecency? "He that reprovethe God, let him answer it."

On the whole, I believe that my friend's preaching may be very good; likewise your debates with infidels; and I doubt not you will do well enough yet, only taking care that you are on the right side of the question. We, for our part, trouble not any, if they will but let us alone. And I would remain ever your sincere friend and well-wisher,

Burwell.

E. L.

CHRISTIAN ACTIVITY.

SPECIAL SERVICES AT BIRMINGHAM.

—It was lately resolved by the Rev. J. C. Miller to try the interesting experiment of a series of special services and sermons in St. Martin's parish church in Birmingham, with the view of endeavouring to reach the working classes. From the reports given, the experiment has been of the most encouraging character. The service commenced on each evening at half-past seven, being preceded, on each occasion, by a special prayer-meeting, in one of the School-rooms. The prayers were directed more immediately to the outpouring of the Holy Spirit on the town, the congregations, the preachers, and the church at large. These were offered on successive occasions by the Revds. G. Lea, Incumbent of Christ church, Rev. W. Cockin, Rector of St. George's, Rev. G. Pettitt, of St. Jude's, the Rev. Dr. McNeile, and the Rev. J. C. Miller. Nearly all the clergy of the town were present at one or other of the services. The congregations were overflowing on the first evenings of the week, and throughout the week large and cheering. The number of artisans was strikingly large, and it is reported by the Scripture-readers that the attendance of this class progressively increased on each evening. Sermons were preached by Dr. McNeile, on Monday and Tuesday. On Wednesday and Thursday by the Rev. J. C. Ryle. On Friday and Saturday by the Rev. J. C. Miller. The services were simple and solemn, and we learn from the incumbent that they have called forth much prayer from God's people and left a deep impression of gratitude and encouragement. Not the least pleasing incident of the week was the unsolicited offering of special prayer in some of the Dissenting chapels, among others at Carr's-lane, and by the Wesleyans, for a blessing on the services. The Rev. J. Angell James was among Mr. Miller's hearers on one of the evenings.

PREACHING AT A FAIR.—A few weeks ago, an instance of religious zeal was manifested at Sheffield, under somewhat unusual circumstances. It being the winter cheese and pleasure

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fair, there was an unusual throng of people in the town, and the Revds. James Moorhouse and W. Wilkinson, two of the most popular clergymen in the town, along with several other clergymen, ministers of other denominations, and town missionaries, took advantage of the occasion to deliver religious addresses to the people, who had assembled to witness the entertainments of the fair. They chose a situation on the Haymarket (which adjoins the principal route to the fair ground), so as not to interfere with the movements of the crowd, and to be beyond the reach of the music and noise on the fair-ground, and they used a wagon for a platform. The ministers succeeded in attracting around them a large assemblage of persons, who listened very attentively, and conducted themselves in a very quiet and orderly manner. The addresses, with short intervals for singing, were continued for about two hours, and no attempt was made to interrupt or disturb the proceedings. Tracts were distributed to the listeners, and to other persons on and about the fair-ground, a grant of 20,000 having been made by the Religious Tract Society for the purpose.

WE have selected the above as specimens of the zealous efforts which the evangelical clergy of the Established Church are now making, to bring the gospel before the attention of the working classes of their countrymen. Such conduct is highly commendable and worthy of imitation. In addition, let our readers know what the new Bishop of London said the other day at a meeting to erect ten new Churches at Islington:—

“He rejoiced when he found, by reading a sermon delivered in the parish church of Islington, some time ago, that there was a cattle shed there which was used as a church; he rejoiced to hear of a garden which had had its walls raised and a roof put upon them, that it might be used for a church; he rejoiced to hear also of three or four school-rooms being so used, in districts lately formed, and serving the purpose of temporary churches. He rejoiced to hear

of a wooden church, in which the gospel was preached, and to which all were invited to come; and of an iron church side by side with it; he rejoiced, perhaps, even more to hear that in an omnibus-yard there were meetings on Sunday mornings of those whose occupations for our benefit too much deprived them of the ordinary means of grace; and

that, in that omnibus-yard, prayers were offered and the praises of God were sung in as hearty a way as within any cathedral of the land."

We have given these extracts to spur on evangelical Dissenters, and especially the Baptists, in the glorious course of British evangelization.

NARRATIVES AND ANECDOTES.

A MONUMENT TO THE PILGRIM FATHERS is, at last, likely to be raised. The Pilgrim Society at Plymouth, Massachusetts, have entered upon the project. They have already selected a design. It is described as follows:—It is an octagonal pedestal, on which stands the statue of Faith. From the four smaller faces of the pedestal project buttresses, upon which are seated figures emblematical of Morality, Education, Law, and Liberty. Below them in panels are alto-reliefs of "The Departure from Delft-Haven," "The Signing of the Social Compact in the Cabin of the *May Flower*," "The Landing at Plymouth," and "The First Treaty with the Indians." Upon the four larger faces of the main pedestal are large panels, to contain records of the principal events in the history of the Pilgrims, with the names of those who came over in the *May Flower*, and below are smaller panels for records connected with the society and the building of the monument. Within the pedestal is a chamber, with a stairway leading to the platform upon which stands the figure of Faith, from which may be seen all the places of interest connected with the history of the Forefathers. The whole monument will be about 150 feet high, and eighty feet at the base. The statue of faith will be seventy feet high, and the sitting figures thirty-eight feet high—thus making it in magnitude the greatest work of the kind in the world; while, as a work of art, it will be a subject of pride to every American citizen.

THE LATE SIR ROBERT PEEL'S PRAYER.—The following prayer was found in the private cabinet of the late Sir. R. Peel, in July 1850:—

"Great and Merciful God, Ruler of all nations, help me daily to repair to Thee, for wisdom and grace suitable to

the high offices whereto Thy Providence has called me. Strengthen, O Lord, my natural powers and faculties, that the weighty and solemn interests with which Thy servant is charged may not greatly suffer through weariness of body and confusion of mind. Deign, I beseech Thee, to obviate or correct the ill effects of such omissions or mistakes in my proceedings as may result from partial knowledge, infirmity of judgment, or unfaithfulness in any with whom I may have to do. Let Thy blessing rest upon my Sovereign and my country. Dispose the hearts of all in high stations to adopt such measures as will preserve public order, foster industry, and alleviate distress.

May true religion flourish, and peace be universal.

Grant that, so far as may consist with human weakness, whatsoever is proposed by myself or others for the general good may be viewed with candour, and that all wise and useful measures may be conducted to a prosperous issue.

As for me, Thy servant, grant O merciful God, that I may not be so far engrossed with public anxieties as that Thy Word should become unfruitful in me, or be so moved by difficulty or opposition as not to pursue that narrow way which leadeth me to life. And, O most gracious Father, if notwithstanding my present desires and purposes, I should forget Thee, do not Thou forget me, seeing that I entreat Thy constant remembrance and favour, only for the sake of our most blessed Advocate and Redeemer, Jesus Christ, to whom with Thee, and the Holy Spirit, be glory for ever. Amen."

The *Times* states that this prayer was not composed by the deceased statesman

at all! "In the early part of 1846, Sir Robert, then Premier, was subjected in Parliament to a series of most harassing party attacks. Under these, it seemed to a portion of the public truly wonderful that human endurance could hold out. At this crisis a Non-conformist minister, residing in one of the Midland towns, under feelings of deep respect for the great statesman—respect not unmixed with sympathy—composed, and privately transmitted to him, the prayer in question."

SIR JOSEPH PAXTON AND THE BAPTISTS.—At the laying of the foundation of the New Baptist Chapel in Coventry, Sir Joseph, who is M.P. for the city, was present. He said, "He rose at half-past six that morning, in order to get there early; but, though he was a director of the line of railway by which he traveled, he found that he arrived at Rugby too late to get to Coventry at once, and he had been detained there some hours. This reminded him of a little affair that happened a few weeks ago. He was presiding at a dinner at which it was anticipated a distinguished foreigner would have been present. He did not come, however, till long after the cloth had been removed. In apologizing for his absence, the guest said that he had consulted their famous book, *Bradshaw*, and finding that a train was marked "Parliamentary," he took it, anticipating that it would be best and swiftest. Now, though he (Sir Joseph) knew better than the foreigner as to the merits of Parliamentary trains, yet he was obliged to take one, or he would not have reached Coventry at all that day. Referring to the subject that had occasioned that gathering, the honourable gentleman observed, that he was glad to see a spirit of cordial good feeling existing between the various religious bodies in that town. Churchman as he was, he still liked to see all who had in view the promotion of knowledge and religion successful in their undertakings. He was glad to be there on that day to render them any assistance in his power, for so long as his constituents had any great and good object in view, he should be most happy to assist them. The present was not the time when men were to be persecuted because of the opinions they might

entertain. They very often heard of the golden days of "good Queen Bess." He might be pardoned if he said he preferred those of Victoria. In 1575 two Anabaptists were burned at Smithfield, because they held views in relation to the baptism of our Saviour different to those promulgated by the Established Church, which then had no sooner safely escaped from the persecution of Catholicism, than it began to persecute on its own account. He was rejoiced that that day had passed for ever—rejoiced that persons of whatever religious persuasion were free to worship according to the dictates of conscience.

BAPTISMS (?) IN THE CHURCH OF ENGLAND.—A return, moved for prior to the recess, by Mr. Henley, M.P., shows that in the year 1851 (the year of the census) the number of persons baptized in the various churches and chapels of the Church of England was as follows: viz., in the diocese of Canterbury, 10,151; in that of York, no return; in London, 42,955; in Durham, 16,707; in Winchester, 22,860; in Bangor, 2,373; in Bath and Wells, 3,079; in Carlisle, 4,171; in Chester, 22,254; in Chichester, 8,880; in Ely, 12,124; in Exeter, no return; in Gloucester and Bristol, 11,007; in Hereford, no return; in Lichfield, 22,475; in Llandaff, 3,314; in Lincoln, 5,274; in Manchester, 28,933; in Norwich, 15,970; in Oxford, 13,184; in Peterborough, 7,728; in Ripon, 21,045; in Rochester, 14,284; in St. Asaph, 3,572; in St. David's, no return; in Salisbury, 9,478; in Worcester, 16,868; and in the diocese of Sodor and Man, 1,497 persons.

We have given the above statistics, supposing they might afford a little amusement to any who may be curious in such matters. No intelligent person will, however, be surprised at the numbers reported, when he reflects on the prejudice which yet exists in this country in favour of the custom, or the means which are made use of in many places to induce parents to submit their children to the priestly operation of "Christening." But how glorious would such a list appear, could we hope that every person so reported had become, by repentance and faith, a member of Christ, a child of God, and therefore a truly titled inheritor of the kingdom. Such days will come, but not yet!

BAPTISMS.

LONDON, *Trinity Chapel*.—*Baptism of a Clergyman*—An interesting service was held in this place in October last. We refer to the baptism of the Rev. James Mules, L.L.B., late of West Wrattton, Cambs., for many years a clergyman of the Church of England, and his lady, by the Rev. H. J. Betts, the pastor. Previous to the ordinance of baptism being administered, the Rev. Mr. Mules made a statement of the reasons which had induced him to change his opinions on the subject of baptismal regeneration. The following is an abstract of the Rev. gentleman's address:—

Having taken for his text the 3rd chapter of Philippians, 7 and 8 verses, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ," the rev. gentleman proceeded:—"Dearly beloved,—Permit me in commencing that address which I have been requested and called upon by your beloved pastor to deliver, to say that during the whole period of my ministry it has ever been the settled course of my preaching to prevent any allusion to myself, and that it has always been my motto to preach not ourselves, but Jesus Christ; and, therefore, it is only the consideration of a solemn duty that has induced me to depart from that course on this occasion. I have been for a great number of years engaged as a minister in the Established Church of this land. I am not about to utter anything against that Church, but am going to deal with principles, not with men, as bearing upon God's truth and the eternal interests of mankind. The investigation which has led to the present issue has occupied about five years, but the matter which led to its maturity took place about two years ago, and it was about that time when I gave up preaching in the Established Church. Now, to choose a man's religion is an awful responsibility, and, therefore, I consider it a duty to my God and my

conscience to render the reasons for my conduct. My reasons are various. I admire the devotional beauty of the Prayer Book, and I only regret that it contains some principles which are nothing but the dregs of Popery, and which are left there by 'expediency,' for the sake of conciliating the Roman Catholics, and which have sown such a crop of blemishes as has been seen during the last few years. I have often had my mind turned to the subject of baptism during my ministry, but, like many others, I have been satisfied up to the present time with the hypothetical reasons put forward when such doubts arise. I deeply regret that I was then satisfied with hearing only one side of the question. But when the great question on baptismal regeneration was mooted in the Gorham controversy, I was called upon to vote, and hence there was a necessity for me to examine the question closely. I heard what the Bishop of Exeter had to say, and also Mr. Gorham; I looked at the trial, and examined its bearings, and the conclusion I came to was this—that the Bishop of Exeter was the right exponent of the Prayer Book, and Mr. Gorham, though perhaps a good christian, was in the wrong. The Bishop only carried out his Prayer Book to the letter. Then my eyes became opened, and I began to think whether I could conscientiously go on any longer. I looked on both sides, and found that the doctrine of the Church of England was that infants were baptized, and even before baptism were declared the children of wrath. Then they are declared to be regenerated, though regeneration is prayed for, and the language is in unmistakeable terms. It is a short-sighted view of the question to consider it as one referring to the baptismal service merely. On looking at the Confirmation Catechism you will find that every young person, previous to undergoing that ordeal, whatever his state of mind, is called upon to say that in his baptism he was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven, and declare his assent audibly to the

question, are you regenerated? And to show how important confirmation is considered, I may mention the case of a gentleman who brought his son from Ireland to enter the army, and that gentleman told me he nearly lost his son his commission, through his not having been confirmed. And I may say that the whole system is consistent. Every individual, bad and good, pious and vicious, are declared regenerated,—they are confirmed as regenerated. And, again, in the service for the sick, language is used which none excepting a thorough scholar could understand. I then cast about to find by what authority this doctrine of baptismal regeneration was brought in. I looked at the old divines, and found them divided in their judgments. Some thought the baptism of infants could be proved by God's law; but Dr. Hammond and Jeremy Taylor said nothing could be more untenable than to rely on such an argument, but that we must rest it on tradition. The Apostle Paul said to Timothy, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.' 'The Scriptures are able to make us wise unto salvation,' and an argument must be poor, indeed, when in lieu of founding it on Bible authority, we are obliged to go to tradition. I say it is a sound principle that the Bible, and the Bible alone, is the true foundation of religion. But I wished to give this tradition a fair chance: however, when I came to examine tradition, I found that two links and a half were wanting. There was not a single word about baptism until the middle of the third century. I do not consider that anything can be taken from Tertullian, for he is against it; and then, with regard to Cyprian, I demur altogether to his reasoning, as false logic, for if it were clear, why was it to be settled then, when 300 years had passed away? So it has been brought in by two ways. This system was introduced to the Church when the idea first seized the minds of certain Judaising teachers. The other part of the question is much more familiar to all of you. It is not said anywhere that children were baptized. It is almost absurd to suppose

that, because households were baptized, children were baptized too, for things were said at these times which children could not comprehend. You know well that our Lord was baptized, was immersed, and was publicly and openly declared to be the Son of God. I believe the whole system of baptismal regeneration to be wholly subversive of God's word, and I determined, whatever sacrifices I might have to make, to depart from that system, and I took one year and four months to consider to what section of Christians it was my duty to connect myself with, and I now join this body with my heart and soul, with the full conviction of my accountability to God for my conduct, believing that they walk more closely according to the word of the Lord than any other; and their being sneered at by the world does not weigh with me for one moment, and I take up the cross with them unflinchingly, and will unfurl the banner of the cross, fighting with God's Holy Word. And with respect to the ordinance of baptism, in which I am about to take part, I do it in accordance with the desire of my Saviour, and may his blessing be upon me, and upon you, my dear hearers."

Mr. Betts then spoke in an affectionate manner to those about to be baptized, and, with reference to the wife of Mr. Mules, said it was a pleasing fact that, so far from being influenced by her husband, her mind had been quite made up on the question some time before Mr. Mules had arrived at his own decision on the subject.

MANCHESTER, *York Street*.—On Sabbath evening, Dec. 14th, one female put on the Lord Jesus by baptism. May her "faith fail not," and may many others imitate her example, and present their bodies a living sacrifice, holy, acceptable, unto God, which is their reasonable service.

E. W.

HOLYHEAD.—Eight believers were baptized Dec. 7th. Six belonging to the branch church called *Shiloh*, and two to our church. These were all promising members of the Sabbath school, and in the prime of life. Mr. John Jones of Llanberris preached, Mr. Thomas of Tabor delivered an address, and our minister, Mr. W. Morgan, followed with some most touching remarks, and then baptized them. Many were in tears. There are at both churches several others waiting

thus to follow their Saviour, and take up his cross. Our congregations are increasing, and a good feeling exists among the members. Prayer-meetings are better attended. Sabbath school in a most flourishing state. J. L.

UXBRIDGE.—We had another interesting baptism on the evening of Lord's-day, Nov. 23rd. Our minister preached an impressive sermon from, "For the promise is unto you and to your children," and then led two females down into the water, and baptized them on a profession of their faith in Christ; one was the daughter of our senior deacon, the other had many obstacles to encounter, but the Lord has brought her through them all. We trust these will be an ornament to their profession, and useful to the church. We have others coming forward.

W. H. B.

PAISLEY, *Storie Street*.—Sabbath-day, Oct. 26th, was a-season of refreshing from the presence of the Lord; when our baptism was again opened, and two female believers were immersed into the names of the Sacred Three. We believe others are enquiring the way to Zion. May the Lord prosper his work in our midst, and to his own name be praise! A. C.

BIRMINGHAM, *Hope Street*.—After a discourse by Mr. T. M. Golden from "Whether it be right to hearken unto man more than unto God, judge ye?" seven believers were baptized by Mr. W. Griffiths, Nov. 30th. Some of these are teachers in our Sabbath schools. The whole were added to the church the same day. The services were well attended, and we hope some then determined to become the disciples of Jesus, and to follow him in the good old way. J. W.

CARMARTHEN, *Tabernacle*. We have great reason to rejoice over the revival that is taking place among the Baptists in this town. On Lord's-day, Oct. 12th, our pastor, Mr. H. W. Jones, had the pleasure of administering the ordinance of baptism to twenty-three believers on profession of faith in Jesus Christ—two males and twenty-one females, who were all added to the church the same evening. And on Nov. the 9th, eleven more put on Christ by baptism—five males and six females. Three of these had been Independents—one female had been for nine years; and one was the son of an Independent, who led him to the water side, and after he was baptized he received him. These were also added to the church the same evening. We have several more candidates before the church. At *Priory*

Street Chapel, Oct. 27th, sixteen were baptized by Mr. H. W. Jones of the Tabernacle chapel, four young men and twelve females. They were baptized in the river that runs near the tin works. Many assembled to witness the administration of the ordinance. T. H.

ABERDARE.—We have not seen any reports of baptism from this neighbourhood for some time, though I am happy to say we have had several since we last reported. On Lord's-day afternoon, Nov. 23rd, a vast assembly met on the banks of the river Cynnon—between three and four thousand—when brother D. Evans of Aberaman preached on the subject of christian baptism in the Welch language; after which brother Thomas Price gave a short address in English; and then led into the stream sixteen believers, and immersed them into the names of the Sacred Three. On the morning of the day a rather remarkable circumstance occurred. A friend who had been for many years a diligent member with the Wesleys, came forward after the morning service and expressed a decided wish at once to join the band that in the afternoon was about to follow their Lord and Master down into his watery grave. Mr. Price having satisfied himself respecting the character of the applicant, consented, and so like the Eunuch he obeyed the heavenly mandate; and, as he said, "had a load taken of his conscience." We hope he will now "go on his way rejoicing." Three of the sixteen belonged to the English Baptist church, which is under the pastorate of brother Price. There was one other from the Wesleys, and one from the Independents; the majority of the others were the fruit of the Welch Sabbath school. I am happy to say that the seven churches in our parish are in a flourishing state; additions being made to each every month. May God prosper them yet more! A WELCHMAN.

HEOLYFELIN.—On Nov. 16th, after a sermon by Mr. Evans, he baptized six believers in the Lord Jesus, who were received into the church the same evening.

YELLING, *Cumbs*.—The ordinance of believer's baptism was administered here by Mr. Barnett, of Offord, when two males and a female thus put on Christ. One of the former was the son of a pious mother at Yelling; the other two were from Offord, a village about four miles distant. Mr. Bottle, minister of the place, gave a suitable address at the baptism, from the words, "Be faithful." A large number of persons were present, and the greatest decorum prevailed. Mr. Barnett then preached to

a large and attentive audience. It was a very delightful service, and we hope that the scene will often be renewed. The husband of the female, and the wife of the male, are now candidates, with others, for the ordinance and admission into the church.

BEAUMARIS.—It gives us much pleasure to report that the Redeemer's cause in this town is making a little progress. Our pastor, Mr. Shem Morgan, baptized two young persons on a profession of faith in the Lord Jesus Christ, on Lord's-day, Oct. 26th. We have a few more who have offered themselves for baptism.

H. G.

HALIFAX, Pellon Lane.—On the evening of Dec. 4th, Mr. Whitewood baptized two females. One is a scholar in our Sabbath school.

J. C.

PILL, Somersetshire.—The holy ordinance of believer's baptism was administered by our pastor, Mr. Lee, Dec 7th, when six believers, four from our own congregation, and two from Charleton, were baptized. We rejoice in the progressive prosperity of the church in this place, and must say "we never saw things in this fashion." The administration of both the ordinances, and the public reception of the candidates, produced, we have reason to believe, a very salutary impression on the minds of many. One of the baptized is the wife of one of our oldest members, and mother of twelve children; another a sailor about to go to sea; and another is the daughter of a Wesleyan local preacher. We trust the baptistry will soon be opened again.

E. J.

LIVERPOOL, Great Cross Hall Street, Welsh Baptists.—It is with pleasure we report another baptism. On Sabbath evening, November 30th, Mr. J. G. Owens preached to an attentive congregation, after which Mr. B. Thomas immersed two female believers in the Lord Jesus.

Our late pastor, Mr. David Price, has removed to another field of labour in Pembroke-shire. Although we are without a pastor, our Heavenly Father has not forgotten us; blessed be his name!

J. S. H. E.

MIDDLETON CHENEX, Northamptonshire.—On the first Lord's-day in November, seven believers in our Lord Jesus put on Christ by being buried with Him in baptism. Six of these were received, with one baptized before. She had been a Wesleyan, but did not, after her baptism, feel at home among them, and now came to dwell among her own people. The other (not received) was

a Primitive local preacher who said the ordinance of baptism had disturbed his conscience for nearly twenty years. Perhaps it will disturb him again for not joining in union with those who, according to his own confession, maintain the truth in this matter.

W. J. O.

TAUNTON, Octagon Chapel.—On Lord's-day, Dec. 7th, we had a delightful season of spiritual enjoyment. In the morning, after a sermon preached by the pastor from "Was it from heaven, or of men?" two young females were baptized into the names of the Sacred Three. They were both children of pious parents, and teachers in the Sabbath-school. One of them is the eldest daughter of one of our deacons. We have several promising young people in the congregation, some of whom we hope will soon be led to follow their Lord through the baptismal waters.

BROMSGROVE.—On the last Wednesday evening in October, four believers were baptized and added to our fellowship.

J. H. S.

LONDON, New Park Street.—An interesting sight, but one not often seen in our British churches, was witnessed on Sabbath evening, Dec. 7th, when our pastor, Mr. Spurgeon, had the pleasure of introducing into the church under his pastoral care, forty-five persons, who had been immersed during the month of November into the names of the adorable Three. The scene was interesting on various accounts. The candidates were nearly an equal number of both sexes, who were brought to know the truth under Mr. S's. ministry; and among them were several young men, who, we hope, will be useful in our churches, when we, who are getting old in the service, are gathered to our Fathers. The ages of the candidates were from about fourteen to three-score years and ten. Young, however, as many of them were, they gave a very satisfactory account of their conversion to God, and "witnessed a good confession before many witnesses." We hope to see them "following on to know the Lord," and "as be a joy and crown of rejoicing to their beloved pastor.

D. E.

BIRMINGHAM, Bond Street.—As you have not had any reports of our baptisms lately, I beg to inform you that on the first Lord's-day in Dec. our pastor, Mr. New, baptized eight young persons, seven of whom were females, and six of them from Carter's Lane, a village station, seven miles from here. We hope they will all be useful and honourable members.

J. E. H.

BAPTISM FACTS AND ANECDOTES.

SPRINKLING NOT CHRISTIAN BAPTISM.—A very few years ago, a Wesleyan minister found himself stationed amidst a colony of Baptist churches in a district in the West of England, where the people generally held that immersion, or dipping, was the only true and Scriptural mode, and believers in Jesus the only proper subjects of the divine ordinance of baptism. The circumstances in which he found himself, seem to have been both novel and vexatious. He set himself the task of correcting what, it would seem, he thought, was a prevailing error, founded on ignorance. Presently there appeared from some mysterious quarter a tract, with our publishers' names attached, but no printer, bearing the alarming title "*Immersion not Christian Baptism.*" But our champion reckoned without his host; for in the head quarters of his station our old friend "W. B." had also his place of abode; and there he sat watching the movements of the zealous new comer. The tract was pushed about extensively. At length "W. B." came forth with five lectures which were published with this title, "*Sprinkling not Christian Baptism.*" He followed his opponent step by step, and if, now and then, he "used sharpness," why, according to Solomon, he only did so, lest the writer of such scurrility should be wise in his own conceit. We shall give now, and in future columns, a few extracts from W. B.'s reply.

"That *immersing* the baptized person, and *not* sprinkling, is the only *true* Scriptural Baptism, is evident, because

The word "baptizē" never means to sprinkle,

when used in *Scripture* or in any other *ancient writings*. It specifies an ordinance, and describes exactly how it is to be administered.

The Greek word *baptizo* means to immerse, either by dipping into the element, or by completely overwhelming with it.

It does *not* mean to sprinkle, to pour, or even to *dye*.

Bapto means to dye as well as to dip, but *bapto* is not once "used in Scripture with relation to the Sacrament of water."*

No language is more thoroughly explored and developed than the Greek; and none has a nicer adjustment of words to all modes of thought and action; yet

The Lexicons invariably give to *immerse*, or to *dip*, as the meaning of *baptizo*.

To the same effect is the testimony of learned men from Tertullian to Luther, and from Luther to Chalmers.

The Greeks themselves, ancient and modern, testify the same thing.

The Greek Church, so wide-spread, of such remote antiquity, and having its venerated literature enshrined in the Greek language, always did, and still does, baptize by immersion.

All the versions of the New Testament (in which the word is translated and not transferred), whether ancient or modern, repudiate sprinkling—with the insignificant exception of one made for a tribe of North American Indians.† No similar version *dare* be made for any educated nation. It would be laughed to scorn.

Furthermore, in metaphorical as well as in literal language, baptize has the same force as immerse; for instance, baptized, or immersed, in difficulties. Baptized, or immersed, in sufferings, &c.

And finally, the word immerse, or its equivalents, will fitly and forcibly substitute the word *baptizo* and its variations wherever they occur in the Holy Scriptures, which cannot be said of either sprinkling or pouring. Let any candid reader take up his Bible and test this remark. Constrained brevity forbids my doing this, and various other easy-to-be-done things, for him."

In future numbers we shall give a few more extracts from the reply of "W. B.," with whose remarks, we have no doubt, our readers will cordially concur; especially those in which the "Difficulties of the Dippers" are disposed of.

* The quotations are from the first Tract. And by whom? Wesleyans?

SABBATH SCHOOLS AND EDUCATION.

WHAT IS EDUCATION?

THAT school instruction is a most important and essential part of education, no one will doubt; but much more, much higher and nobler things, are included in the term education. Education is the evolving, drawing out, and training up of the whole man, so as to fit him, in the first place, for the society of his fellow-men on earth; and secondly, and chiefly, for the enjoyment of communion with his God and Saviour, and the great company of the redeemed in heaven! Nothing deserves the noble name of education, which does not steadily and faithfully aim at these great objects. To understand what we require in education, we must understand man's nature, which consists, as we all know, of these three elements,—the spiritual, the physical, and the intellectual, and I purposely place them in this order, though it is not the usual one. Education, then, to be sound and comprehensive, must be adapted to the requirements of each and all these parts of man's composite nature; and as the spiritual is the highest, and holiest, and most enduring part, it should take precedence of the others, and the first thing we must look to in every scheme of education, is the *training* of the child's moral and spiritual nature; and let me say, we are apt to forget how early this training, either for good or evil, must begin. It begins, not in the school-room, but in the nursery;—I had almost said—nor should I have been far wrong—in the cradle. I would only repeat most emphatically, that careful regard must be had, in the

first place, to the training of the *nova* and *spiritual* nature—this must be the *foundation* of every sound system of education. Secondly—as to the physical, which I fear we are too apt (in this age of keen intellectual struggle) to neglect. How all-important is good sound health to man's happiness and usefulness! What avails all the wealth and all the knowledge of the Universe, without this? Moreover, by neglecting the physical, I maintain that we impair the spiritual and moral; for surely no one will deny that these are constantly and materially affected by the former—ill health sours the temper, renders the man gloomy and discontented, and therefore leads to sin. So that we are bound by the highest of all duties, namely, regard for man's salvation and for God's glory, to attend carefully to the cultivation of health, by proper physical education. Boy's nature and man's nature is the same in every rank of life, and the British School boy claims a due regard for his health and physical development as strongly and as justly as the son of the highest nobleman in the land. In reference to the intellectual part, I shall say but little. If I offered any remark, it would be this—let whatever is taught, be taught thoroughly—a *little* even of what are sometimes called *humble* and *elementary* subjects, taught *thoroughly*, though it may not lay claim to so high a standard of *instruction*, undoubtedly does far more for *real* and *sound education* than a variety of higher subjects taught superficially.—DR. HUMPHREYS.

RELIGIOUS TRACTS.

OUR DONATIONS OF TRACTS.

As the length of some of the preceding articles, which we could not well abridge, has limited our space in this department of our columns, we are under necessity of reserving several valuable papers, and among others, some pressing applications for grants of Tracts. Next month we shall give them, with a list of the Donations we have already received, or may receive up to Jan. 15th, to aid us in the gratuitous circula-

tion of Tracts on baptism and other important subjects.

SUMMARY OF DONATIONS.

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

	Handbills.	Tracts
To Dec. 1856	577,200	29,400

In addition to these, many thousands of Invitations to Worship, and several hundred copies of the *Reporter*, have been forwarded.

INTELLIGENCE.

BAPTIST.

FOREIGN.

GERMAN BAPTIST MISSION.—Mr. Oncken of Hamburg has just made a special appeal for help to British Christians. We give a few paragraphs from his circular.

"Germany was, at the commencement of our labours, sunk in Rationalism and Scepticism; and it was only here and there that a faithful testimony was given from the pulpits of the land to the divinity of our adorable Redeemer, the efficacy of His blood and righteousness, the personality of the Holy Spirit, or the eternity of future punishment. With such a state of things amongst the clergy, it may well be imagined that the religious condition of the population generally was deplorable in the extreme.

"But God had purposes of mercy towards our land; and, as usual, He again employed the feeblest instrumentality. It was towards the close of the year 1823 that the writer commenced his labours at Hamburg. He had just then formed a connection with the Continental Society as their Missionary, and in his journal of January 4th, 1824, he wrote:—

"Last Sabbath I held the first meeting; ten persons attended; this evening eighteen were present. Read the 55th of Isaiah; afterwards spoke a few words from verse 1, on the blessings offered, and the freeness of them. I pray that what is sown in weakness the Lord may raise in power."

"The sigh of the then warm-hearted but inexperienced youth has been heard. The seed scattered with a trembling hand has been watered by gracious out-pourings of the Holy Spirit. Millions have since heard the glad tidings of salvation, and many thousand sinners have been savingly converted, and rescued from eternal misery.

"But the principles of religious liberty were not acknowledged in Germany; and no sooner was the fact known to the clergy, that so-called religious conventicles were held, than the civil authorities were put in motion to stop them. Threats, fines, confiscation of property, imprisonment, and banishment, became the order of the day, and have been experienced, with few exceptions, by our missionaries and colporteurs, and the brethren generally. So that during twenty years I had to preach with locked doors, for fear, not of the Jews, but of the Christians. My missionary tours were usually made at night, to elude the vigilance of the police and *gens d'armes*. It was generally in mid-

night hours, when the silence of death reigned around, that the converts were examined, and led to some neighbouring stream to be buried with Christ in baptism,—and that under the roof of some humble cottage, the Church was organized, the Lord's death commemorated, and the bishop, teacher or deacon ordained. Before break of day I had to be on my way to the frontiers.

"The work was however from God, and therefore the combined civil and ecclesiastical powers opposed to it could not retard its progress. In 1834 the Church at Hamburg was formed of only seven believers, and now seventy churches—all formed on the model of the first church at Jerusalem, as recorded in Acts ii.—have arisen, not only in Germany, but also in Denmark, Sweden, Holland, Switzerland, and France. Some 20,000 precious souls have experienced the Divine power of the Gospel on their hearts, through the labours of these Churches. A large number have already joined the saints in light, whilst between 6,000 and 7,000 remain until this day recommending the Gospel by lip and life to the perishing multitudes around them. Among the converts are many from Romanism, and also a few of the descendants of Abraham. In the high mountains of Silesia, one of our churches consists entirely of converted Romanists. Our preaching stations exceed 500. The brethren engaged exclusively in Missionary labour and colportage are 80, and a large number of other brethren aid in preaching the word at the stations.

"The annual sale of the Holy Scriptures (without the Apocrypha, still circulated by the Continental Societies) varies from 70,000 to 90,000 copies, and the Tract circulation will reach in the present year fully 1,000,000. Of the Scriptures 600,000 copies, and of Evangelical Tracts upwards of 8,000,000 have been issued from the dépôt at Hamburg since its establishment.

"Our prospects are encouraging as to the future, inasmuch as the spirit of persecution is gradually yielding to the conviction that our members rank amongst the most loyal subjects of the different States. New fields of labour are constantly opening before us, and we are thus encouraged to believe that this Mission is destined to accomplish far greater things in the general diffusion of the Gospel, and in the conversion of sinners to Christ, than those already achieved.

This appeal is strongly recommended by the Baptist Union Committee.

DOMESTIC.

APPEAL ON BEHALF OF THE NEGLECTED WELCH IN LONDON.—Scattered through the Metropolis, there are near forty thousand natives of the Principality. The places of worship of all denominations in which there is preaching in the Welch language would not, even if completely filled, accommodate more than five thousand persons. It is supposed that under five thousand attend places where the preaching is in English; not more than ten thousand, therefore, (it is feared not nearly so many) attend the services of the sanctuary. Thirty thousand, at least, are living in the neglect of public worship, "without God and without hope." And the moral condition of multitudes of these is known to be most degrading and dangerous.

Two of the Agents of the London City Mission have for some time past devoted themselves almost exclusively to the Welch portion of the population. But even if they were to gather congregations and form churches, which the rules of the Mission do not permit, what are these amongst so many? Multitudes widely scattered remain altogether unreached. "No man caring for their souls." Is this right? Ought such a state of things to be allowed to continue? Will christians in England and Wales permit it? Shall we not interpose on behalf of so many thousands of our own people, perishing, even many of them, at our very doors? Ought we not, while sending the gospel abroad, to act in the spirit of the injunction, "beginning at Jerusalem?"

Influenced by these facts and considerations, and with the view as far as possible of applying a remedy, the Welch Baptist church meeting in Eldon Street, Moorfields, London—the only one in the Metropolis—having first consulted with various friends both in Town and in the Principality, have resolved to form a society to be called "The Baptist Mission Society for the scattered Welch population of London." It contemplates the employment of at least one missionary immediately, who is to labour at the different stations, and to aim not only at the conversion of his countrymen, but at their formation into churches, that they may prove a blessing to others; for it is an important thing to put the leaven in the meal. At least £120 per annum will be required to meet the expenses of the missionary and the stations, and towards this sum contributions are very earnestly requested. They may be sent for me to the Baptist Mission House, 33, Moorgate Street, London. B. WILLIAMS.

London, Dec. 15, 1856.

MARE POND CHAPEL, Southwark.—Several lectures on popular interesting subjects have lately been delivered on week-day evenings to the working-classes, in the vestry of this place of worship.

FROME, Somerset.—It is rather remarkable that this town has furnished a secretary for the Baptist Irish Society in the person of Mr. C. J. Middleditch, and an editor of the *Baptist Magazine* in that of Mr. S. Manning. We heartily wish our esteemed brethren all the success they desire in their new and very responsible engagements.

LOUGHWOOD, Devon.—Mr. Job Stembridge, after sustaining the pastoral office in the Baptist church in this place for twenty-four years, was presented, on his resignation a few weeks ago, by his friends, with a liberal pecuniary proof of their esteem. Mr. S. is now residing at Charmouth, Devon, and would feel pleasure in supplying any destitute church a few weeks or months.

LIVERPOOL, Great Cross Hall Street, Welch Baptists.—We have enjoyed another cheering annual meeting. On Lord's-day, Oct. 26th, we had four stirring sermons. And on Tuesday evening, about 750 took tea, after which we had several animating addresses. J. S. H. E.

ARLINGTON, Gloucestershire.—Mr. G. W. Humphreys, B.A., lately of Bristol College, was recognised as pastor of the Baptist church in this town, Nov. 13th. The attendance was large, and the services remarkably interesting.

BROMPTON.—The new Onslow Baptist chapel was opened, Dec. 3rd, with sermons by Messrs. Baptist Noel, and Newman Hall. The pastor, Mr. Bigwood, stated that the church was only four years old, numbering but eighty members, and they for the most part not rich; and yet they had raised £2000. Yes, so it is! the will finds the way.

IBSTOCK, Leicestershire.—The General Baptists are erecting a new place of worship in this village. The foundation stone was laid by Robert Pegg, Esq., Mayor of Derby, a few weeks ago. Mr. J. P. Hopps, from the Leicester College, is minister here and at Hugglescote.

REMOVALS.—Mr. J. P. Barnett of Keighley, to Penzance.—Mr. J. Compston of Inskip, to Bramley near Leeds.—Mr. A. Scarr of Brandon, Suffolk, to Aylsham, Norfolk.—Dr. S. Wills, of Norwood, to Vernon chapel, Pentonville; Mr. O. Clarke, through protracted affliction, having retired.—Mr. Alfred Tilley of Bridgenorth, to the English Baptist church, Cardiff.—Mr. A. S. Tipple, of Wolverhampton, to Upper Norwood.



BAPTISM OF THE FIRST DUALLA CONVERT AT CAMEROONS.

MISSIONARY.

REV. ISAAC STUBBINS, *Missionary at Cuttack, Orissa, East Indies.* (*See Frontispiece of this month.*)—We shall give a brief Autobiography of this active Missionary in our February number. We regret that we received the facts we needed for its compilation too late for this month.

WESTERN AFIUCA.—*Baptism of the First Dualla Convert.*—The interesting scene, so admirably sketched in the engraving on the opposite page, was witnessed about seven years ago. Mr. Saker furnished, at the time, the following pleasing details. The Missionary schooner "Dove" is seen in the distance at anchor in the river.

"Last Monday, at five in the morning, I left Clarence with my wife and Miss Vítón in the 'Dove.' At eight o'clock at night we reached Bimbia. At eleven next morning we left that place, being joined by Mr. Newbegin and his wife. Light winds kept us outside during the day till near three, when the approaching tornado gave sufficient notice to scoure all the sails, and drop anchor. It was soon over, and in half an hour after we set all sails, to use a strong breeze from the north, and we had good hope of anchoring at Cameroons that night. While the last sail was being set, our fore-top mast gave way, and brought down our top-sail and top-gallant-sails. The jib-boon was also sprung, and we were obliged to lower the sail. Thus disabled we made a slow progress, and night came on before we had well cleared all the wreck. We were then obliged to anchor outside, and wait for the morning tide. Day-break on Wednesday we took our anchor, but were all day getting up the river. At six o'clock we anchored off Bethel. Here we found Johnson and family well; and at eight o'clock we held a prayer meeting with the brethren there, and a goodly company of Dullas.

At four o'clock next morning we met a large company of Dullas for prayer. This meeting continued till six. On account of the tide, we deferred our next service till eleven o'clock, when we met again in the chapel. Song and read in Dualla. Mr. Newbegin then explained the chapter I had read, through an interpreter, after which I addressed the congregation in Dualla, and explained the object of our meeting, showed from the Scriptures the command of Jesus to disciple all nations and then baptize; that this is enforced by the command of Jesus and the practice of the apostles; then exhorted the inquirer to a steadfast adherence to the words of our Lord and the path of righteousness. We

closed with singing and prayer, and then went down to the beach. Another Dualla hymn was followed by an address to the candidate. I then baptized this our first convert, in the waters of Cameroons. Oh, that this small beginning may be speedily succeeded by the ingathering of a mighty host to the Lord our God! The spectators of this (to them) novel scene were very attentive; silence and order were observed by all. Deep seriousness and anxiety were on the face of many. Mr. Newbegin closed with prayer.

At three we again assembled; brother Newbegin read and prayed. I then stated our object in meeting, read the dismission of Horton Johnson and wife from the church at Clarence, of myself and wife, received Smith, the baptized convert, into our number, and then explained the nature and object of a christian church, and closed by reading our constitution, signed by all the five members. Mr. Newbegin then read a requisition of this infant church to me to become its pastor. This I accepted, and in the name of the others, called on Johnson to be deacon.

Brother Newbegin then preached to us, and our long service was closed by the administration of the Lord's-supper.

Thus I have lived to witness what I have long desired intensely, the beginning of a good work at Cameroons, and the formation of a christian church. Oh, that I may yet see it increased to a thousand souls. And I do hope, for the Spirit of God is doing a large work there. More than twenty enquirers are hanging on my heart and lips with marks of deepest solicitude. Their ferocious, demoniacal features are assuming the softness of children, and those who a little time since sought my life, are saying to me, "What must I do to be saved?" I cannot describe my feelings when I see and hear what I would record if I had but time. Pray for us, and rejoice with us too.

The chapel I put up last year is too small. I built it for two hundred, but the last Sabbath I was there nearly three hundred were crowded into it, and nearly every morning and evening we have nearly fifty coming in for prayer.

RELIGIOUS.

OPEN AIR PREACHING.—The meddlesome man who gave Mr. Wallace, the Wesleyan minister, in charge of the police for a pretended breach of the peace, when preaching at Kingston Harbour, near Dublin, has been happy to make ample apology and restitution, in order to stop legal proceedings for false detainment.

A CLERK'S JUBILEE was held a short time ago in Stepney. When Mr. Thomas Stevens, who had used this office well for fifty years, received, at a public meeting, a handsome Bible, and a purse of one hundred and ten guineas.

IPSWICH. Religious Services in a Theatre.—We rejoice to hear that Mr. Lord has entered upon another course of lectures in the theatre of this town. Crowds attend. Many are not able to gain admittance. The attendants are chiefly of the hard-working order and their wives—the class contemplated in the noble attempt.

HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES.—The foundation of a new building for this noble purpose was laid Oct. 25th, by the Earl of Shaftesbury, before a large assembly of ministers and friends. The site is near the Blackheath Railway Station.

“**THE CONTROVERSY,**” as it is called, has resulted in one thing—the relinquishment of the editorship of the “*British Banner*” by Dr. Campbell, who announces a new newspaper to be called the “*British Standard.*” Our old friend’s titles are significantly militant. He calls for 50,000 subscribers to begin with!

THE WESLEYAN MISSIONARY SOCIETY.—A proposition has been made to raise the annual income to £150,000. In the columns of the *Watchman*, Mr. Budgett, the chairman of the late Leeds meeting, urged this upon the attention of the Connexion. Spread over the whole membership of the body, it is at the rate of a subscription of 10s. each. Mr. Budgett has promised to give the last £1000 necessary, and Mr. Farmer the last but one. The present gross income of the society is 107,094.

ANOTHER ALARM AT A CHAPEL.—On Sabbath evening, Dec. 7th, an accident, which might have been attended with fatal consequences, occurred in Mount Zion Baptist chapel, Birmingham. The Rev. Charles Vince, the minister, was approaching the conclusion of his sermon, a few minutes after eight o’clock, when suddenly a large quantity of plaster beading encircling some scroll work in the centre of the ceiling fell into the body of the chapel. It was at first thought that the roof was giving way, and many of the

females present uttered piercing screams, but the gentlemen present cried out there was no danger, and desired the audience to keep their seats. The plaster which fell struck against the front part of the pew in which sat Mr. David Neal with several members of his family. Mr. Neal narrowly escaped losing his life; for had the falling mass struck him on the head, it must have fractured his skull, as it weighed at least sixty pounds, and descended from an height of between thirty and forty feet. It grazed his nose, struck him lightly on the knees, covered him and his son with dust, and smashed to pieces a small wooden projection in front of him used to deposit books upon. The heavy border plaster kept its form until it came in contact with the pew, and was then broken into pieces, some of which weighed five pounds. A great many ladies fainted, and the excitement was so great that the preacher deemed it right to dismiss his congregation as soon as the benediction could be pronounced.

IMPRISONMENT OF A MISSIONARY IN CHINA.—The treasurer of the Foreign Missions of the Presbyterian Church in England has received a letter from the Rev. W. C. Burns, in China, giving an account of his arrest by the native authorities, while prosecuting his missionary labours. It appears that he was distributing books at Chaou-Chou-Foo, when he was suddenly arrested on a false report. The magistrates treated him kindly, and he was sent on to Canton, and speedily released, on condition of certain merchants becoming security for him; but he has reason to fear that two of his companions are still in confinement.

SUSA.—At a meeting of the Geographical Society, General Monteith stated that the ruins of Susa, mentioned by the prophet Daniel, covered a circumference of twenty miles. The streets of Susa were perfectly at right angles with each other, and the ruins of the palace there showed that it must have been little inferior to that of Babylon. There was a mound at Susa, which, according to tradition, was the tomb of the prophet Daniel.

SOMETHING EXTRAORDINARY.—A pamphlet has been published which is said to have an extensive circulation, accounting for the false alarm which ended in the dreadful tragedy at the Surrey Gardens Music Hall. The writer informs us that Satan assembled his fallen companions in the bottomless pit, and held a council to decide what was best to be done to counteract the good results of Mr. Spurgeon’s preaching. The speeches that were made in this council are given not in blank

verse, but in plain English prose; and it was resolved that the aforesaid false alarm should be made when he appeared in the great Music Hall. This was done, and we are promised an additional publication, giving an account of what was effected by the agents of the wicked one. No other preachers, it appears, were to be interfered with; for, according to the dictum of Satan, none else were of any use in overthrowing his designs!

SYDENHAM, *Forest Hill*.—The foundation stone of a new Union Chapel was laid in this popular, and now populous, and fastly-increasing place, on Friday, Dec. 12th, by Joseph Tritton, Esq., for the congregation under the care of Mr. J. W. Todd.

SURREY MUSIC HALL.—Mr. Spurgeon will, it appears, continue to preach here on Sabbath mornings until the close of the year. More yet come than get admittance. Lord Chief Justice Campbell and his son were present on Dec. 7th. They sat on the platform. "He is doing great good, sir, great good," said his lordship, afterwards, to Sir R. Mayne, as he put a sovereign in the box.

GENERAL.

THE TAX ON TEA—we are glad to tell our lady readers, and all who love a good cup of that refreshing beverage—will be reduced, from 1s 9d to 1s 3d, on April 6th, 1857.

RECREATION GROUNDS.—Lord Calthorpe has given thirty acres, and Mr. Adderley, M.P., ten acres of land, near Birmingham, for this very valuable purpose.

GROWTH OF COTTON.—No greater question is now before the world than this, affecting, as it does, the well-being of millions of men and their posterity for generations. From what part of the earth can we get it promptly, unstained by slave labour?

CHURCH RATES.—It is now reported that Government will introduce the subject to Parliament. But the shabby way in which they acted last session, affords little hope of their sincerity and resolution to propose and carry a satisfactory measure. We must have no tinkering or truckling again. Entire abolition will alone satisfy us.

NEW MARRIAGE ACTS.—No notices of marriages are to be read before the guardians after the 31st of December, 1856, and no banns need be published in church unless the parties wish it. It is only to give twenty-one days' notice at the Superintendent-Registrar's office, and on that officer's certificate parties may be married at church, or at the register-office, or at any licensed dissenting chapel. A notice

is to be suspended in the Superintendent-Registrar's office for twenty-one days in all cases where a license is *not* required, and where a license is required, the license is reduced from £3 to £1 10s.

PLANS AND SECTIONS of no fewer than one hundred and seventy-seven railways and other public works were deposited with the proper officers, preparatory to the forthcoming Parliamentary campaign. The railways number one hundred and nine. Against the hundred and seventy-seven schemes of this year, there were only one hundred and twenty-two last year.

REVIEW OF THE PAST MONTH.

Monday, December 22nd.

AT HOME.—The return of Dr. Livingstone has been the most prominent event. This enterprising missionary traveller has now done what no European ever yet accomplished. He has traversed the vast continent of Africa from West to East. Dr. L. arrived in London on Thursday, December 11th, and has already, at various public meetings, communicated much most interesting information respecting that hitherto unknown "World of Wonders"—Interior Africa. Next month we shall be able to furnish some of the leading facts. At present, both the Press and the People are uniting to honour him.

ABROAD. An attempt has been made by a soldier to stab the King of Naples at a review. The soldier has been hanged.—President Pierce of the United States has sent forth his last message—a most scandalous production! But it is only in keeping with the acts of a man whose presidency can only be recorded as the most disgraceful in American history.—It is reported that another Congress will speedily be held in Paris, to settle certain disputed questions respecting the new boundaries in the East.—Prussia seems disposed to quarrel with Switzerland on the question of the independence of Neuchâtel, and its right to punish certain Prussian agents who attempted an insurrection in that city.—Herat, an independent city between Persia and Afghanistan, has been taken by the Persians, against whom the British Government in India has proclaimed war!—The United States Government has just done one graceful act, in sending the Arctic ship "Resolute," which they found wrecked in those regions, back to Her Majesty, restored, and fitted up in full trim. Ah! when will these men restore those with black skins to their natural freedom?

MARRIAGES.

Nov. 11, at the Baptist chapel, Crayford, Kent, by Mr. Hosken, H. F. Cockle, Esq., of Blackheath, to Eady, eldest daughter of T. H. Harris, Esq., of Howberry House, Crayford.

Nov. 18, at the Baptist chapel, Whitchurch, by Mr. Morris, Mr. David Cooke, to Miss Ralph.

Nov. 19, at the Baptist chapel, Spalding, by Mr. Jones, Mr. M. Pywell, to Miss S. A. Satchwell.

Nov. 30, at the Baptist chapel, Melbourn, near Derby, by Mr. Gill, Mr. T. Woodward, to Mrs. E. Shaw, both of Castle Donington.

Nov. 30, at Baxter Gate Baptist chapel, Loughborough, by Mr. Stevenson, Mr. R. Bray, to Miss. H. Statham.

Nov. 30, at the Baptist chapel, Grimsby, by Mr. Hogg, Mr. J. Stewart, to Miss M. Kiddall.

Dec. 7, at the Baptist chapel, Wood Gate, Loughborough, by Mr. Goadby, Mr. C. Spray, to Miss J. Stark.

Dec. 11, at the Baptist chapel, Walker Gate, Louth, by Mr. Kiddall, Mr. W. Cole, to Miss H. Johnson.

Dec. 14, at the Baptist chapel, Baxter Gate, Loughborough, by Mr. Stevenson, Mr. W. Sponge of Wysall, to Miss M. A. Cross of Rempstone; and on the 16th, Mr. J. Bexon, to Mrs. Alexander, both of Sheepshead.

Dec. 14, at the General Baptist chapel, Boston, by Mr. Mathews, Mr. W. Peck, to Miss Attersell.

DEATHS.

Nov. 18, at an advanced age, Mr. Abraham Blood, many years a worthy and esteemed member of one of the General Baptist churches in Loughborough.

Nov. 28, suddenly at Regent's Park Baptist College, (late Stepney) Mr. James Clark, aged 24. This pious and promising young man was son of Mr. John Clark, formerly pastor of the Baptist church, Folkstone. Mr. D. Jones, pastor of the church at Rumford, of which Mr. C. was a member, improved this affecting visitation before a large audience, from "Thou destroyest the hope of man."

Nov. 29, at Landport, aged 62, the beloved wife of Mr. C. Cakebread, pastor of the Baptist church, Lake Lane, Portsea. Her memory will be long cherished by many for the love and sympathy which she manifested towards the members the church and congregation, of whom her beloved partner has long had oversight in the Lord. "The righteous shall be had in everlasting remembrance."

Dec. 10, aged 86, in the faith of Christ's holy gospel, Mrs. Alice Croadstill, for many years a member of the Baptist church at Colne, Lancashire, and relict of the late Robert Croadstill, for many years a deacon of that church. Mrs. C. was mother-in-law of Mr. J. Stutterd, General Baptist Minister, Castleacre.

Dec. 10, aged 66, at the house of his son-in-law, Mr. George Orchard, Ashby-de-la-Zouch, Mr. John Dean of Ibstock, many years a member of the General Baptist church, Hugglescote, Leicestershire.

Dec. 15, at Sutton Bonington, near Loughborough, in his *ninetieth year*, Mr. John Pepper. In an interview we had with him a few months ago, we found him firmly and peacefully reposing on the promises of the gospel. "I would give up my life sooner than give them up," said he. Our venerable friend said that he was baptized at Ratcliffe-on-Soar, in the river, above sixty year ago, by Mr. Tarratt of Kegworth, and he quietly added, "I bless God that I have never given the church half-an-hour's trouble in my life."

Lately, Mr. Edward Davis, aged 40, a worthy and useful deacon of the Baptist church, and superintendent of the Sabbath-school at Rumford, Essex. Mr D. was brother of the late Mr. Eliel Davis, pastor of the Baptist church, Eye, Suffolk, and his widow is the sister of Mr. George Pearce, missionary at Calcutta.

At Bromsgrove, Mr. Benj. Beaumont. Our departed friend was an engine driver, who, with his wife, attended the Baptist chapel here. On Lord's-day, Oct. 26th, he attended divine worship, and, with his wife, was to have been baptized on the next Wednesday evening; but on that Sabbath night he ruptured an internal blood vessel in a fit of coughing. Before the next Sabbath his happy spirit passed away to join the assembly above! His last hours were spent in expressions of faith and hope. Joy and peace were his portion! "Christ is all—is all—is all to me!" were among his last words.

THE

BAPTIST REPORTER.

FEBRUARY, 1857.

PORTRAIT OF A GAMBLER.

DURING the spring of 1856 great excitement prevailed respecting Palmer, the great horse-race gambler, who was accused of the murder of Cook. At length his guilt was proved, and he was hanged. Many sermons and lectures were delivered in various places to caution young men against such a course of crime. Mr. Hugh Stowell Brown delivered the following address, to immense crowds, both in the Theatre and the Concert Hall, at Liverpool. After remarking that his task was a painful one, Mr. B. proceeded:—

‘William Palmer now stands as a beacon to warn us. Bad men, when good for nothing else, may be good for this. Most sermons have one text, but mine, this afternoon, though I intend it to be brief, shall have several.

1st. Well, the first is this—“*Let not the wise man glory in his wisdom.*” In some respects, and understanding wisdom in the merely secular aspect, Palmer was a wise man—a man of most consummate skill; not, perhaps, a man of genius, and a man of the highest class of intellect, but still a man of very extraordinary ability. If, as I am afraid, we must believe, he carried on his nefarious practices for years—in some cases executing them without exciting suspicion, in other

cases lulling suspicion when it did arise—we cannot but be impressed with a deep conviction of his subtlety, his forethought, his stratagetic skill. Consider, too, the influence which he appears to have possessed over his victims, so that even when they suspected that he had dosed them they still committed themselves to his treacherous hands. What marvellous power was here! what fascination! what complete control over men, resembling that of satan himself, who when his slaves cry out against his tyranny still leads them, his voluntary captives, and draws them with their eyes open down to hell. Palmer was not an ignorant man; very far from it. He had received a fair share of education, as the term “education” is ordinarily understood, and he stands forth a striking exception to what I admit to be the rule, that “ignorance is the parent of crime.” But there are crimes of which ignorance is incapable—crimes far greater, far more terrible, than those which are fostered in the filthy reeking sinks of intellectual degradation and mental darkness: the crimes of Palmer were crimes which required the help of knowledge—crimes which without the light of science could never have been concocted. Forgery and fraud are not

crimes chargeable upon ignorance; and yet what crimes are more common, to say nothing of such gigantic scoundrelism as that of Paul and Strahan, and that of Sadlier? Do we not hear almost every day of young men absconding—yes, and of long-trusted servants absconding—with their employers' property? I hope I shall never undervalue the blessings of mental culture, but I will not over estimate them. Knowledge is power (though Lord Bacon never said so), but it is power to do evil as well as power to do good; and when the heart is wrong, knowledge only makes the consummate villain, polishes scoundrelism, refines rascality, and clothes vice in an attractive garb, which renders it more seductive than when it is seen in its naked, unmasked, and savage deformity. When we have no criminals imperfectly educated or not educated at all, we may have our Palmers and our Dean Pauls and our Sadliers—our confidential clerks robbing their masters—our gay young men behind the counter defrauding the customer with one hand and the employer with the other. Education will free us from much crime; but there are crimes, and crimes of the most frightful character, which no amount of education will ever be able to exterminate. The heart must be educated as well as the understanding. "Let not the wise man glory in his wisdom."

2nd. The next passage which appears to me to be illustrated by this is, "*The heart is deceitful above all things, and desperately wicked; who can know it?*" Yes, deep as are the abysses of wickedness discovered in the human heart, there is a lower and a lower still—depth below depth—until the heart is seen to be a bottomless pit, an unfathomable mystery of iniquity. For thousands of years men have lived and men have sinned upon this world, and one wicked invention after another has appeared, and one trick after another has been resorted to and has been exposed; but yet even those most deeply versed in the

enginery of crime have been staggered and appalled by the deceptions and desperate wickedness of Palmer. Even those who thought most meanly of human nature were not prepared for such atrocities as this trial has brought to light, this hell discovered in Palmer's heart. It may be safely said that not one man in a thousand supposed it possible that such wickedness could be perpetrated. Does not the Scripture wisely say, "The heart is deceitful above all things, and desperately wicked?" Does not the Scripture wisely ask, "Who can know it?" Who knew it in this instance? Where were the outward and visible signs of it? Perhaps the physiognomy of Palmer was not remarkably calculated to beget confidence, and yet men did confide in him. I have heard it said by many that he was most affable—quite an engaging sort of man. He had not that hang-dog look, that ferocious aspect, that brutal appearance, which so often are but the faithful mirror of the heart. Probably of a hundred men promiscuously taken, more than half would be far viler-looking men than Palmer. "Who can know it?" Who can detect the wickedness of the heart, or fathom its depths of treachery and deceit? We may hence see how very faithful a likeness of the devil a man may make himself. Truth is indeed stranger than fiction. I know of no plot ever invented by the dramatist or the novelist for the express purpose of delineating villany that can compare with this stubborn fact! Palmer is an exception, certainly; and far be it from me to insinuate that all men are so utterly vile—that all men, or any men placed in the same circumstances, exposed to the same temptations, and gifted with the same abilities, would have acted in the same manner; but though an unfavourable specimen of humanity, still he is a specimen, and he shows us with terrible distinctness what it is possible for a man to become. Truly, "The heart is deceitful above all things, and desperately wicked;

who can know it ?" Yes, there is One who knows it; there is one who watched all the murderer's movements—who chronicled all the workings of his heart—who saw through all his hypocrisy—to whom all his designs were naked and open, and that one omniscient Being knows my heart, knows yours. He searches the hearts of all the children of men; for "there is not a thought in my heart but thou, God, knowest it altogether." Fool that he was, thus industriously and cleverly to hide his projects and his practices from mortals, while the eye of God was upon him, spying out all his ways!

3rd. The third text which I have to mention is this—

"The way of transgressors is hard."

Yes, Palmer's was a hard way long before he was caught in his own toils; consider the straits and shifts to which he must have been driven, the anxiety of mind, the sleepless hours, the utter desperation which he probably experienced before he committed himself to that fearful, that utterly appalling course which was at length brought to an ignominious end. Only imagine the moral conflict, the struggle with conscience—for I think I can show that he was not altogether without a conscience even at the last, and we can scarcely suppose him destitute of it at the beginning of his career. What were his feelings when he first mingled the fatal draught and administered it to his unsuspecting victim—perhaps some intimate friend, perhaps the wife of his bosom; and what his feelings as he witnessed the anticipated results? And then the horrible fear of discovery—the anxiety to commit to the grave the remains that might testify against him, the heart-sickening sensation with which he must have heard the rumours of suspicion, the expression of surprise and of doubt; surely the way of this transgressor was hard, even from his first step in crime until he stepped upon the scaffold. Was Palmer's a happy life? Was he happy even when he was most lucky on the race-course—when he netted his thou-

sands through a favourable turn of the wheel of fortune? No, no; he was miserable, and miserable always: he laughed, and he talked, and he joked, perhaps, with his jolly companions. Possibly he sang, and was the merriest of the merry; yet a worm was gnawing at his heart, a fire was burning there which no hilarity could quench. Wherever he went he found himself in hell. He went to the race-course, and he found himself in hell; he went to the tavern, still it was hell; he went to the church, but even there it was hell. His circumstances became more and more embarrassed; no sooner had he by one foul crime removed one difficulty than another arose and stared him in the face and pressed upon him, and drove him to another and another desperate deed; so true it is that "The way of transgressors is hard." And thus it is with all transgressors. Look at that young man who, by means of theft, contrives to find money to gratify his bad propensities; look at that victim of intemperance—that man of lust; look at that unhappy girl, who lives upon the miserable wages of prostitution, and sells her poor soul to keep the breath a little longer in her wretched body, upon which the devil has already set his mark, and which he will very soon claim as his own; and do you not see that "The way of transgressors is hard"—that "the devil's meal is all bran"—that "the devil drives his pigs to a bad market?"

4th. Again, Palmer's history reminds me of the words of Solomon—and wise and weighty words they are, and terribly has Palmer's career illustrated them—"The desire of the slothful killeth him, for his hands refuse to labour." I do not say that Palmer was literally a slothful man; on the contrary, he was only too busy in the devil's work, for none have to toil so hard as the devil's slaves; he keeps them on the treadmill; he gives them no straw, and yet requires the full tale of bricks. But Palmer was thus far like the person whom Solomon describes, namely, that he evidently had

an aversion to that patient, honest industry, that diligent application to his calling, which is the only safe, because the divinely appointed, course in which a man should seek wealth, honour, and comfort. He had many advantages; but he threw those advantages away, and was resolved to commit himself to the chances of the turf. That he had great ability we have much reason to believe; that he had or might have had great influence and a good connection was highly probable, and this day and for many days to come he might have been an honour to that truly noble profession which he has done his utmost to disgrace. He might have been one of the most useful and most honoured men; the light of that village and its neighbourhood; the prime mover in all things calculated to promote the mental and moral improvement of the people. Such was the bright path to which industry invited him; but he spurned it and took to betting, and associated himself with all the blackguardism which reigns with such indisputable supremacy on every race-course in England. For though nobility and even royalty grace it with their presence, yet there is not in all the land a scene of greater and more unmitigated scoundrelism than the race-course. The grand stand is the very throne of satan. Whoever else is there *he* is there, with fraud in his right hand and desperation in his left. Thither go, as to a common sink or sewer, all the scum and sweepings of society, as well as those of whom better things might be expected. Hell might be raked from end to end, but raked in vain, for viler devils than those who, in human form, in carriages and dog-carts, and whitechaps and lorries, and on foot, make their way to offer the incense of blasphemy and the sacrifices of villany upon the altar of the prince of darkness. Ay, it's the devil's own market day is the race day, and many a hard bargain he drives as he goes through the market buying souls, not offering them all the kingdoms of the world, as he once did to One who re-

jected his proposal with indignant scorn; he suits his temptations to his victims, and offers them some beggarly consideration for that which they ought to hold so dear. Well, Palmer gave himself up to this sort of life. He was averse to honest industry, and yet he loved money; he strongly desired money, and in him were Solomon's word's verified—"The desire of the slothful killeth him, for his hands refuse to labour." But betting is not confined to the professional frequenters of the turf; the race may be run at Epsom or at Doncaster, but all over the country the betting goes on. The newspaper has its sporting column—in fact, the turf and kindred pursuits have their own newspapers. Along the telegraphic wires the messages are continually passing, conveying to one intelligence that fills him with a feverish and unhealthy joy—to another information which causes him to turn pale with dismay, to gnash his teeth, to mutter curses, to groan forth his despair, to rush to some dishonest action, it may be to the commission of some horrid crime. To enable them to bet, young men steal their employers' money, servants pawn their masters' plate; and thus the race-course is only the centre of a vast circle throughout which, to the circumference, wrong and crime prevail; and this circle is what, by a pleasing delusion, we call the sporting world. Sport, indeed! We know what sports were when we were boys and the school bell rang at twelve o'clock, and with a breathless glee we ran or rushed to the playground, or coursed along the streets, or scampered over the fields, or with pegtops and marbles and balls and cricket bats enjoyed ourselves, or tried our strength in wrestling matches or running or leaping matches, or revelled in "prison-bars" or hide and seek. *That was sport*, for that was true enjoyment, and there was a glee in our hearts and a glow upon our faces that showed how thoroughly we were imbued with the spirit of sport. But to call it sport when one man is made

rich by the beggary of another; when one man builds his fortune out of the ruin of his neighbour's; when one man's happiness is only the result of another's misery—to call this sport is such a prostitution of terms as can scarcely be excelled. My friends, avoid betting—avoid it in any form; avoid it in the shape of pitch and toss; avoid it in chess, in draughts, in cards, in billiards, in bowls, in quoits, in skittles. Amusements you must have, and against games of skill I have nothing to say as long as you do not bet, as long as you rigidly abstain from betting, as long as you hate betting. However skilful you may be in any game, don't let your skill tempt you away from your proper calling. It is better to make 2s. 6d. a day certain by honest industry than to take the chance of £10 a day by gambling of any description. Remember, "what is got over the devil's back is spent under the devil's belly." Stick to your work; that's the only legitimate, the only safe way of getting on. "The desire of the slothful killeth him, for his hands refuse to labour."

5th. Again, I have another text, a very solemn text, of which Palmer's history very forcibly reminds me. It is this—"There is no darkness nor shadow of death where the workers of iniquity may hide themselves." Palmer thought there was a darkness in which he could hide himself. While pursuing those studies which were to qualify him for relieving human suffering, and being in the hands of Providence an instrument for the prolongation of human life, he found a mysterious agent, which he believed could be employed for destructive purposes, yet never be detected. This was the darkness, this the shadow of death in which this worker of iniquity thought to hide himself; but he was mistaken. It is true that scientific men are not all of one opinion as to the possibility of discovering this subtle poison; however, in any case it is true that it was not discovered in the body of Cook; but still there were sufficient evidences of the fact that

poison had been administered, and that Palmer was the administrator. Before he had time to consign his victim to the grave a sudden flash of awful lightning pierced that darkness in which the poisoner thought himself concealed. Now fact after fact came forth like the dawning light; in vain did the counsel and the witnesses for the defence endeavour to cloud that light, and to bring back that darkness. As well might they have tried to stay the dawn and reverse the wheels of nature! Steadily the light increased and increased; it shone into all eyes, it overpowered the world; and the world's astonished and infuriated gaze was fixed upon the man who so often in his heart had said "Surely the darkness shall cover me." "Be sure your sin will find you out," said Moses to the people of Israel. And find you out it will; for, as the Swiss proverb says—"It takes a good many shovelsful of earth to bury the truth." It is an old saying that "Murder will out." I do not know that it is perfectly and literally correct; I fear that many awful crimes are never brought to light in this world, and many escape the hands of justice here below. Still, let no man deceive himself with the hope that he shall escape even the observation of his fellowmen. The science which knows how to administer a poison knows how to detect it too. If in this case the demonstration has not been perfect, it is because scientific men have been taken by surprise. But henceforth, be it remembered, poisoning by strychnine will not escape detection. But what if it should, and what if the forger, the embezzler, the thief, the burglar, the seducer, should escape the observation of men, there is One who seeth in secret. "The eyes of the Lord are in every place beholding the evil and the good;" and "the wicked shall not go unpunished." There is another judgment bar, there is another trial, at which no special pleading, no suppression of the truth, no misrepresentation of facts, no perjury can ever take place, but all things are naked and open to the eyes

of Him with whom we shall have to do. "We must all appear before the judgment seat of Christ." Infidelity will tell you there is no such judgment—that when you die there is an end of you, and that if you escape the police, and the prison, and the hulks, and the gallows, you have nothing more to dread. Be not deceived. It may suit your book possibly to disbelieve in a judgment to come, but as surely as there is a God, as surely as there is a moral law, so surely must every man give an account. No, there is no darkness nor shadow of death where the workers of iniquity may hide themselves. They may lurk for a time in the darkness, our common enemy—they may hide for a time in some distant part of the world, in Australia, in America, where thousands of the workers of iniquity are biding themselves. They may hide for a time in the grave, but even there they shall be discovered, and even there shall they be taught that God's justice will have its rights, and that His moral government of the universe shall suffer no dishonour.

6th. Again, I find a passage of Scripture to this effect—"Speaking lies in hypocrisy, having their consciences seared as with a hot iron." This was Palmer's character; and it is the character of many more. How true is the proverb, "Lying rides on debt's back." This man got into debt and took to lying—one lie led to another, till they came to generations. Miserable man; his life was one continued lie—he lived and moved and had his being in an atmosphere of falsehood! And look at his hypocrisy—a regular church goer, a communicant at the Lord's table, taking the cup of salvation into the hand which had perhaps the day before held the draught of poison to his unsuspecting fellow-man. And yet observe the strange working of his conscience, a conscience seared, and yet not altogether insensible. He was asked to confess, and he refused; and still with all his stoical firmness, with all his dogged obduracy, afraid to rush into the presence of his Maker with a

lie in his right hand, and at the same time willing to protect his character for bravado, he compromised the matter by a miserable quibble, asked whether it was not enough to confess to God, and finished up by declaring that Cook did not die from the effects of strychnia! Here we perceive the poor remnant of conscience extorting half a confession; and he thought thus to escape the sin of dying with a lie upon his lips, and the disgrace of not dying "game." He had learned that most mischievous and false distinction between a white lie and a black lie; he had learned to trifle with his conscience, and push it off with a despicable evasion. There is no heroism in the refusal to confess; it is only adding iniquity to iniquity. It is enough to confess to God those sins which are committed only against God; but he who sins against his fellow-man is required not to confess to God only, but also to man. I do not see how he can expect forgiveness without such confession. But Palmer died with great firmness and composure, with wonderful self-possession! Unmoved when the hangman came to pinion him—unconcerned as with an unflinching step he walked to the scaffold! Yes; in all these respects he was only like many more. His demeanour only showed how his conscience was seared, how utterly insensible he was to shame; but this firmness of criminals is one of the most shocking features of crime. It shows what a brute, what a devil, a man may become.

7th. Again, I cannot but feel how applicable to this case are the words of Jesus—"Fear not those who kill the body, and after that have no more that they can do; but fear Him who is able to destroy both soul and body in hell." The only thing that bad men seem to dread is detection, and exposure, and punishment from their fellow-men. God is seldom thought of. Perhaps in many instances wicked men succeed in believing that there is no God, or that if there be he will not notice and punish their crimes, and they say, as some in very old times

used to say, "Tush! how doth God know, and is there knowledge in the Most High?" But great criminals are not always infidels. Palmer believed in God; his demeanour at the last showed this. Perhaps he would have given all the world to get rid of this belief, but he could not. His mind would not allow his heart thus to cheat him, and so he did believe in God—he could not avoid it; and yet with this he dared and defied his Maker, and cared but little that the eye of God was upon him while he was safe from those who only can kill the body. And without expressing any opinion as to the wisdom or unwisdom of capital punishments, this I do believe, that the fear of those that can kill the body will never eradicate crime. You may devise some much more dreadful punishment than hanging—you may return to the barbarous practices of ancient times, when the rack, and the boot, and the thumbscrew, and fire and fagot were employed; but you will never, by the fear of death and the fear of transportation, by the fear of any pains and penalties which man can inflict upon his fellow—you will never thus get rid of crime. Nothing but a proper fear of Him, who can destroy both body and soul—nothing but a true fear of God and a deep reverential respect to his commands will ever reach the evil. I do not know what might be the state of things if the gallows were set aside and some severer punishment inflicted, but certainly the gallows appears to be a failure, and as long as men only fear those that can but kill the body they will risk detection. We suspect there are many who by their sin have brought themselves to such a pitch of wretchedness that the killing of the body would almost be a relief. Many a man commits a crime not caring much whether he is imprisoned or not, nor very much concerned even with regard to execution. If a man have neither character, nor money, nor work, nor friends, nor any virtuous dispositions, but has become reckless, intemperate, dissolute, desperate, insensible to shame,

and if at the same time he does not fear God, do you think he'll fear death much, or that his horror of the gallows will check him in his career?

8th. Once more, in making these remarks I will not presume to speak of Palmer's fate;—I mean that portion of his fate by far the more important—infinitely the more important—over which has dropped the curtain of death. The question, "Is he pardoned?" is one we cannot answer with absolute certainty; but if you ask "Was there pardon for a man so guilty?" I answer "Yes," but whether he sought it and obtained it I know not; but "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." We, perhaps, measuring God by our own standard, cannot rise to that sublimity of love and grace which dwells only in God; but "my thoughts are not as your thoughts, nor my ways, as your ways, saith the Lord." David committed a crime almost as vile as that of Palmer in one respect, for he dealt treacherously with a faithful servant, and though he did not poison him he gave him the letter which sealed his fate, but David was forgiven. Far be it from me to speak of Divine mercy in such a manner as to encourage any man in his wickedness; but at the same time equally far be it from me to drive any man to despair. Let us leave Palmer to his irremediable doom; I speak to the living. I may be addressing some whose consciences are uneasy and tormenting them; they know that they have done wrong; that they deserve to be punished by the righteous Judge. To each I say, it is right that you should feel thus; that you should be cut to the heart; that you should be scourged and stung by conscience; and that your sins should be ever before

you, "the remembrance of them grievous, and the burden of them intolerable;" but there are glad tidings for you; yes, for you—for you who have sold yourselves for nought; for you who have run far and wildly in a career of dissipation; for you whose characters are blasted and whose fortunes are desperate; for you who have surrendered yourselves to the iron dominion of the world, the flesh, and the devil. "The Son of Man came to seek and to save that which was lost," and "he is able to save unto the uttermost all them that come unto God by him."

Come, then, ye wanderers, from all your crooked ways of sin, and misery, and shame; come with all the burden and all the pollution of your guilt; come with a broken heart and a truly contrite spirit, and He who said to the adulterous woman, "Neither do I condemn thee: go and sin no more," and to the dying thief, "This day shalt thou be with me in Paradise," will gently speak to your heart and say in tones of touching tenderness and melting love, "Son, be of good cheer: thy sins be forgiven thee."

THE BAPTISTS IN ENGLAND FROM THE REIGN OF HENRY VIII. TO THAT OF EDWARD VI.

(Continued from page 4.)

EDWARD VI. ascended the throne in 1547, and though only nine years of age, he was evidently a great blessing to the country. He encouraged the reading of the Scriptures in his own language, received home again such as had been banished during the former reign, and restrained persecution in all its direful forms to the utmost of his power. Fox tells us that "during the whole time of the six years' reign of this young prince, much tranquility, and as it were a breathing time, was granted to the whole Church of England; so that the rage of persecution ceasing, and the sword taken out of the adversaries' hand, there was now no danger to the godly, unless it were only by wealth and prosperity, which many times bringeth more damage in corrupting men's minds, than any time of persecution or affliction. In short, during all this time, neither in Smithfield, nor in any other quarter of this realm, was any heard to suffer for any matter of religion, either Papist or Protestant, two only excepted; one an English woman, called Joan of Kent; and the other a Dutchman, named George."

Bishop Burnet informs us, that at this time there were many Anabaptists in several parts of England. These persons laid it down as a foundation principle, that the Scripture was to be the only rule of christians. They denied that the baptism of infants could be fairly deduced from Scripture: "they held that to be no baptism, and so were re-baptized." On the 12th of April, 1549, there was a complaint brought to the council, that with the strangers that were lately come into England, some of that persuasion had come over, who were disseminating their errors and making proselytes. A commission was accordingly ordered for the Archbishop of Canterbury, the bishops of Ely, Worcester, Westminster, Lincoln, and Rochester, &c. &c. to examine and search after all Anabaptists, heretics, or contemners of the Common Prayer—to endeavour to reclaim them, or, if obstinate, to excommunicate and imprison them, and deliver them over to the secular power, to be farther proceeded against. Some tradesmen in London were brought before the commissioners, and were persuaded to abjure their former opin-

ions, one of which was "that the baptism of infants was not profitable."

One of these who thus abjured, was commanded to carry a fagot on the following Sunday at St. Paul's, where a sermon was to be preached setting forth his heresy. But Joan Boucher, commonly called Joan of Kent, was extremely obstinate. One of our historians says,

"The excuse for thirsting after this woman's blood, which Cranmer and the other bishops evinced was, that she was an Anabaptist, and that the Anabaptists in Germany had turned all religion into allegories, and denied the principles of the christian faith—that they had also broke out into rebellion, and driven the bishops out of Munster, where they set up John of Leyden, one of their teachers, for king, and called the city New Jerusalem. But Joan Boucher was not charged with rebellion, nor yet with a breach of peace. And bishop Burnet himself acknowledges, that there were Anabaptists of gentle and moderate principles and manners, whose only crime was, that they thought baptism ought not to be given to infants, but to grown persons alone. If the bishops did not distinguish this moderate sort of Baptists from the madmen of Munster, there is reason to judge the death of Joan Boucher to be no better than murder. She was indeed charged with maintaining, besides adult baptism, 'that Christ was not truly incarnate of the Virgin, whose flesh being sinful, he could not partake of it, but the word, by the consent of the inward man in the Virgin, took flesh of her'—a scholastic distinction, incapable of doing much mischief, and far from deserving so severe a punishment. The principles of orthodoxy surely ought not to destroy the principles of humanity! It is not in a man's power to believe all that another may tell him; but is he therefore to be burned for not effecting an impossibility? Had the apostles promulged any such doctrine among either Jews or Gentiles, when Christ sent them to preach the gospel to all nations, and

baptize those that believed, not even the power of miracles would have been sufficient to establish a religion thus founded on cruelty and injustice."

The bishops named in the commission for searching after the Baptists, were, Cranmer, Ridley, Goodrich, Heath, Scory, and Holbeach, two of whom were, in the following reign, themselves burnt for heresy. When this poor woman had been convicted, and condemned as an obstinate heretic, she was given over to the secular power, and Cranmer was employed to persuade the king to sign the warrant for her execution. But the young monarch was so struck with the cruelty and unreasonableness of the sentence passed upon her, that when he was requested to sign the warrant for her execution, he could not, for some time, be prevailed on to do it. Cranmer argued from the law of Moses, according to which blasphemers were to be stoned: he said, he made a great difference between other points of divinity, and those which were levelled against the Apostles' creed; that there were impieties against God, which a prince, being his deputy, ought to punish, just as the king's deputies were obliged to punish offences against the kings person! These certainly were very futile pleas, and bishop Burnet says, they rather silenced than satisfied the young king; who still thought it a hard thing, as in truth it was, to proceed so severely in such cases. Accordingly, he set his hand to the warrant with tears in his eyes, telling Cranmer, that if he did wrong, as it was done in submission to his authority, *he* (the archbishop) should answer for it to God! This struck the prelate with much horror, so that he was very unwilling to have the sentence carried into effect. Every effort was now made to induce the woman to recant: both Cranmer and Ridley took her in custody to their own houses, to try if they could prevail upon her to do so; but remaining inflexible, she was executed May 2, 1550, bishop Scory preaching at her burning.

The pious bishop Latimer lived

during the reign of Edward VI., and has borne a very honourable testimony to the Baptists of his day. In his Lent-sermons preached before the king, he says, "The Anabaptists that were burnt [during the reign of Henry VIII.] in divers towms in England, as I heard credible men, for I saw them not myself, went to their death intrepidly, as ye will say, without any fear the world, but cheerfully."

That the Baptists were very numerous at this period, is unquestionable; and that many of those who were led to the stake in the reign of Queen Mary were of that persuasion, is equally clear; though historians have not been very careful in recording their opinions on that point. Indeed, there is no want of proof concerning the hatred in which they were held by the ruling party, one instance of which may be mentioned. In the year 1550, after much caviling in the state, an act of grace was passed, extending the king's general pardon to all persons, and those confined in the tower for crimes against the state, *all Anabaptists* being excepted! In the same year, Ridley, who had recently been raised to the bishoprick of London, held a

visitation of his diocese; and among other articles enjoined on his clergy was this one; "to see whether any Anabaptists or others held private conventicles, with different opinions and forms from those established by law." This excellent young prince, who was of the most promising expectations, and, in the judgment of many impartial persons, the very phoenix of his time, was removed by death, in the seventeenth year of his age, and the seventh of his reign; by some, suspected to be owing to poison. Dr. Leighton, speaking of his premature death, says, "This king, a gracious plant, whereof the soil was not worthy, like another Josiah, setting himself with all his might to promote the Reformation, abhorred and forbid that any mass should be permitted to his sister. Farther, he was desirous not to leave a hoof of the Romish beast in his kingdom, as he was taught by some of the sincerer sort. But as he wanted instruments to effect this good, so he was mightily opposed in all his good designs by the prelatists, which caused him in his godly jealousy, in the very anguish of his soul, to pour out his soul in tears."

(To be continued.)

Spiritual Cabinet.

SHAKING THE MULBERRY TREES IN THE VALLEY OF TEARS.

"Who passing through the Valley of Baca make it a well."

THE Great Day of Atonement was drawing nigh, and from Dan to Beersheba the Israelites were preparing to appear before God in Zion. "The songs of Degrees" were received in every family, that they might be repeated and sung in the wilderness; and every man that was right-hearted, said, "I was glad when they said unto me, 'Let us go unto the house of the Lord.' Our feet shall stand within thy gates, oh Jerusalem!"

Amongst those who waited for the "consolation of Israel," none in Beer-

sheba had appeared in Zion so often as Sheshbazzar. From year to year he had cheered the aged and charmed the young on their pilgrimage. His proverbs met all cases, and his smiles or tears suited all hearts. He wept with the weeping, and rejoiced with the joyful. And yet Sheshbazzar was a man that had seen affliction. The Angel of Death had twice said, "Write that man a widower;" and the "desire of his eyes" was taken away at a stroke. The Angel of Death stood on the tomb of his grief, and said again, "Write

that man childless;" and it was done. His heart bled, but it never murmured. He said that each loss had become a new link between his heart and heaven; and that now, like the High Priest's breastplate, it was so linked all around, that it could not fall.

The young wondered, and the aged blessed the God of Israel, who gave consolation in trouble, and songs in the night. His fellow pilgrims regarded him as almost a pillar of cloud by day, and a pillar of fire by night, whilst journeying with him in the wilderness. They resolved to ask him what was the secret of his consolation under so many calamities. They asked, and the old man answered with a heavenly smile, "I shake the Mulberry Trees." It was a dark saying, and they understood him not; but knowing that he never spake unadvisedly with his lips, they pondered that saying in their hearts. Sheshbazzar knew that their curiosity was neither idle nor impertinent, and said, "When we come to the valley of Baca, I will explain myself." They came to the valley of Baca, and behold it was very dry. The streams of the desert were passed away like a summer brook, and the heavens gave no sign of rain. The pilgrims were panting "as the hart for the water brook," and found none. All eyes were turned to Sheshbazzar. "Shake the Mulberry Trees," said he. They shook, and dew, pure and plenteous as "the dews of Hennon," began to pour from every leaf. They drank; but though refreshed, they were not satisfied. They looked to Sheshbazzar again. His eyes were up unto God. He raised "the Song of Degrees" in that house of their pilgrimage. All joined in it, and sung, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth." The pilgrims paused. No cloud appeared on Carmel, and no sound of rain was heard from the wings of the wind. "Has the Lord forgotten to be gracious?" was a question quiver-

ing on the parched lips of many. Sheshbazzar alone was utterly unmoved. He raised "the Song of Degrees," and his rich and mellow-toned voice sounded in the wilderness like the jubilee-trumpet amongst the mountains of Jerusalem. The pilgrims listened as if an angel had sung:—"He will not suffer thy foot to be moved: he that keepeth thee will not slumber. The Lord is thy keeper; the Lord is thy shade upon thy right hand; the Lord shall preserve thee from all evil: he shall preserve thy soul, the Lord shall preserve thy going out and coming in, from this time forth and for evermore."

He paused, and bowed his head and worshipped. The pilgrims felt their faith in God reviving, and renewed their part of the song. "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, who made heaven and earth," and whilst they sung, "the Lord gave a plenteous rain," to refresh his weary heritage of the wilderness. When they had drank and were satisfied, and had blessed the God of their fathers, Sheshbazzar said, "My children! the promises of God are the mulberry trees in this valley of tears. The dew of heaven lies all night upon them, and some dew may always be shaken from them. When I was widowed, like our father Jacob, I shook that unfading mulberry tree. 'The Lord liveth, and blessed be the rock of my salvation.' When, like David our King, I was bereaved of my children, I shook that broad branching mulberry tree; 'I will be better unto thee than sons or daughters.' Accordingly, I have found no trial without finding some dew of consolation upon the trees of promise whenever I shook them. And when more was necessary, God has strengthened me with strength in my soul."

The pilgrims looked at the mulberry trees in the valley of Baca which they had shaken, and smiled complacently on the venerable man. He saw it and continued his parable:—"It was not

whilst Job pondered and brooded over his calamities that he said of God, 'Though he slay me, yet will I trust in him;' he was shaking the mulberry trees when he said this; and when he said, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Abraham would never

have yielded Isaac to the altar if he had not shaken that great mulberry tree, 'In thy seed shall all the nations of the earth be blessed.'"

Thus the pilgrims went on "from strength to strength," listening to the wisdom of Sheshbazzar, until every one of them appeared in Zion before God.

Poetry.

REDEMPTION DRAWETH NIGH!

LIFT up your heads! ye pilgrim bands;
Hark! hear ye not the cry
Which sweeps across the desert sands;
His voice who heaven and earth commands?
Redemption draweth nigh!

Lift up your heads! the crescent wanes
In yonder eastern sky,
Beneath whose beam oppression reigns;
Beneath whose beam pollution stains.
Redemption draweth nigh!

Lift up your heads! Enphrates' stream
Is spent, its course is dry;
The Prophet's vision is no dream,
His burden is no idle theme.
Redemption draweth nigh!

Lift up your heads! ye eastern kings;
Ask ye the reason why:
Who bore you erst on eagles' wings,
You to your land in triumph brings?
Redemption draweth nigh!

Lift up your heads! the nations quake,
Who raised their horn on high:

See how their ancient pillars shake,
While from a dream their monarchs wake,
Redemption draweth nigh!

Lift up your heads! the Moslem's fane
No more provokes a sigh:
Lo! Israel's Lion shakes his mane,
I see him stalk athwart the plain.
Redemption draweth nigh!

Lift up your heads! for Canaan's soil
Is yours; ye shall not buy;
Long has it yielded as a spoil,
Its corn, its wine, its fruit, its oil.
Redemption draweth nigh!

Lift up your heads! your Temple dome
Shall once more kiss the sky:
Jerusalem shall be your home,
From which her sons no more shall roam.
Redemption draweth nigh!

Lift up your heads! lift up your voice!
Ye heralds quickly fly:
Bld Israel's exiled tribes rejoice,—
Israel, the people of his choice.
Redemption draweth nigh!

BEN JAPNET.

Reviews.

THE EVANGELICAL RESOURCE: A Sermon by CHARLES STOVEL. *Delivered for the Baptist Missionary Society, 1856. London: Houlston.*

THE text of this sermon is Zech. iv. 5, 6. Mr. Stovel is a hard thinker; and his preachings and his writings are sometimes "hard to be understood." But listen, or read on, and you will be sure to fall on a rich vein of pure gold which will repay your labour and patience. It is so here: and in proof, we shall produce a nugget or two in future columns.

SOVEREIGNTY & RESPONSIBILITY. *Being the substance of Four Sermons preached in Bond Street Independent Chapel, Leicester.* By R. W. McALL. Leicester: Winks and Son.

A RIGID Calvinist of the old school would probably object to some of the views entertained by the preacher, as set forth in this pamphlet; but perhaps he would find it more difficult to elucidate the passages of scripture referred to with greater clearness and consistency.

THIS WORLD AND THE NEXT: *the Impossibility of Making the Best of Both.* London: W. Yapp.

THIS is, as its anonymous author states, "some reply to Mr. Binney's Lecture, entitled, 'Is it Possible to make the best of both Worlds?'" And certainly without indorsing all his objections or arguments, we must express our conviction that some of them are weighty and powerful.

SUCCESS IN BUSINESS; *or Bible Principles Illustrated.* London: The Book Society.

AT this juncture, when so many breaches of trust are taking place, and when the "art of deceit" is so much practised, we receive, with much satisfaction, this excellent little book; a copy of which would be a valuable present to every young man about to commence business.

WORKING MEN'S HINDRANCES: *Set forth by a Working Man.* London: Jarrold and Sons.

THIS is one of a series of small pamphlets, adapted to instruct and benefit the working men of England, their wives and families. Good cannot but follow their wide circulation.

"*The Controversy.*"—The name of the whole mass of pamphlets which have now appeared is "Legion," and we wish we could exorcise the whole troop of them. Here on our table they *lie*, (there are two meanings to that awkward word, both perhaps true as regards certain things in some of these,) but we push them all aside, and will have none of them. We would rather pray that good may come out of the evil.

Correspondence.

TASMANIA, OR VAN DIEMEN'S LAND.

To the Editor of the Baptist Reporter.

DEAR SIR,—It has been my pleasure and privilege to subscribe to your valuable periodical for some years, and when residing in England, I occasionally sent reports of baptisms, which you always kindly inserted. I thought it might prove interesting to yourself and readers if I endeavoured to give an account of the baptisms here; and in so doing, I hope some plans will be adopted to place them in such a position as they ought to occupy in the colonies at large. In Launceston we have one chapel, under the pastorate of the Rev. H. Dowling, who is now considerably advanced in years, he having been in the ministry upwards of fifty years; but in all human probability he will not minister many years longer. The chapel is but small, and the attendance is about one hundred in the forenoon, and fifty in the evening. There has not been a baptism for more than twelve months, and the congregation does not appear to increase. The Independents have two chapels, the Scotch two, and the Established Church three places of worship, and all of them better attended than ours. I pray God

to put it in the heart of some talented and useful preacher to come out, and I have no doubt a large and flourishing cause might be obtained. The Colony of Tasmania is little known in England; but every one that has visited it speaks very highly of it. The climate is more temperate than Victoria, or New South Wales, and is considered more healthy. The land is well adapted for cultivation, and large quantities of grain and other agricultural produce are exported to the neighbouring colonies; and we have mineral resources, though only partially developed. Gold is reported in certain localities, and £2,000 has been placed at the services of a committee for the purpose of prospecting and discovery. At present small quantities only have been obtained, but the explorers are sanguine of success; and the hope is entertained that this colony will become as important as any in the Southern Hemisphere. I might also state, that in Hobart Town, the capital of Tasmania, there is a small baptist cause; but that, with this, is all we have in a colony of 66,000 persons.

If a minister should feel it to be his duty to come out, he must not expect too much; but let him work on steadily, and success is certain; and instead of having

to be sustained by funds from England, there would soon be sums raised for missionary purposes, which is not now done, and the cause might become a blessing to the town and neighbourhood. There is a great lack of active religious principle amongst us. Many, and even professing christians too, seem to fancy that to attend public worship once on Lord's-day is all that can be expected of them, or all that God requires of them; and it is lamentable to see the apathy and indifference that exists in religious matters.

Multitudes of our fellow creatures are rushing down the broad road that leads to destruction, and there appears no one who will go forth, like the disciples of old, and call upon sinners to repent and turn unto God. I read much of open-air preaching at home; I rejoice at the

success that has attended it; and I am persuaded if it was practised here, many who never hear the gospel might, by the blessing of God, be converted and brought to repentance. Oh, for an out-pouring of the Spirit of God, that christians might be aroused to a sense of the responsibility of their mission! Oh, that the arm of the Lord were revealed in this part of the earth, that all who profess Christ might be moved to do their best to promote his reign in the earth, and hasten on the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, when he shall reign for ever and ever! Apologizing for this intrusion upon the space of your columns,—Believe me,

Your's in the bonds of the Gospel,
W. STOKES.

Launceston, Oct. 1, 1856.

Christian Activity.

CIRCULATION OF RELIGIOUS PERIODICALS.

THE power of the press is now admitted on all hands. Politicians call it a fourth estate of the realm—so we have now Queen, Lords, Commons, and Press. Nearly every art, trade, or profession has now its own periodical. But it is to the Christian Press as opposed to the Infidel Press, that we now refer; and surely every intelligent christian will see and feel the importance of sustaining the former to the utmost of his power. By teaching to read you give a power that may be used for evil as well as for good. The appetite for reading being thus excited, we ought certainly to provide, not deleterious, but healthy food.

A Friend of ours in Yorkshire says:—

“I have often thought that more might be done by our churches and sabbath-schools, to induce persons to take and read the many excellent periodicals which are now issued. Why has not the *Baptist Reporter* (and other such magazines) more than double the circulation it has at present? Simply, because there is little or no effort made to induce people to take them. If those who read religious publications would only imitate the conduct of those who read trashy pub-

lications, by shewing them to their friends and neighbours, I am sure they would not only double the circulation, but it would be increased fourfold if not more. I enclose a copy of a circular which we have sent to the parents of the children of our Sunday-school and also to those who attend the chapel. We have done this with a desire to furnish the parents of our scholars with useful and interesting books, and also to encourage you and others in your work of faith and labour of love.

I may state, that to carry out our plan, we intend to form a committee of the elder boys in the school, to deliver the magazines on the week evenings, and thus avoid delivering them in the school on the sabbath, which is often a great annoyance to the Superintendents and Teachers. When we have tried the plan a few months, I will write to inform you how we succeed. In conclusion, let me urge the members of our churches and the officers of our schools to do all they can to increase the sale at the beginning of the year 1857.

A SUPERINTENDENT.”

Our friend enclosed a copy of a small hand-bill, on which was given in bold type the names and prices of about twenty

monthly magazines, adapted to parents and children, selected impartially, with the following notices.

“Persons desiring to take in any of the undermentioned periodicals are requested to send their names, with the titles of the magazines required, to the Superintendents or Secretaries of the above School. The Committee will deliver them to Subscribers about the 3rd or

4th of each month at the prices stated below.

Some of the Magazines are beautifully Illustrated; and all contain useful and interesting reading. They are strongly recommended to the attention of the Parents of the Scholars.”

We only desire to add one remark—It is not too late to adopt such a plan for the present year.

Narratives and Anecdotes.

TRAVELS OF DR. LIVINGSTON IN AFRICA.

BELIEVING that many of our readers are anxious to hear something respecting the travels of this enterprising missionary, we give the following report of an address by Dr. L., which was delivered in London within a few days of his arrival in this country.

DR. LIVINGSTON said:—He laboured under the disadvantage of having spoken a native African language for the last sixteen years. During that time he did not study the English tongue, he forgot much of its phraseology, and he now felt more inclined to speak the African idiom than the English. They must kindly bear with him. It was very difficult to convey an accurate idea, by any language whatever, of a foreign country. In Africa he found it exceedingly difficult to convey an idea of what England was to the native inhabitants. Although he spoke their language pretty well, and could describe to them anything belonging to Africa, it was impossible for him to describe to them intelligibly what England was, or what a machine was. He would defy any one to convey to a native African an idea of a machine. And now those who honoured him with their presence occupied a somewhat similar position to that of the natives of Africa. They could form but a faint idea of what Africa really was, and of what missionary labour really was. There was very little of this excitement there. They (the missionaries) were called enthusiasts. He confessed that he was an enthusiast. But his enthusiasm required hard work to sustain it—one had to go through a great deal to

keep up the enthusiasm. The missionary cause suffered a little from this—that much more was expected than could be given. It was expected that, when the gospel was preached to the heathen, they would listen to it, and either believe or reject it. But the fact was, that those to whom the gospel was preached immediately began to judge the missionaries by their own motives. They imagined that, with all this fair speaking, there was something behind, some other end in view, which would be discovered by and bye. The missionaries must labour to do good to their bodies; they must endeavour to promote their temporal advantage, in order thereby to acquire a good name, and convey the idea that they were really anxious to promote their welfare; and then, and then only, would the Africans become attentive to the concerns of their souls. The native Africans were very slow in the emotions of their minds—they were not at all like the South Sea Islanders. One never heard of a whole tribe or people in Africa at once embracing the gospel, as had been the case in the South Sea Islands. The habits of the two kinds of people were totally different. The idea entertained by some christians at home, that the Africans would become converted all at once, had sometimes reminded him of an expression of the African chieftain Sicheli. When Sicheli first perceived that he was anxious that his people should believe the gospel, he said to him, “Do you really imagine that these people will ever believe the gospel if I dont beat them?” He (Dr. Livingston) replied, that conversion could not come by means of the rod. “Well, you dont know

these people," said Sicheli; "I see you want them to believe; but they never will believe unless I take the sambuk and beat them." In like manner, it would almost appear that many christians in this country fancied that it was possible to beat belief, as it were, into the African races. As most of them, perhaps, were aware, he remained with Sicheli for a number of years, till at last the missionary station was destroyed by an attack of the Boers, while he was going north to explore the new country. He saw plainly what would follow. For years the minds of the people had been distracted by fears of an attack. He saw that this attack would actually come, and therefore prepared to leave, and go to the north; but before going he sent his family to England. He found that the Boers had attacked the tribe, and carried off a great number of the children, and plundered his house of everything it contained. I do not wish to make a pitiful wail before you; for this relieved me entirely of all concern for what was behind. Lord Shaftesbury mentioned the high estimation in which the name of the English nation was held abroad. He would here give an illustration of the estimation in which the name of Her Majesty was held in Africa, at the time of which he was speaking. He met Sicheli near Kuruman, and asked him where he was going. He said, "I am going to Queen Victoria." He endeavoured to dissuade him from setting out, telling him that he would have no one to interpret for him. "Well," said he, "if I do go to the Queen, will she not listen to me?" He replied that he believed she would do so. "Then," said he, "I'll go;" and he went a thousand miles down to the Cape with the view of going to England, and was obliged to return because he could not obtain a passage. This showed the high estimation in which the English Queen and the justice of the English people were held by the natives of Africa. On proceeding to the north he went first among the people who were called the Makololo. These were Bechuanas. They lived in former times in what was called the Basuta country, and were driven to the north by the Matabeli. These people (the Makololo) opened the path, and he (Dr. Livingston) followed in their footsteps many years after. A large portion of the land in the interior was then, and still is, in their

hands, including all the territory in the neighbourhood of the Zambesi. The Boers had determined that no Englishman should penetrate, if they could help it, northward, because they wished all the trade to remain in their own hands; but he, on the contrary, determined that the country in the interior should be opened. When they shut one side, he determined to open another; and, as it turned out, he had opened up two paths into the interior of the African continent. They had all heard of "Africa's burning sands." That expression was quite correct, so far as the country south of twenty degrees was concerned. The south was dry, and the population comparatively small. But when they got beyond twenty degrees they came to a totally different country, and a totally different people. The people were the true negro family, and their country was the country from which we once derived our slaves, and from which the Brazilians and the Cubans still obtained theirs. In the whole of the centre of this country he found the people exceedingly civil and kind, but there was a fringe of population round about which always prevented commerce from entering into the interior. The Africans in the interior were fond of commerce. This he learnt from the eager manner in which they entered into his project of forming a path. His object in that project was to promote commerce and christianisation; and the natives were immediately delighted with the idea of having a path to the sea, by means of which they might trade with the white men. He did not wish it to be understood that they had a desire for the gospel. Sometimes people imagined, when they heard the natives spoken of as being willing to receive white men, that they were willing to receive christianity. Every one of these tribes in the central portions of the country would be delighted at the presence of a white man, regarding it as a sort of protection to them. A missionary was in their opinion a thing that was not to be killed. They were delighted to have him among them, but not because they wished to know the gospel—that desire came after, when they had become acquainted with his character. A wonderful effect was produced upon those who went down with him to Loanda to see the ships of war. As they were passing through the villages on their way to the coast they were told that the

white man was going to wheedle them on board the ships, and that when they came there they would be fattened and eaten. They partly believed this. He said to them, "Well, if you like to believe that you can go back; but when did you ever hear of an Englishman having a slave, or buying or selling one?" "No, truly," they said; but still their suspicions were not entirely removed. When he took them on board the ships of war, and all the sailors gave them bread and meat, and talked to them, though they could not understand a word of what they said to each other, they were extremely delighted. Every suspicion then vanished. They afterwards treated him in the kindest manner—they almost worshipped him. If he handed them anything they would go down on their knees to receive it, until he told them not to do so; and, simply from seeing the power of the English, they believed that the religion of those who were able to make such things as they had beheld must be true. On returning to the country of Sichel, he found it so well watered that it was impossible to have a wagon-path. Some of the difficulties which he had to encounter were mentioned by one of the gentlemen who had addressed the meeting. These he should not enter into. He was inclined to keep all these stories until he had got into his dotage, and when he became garrulous he would relate them to his children. At present he had not a single note of triumph; and he felt a sort of oppression, when he thought of what was yet to be done. He knew there was to be hard work in the future, as there had been in the past. It was not by grand meetings, fine speechifying, and much excitement, that anything great was to be done. No, it was by hard working, working in quiet, working under a sense of God's presence everywhere, and working without an expectation of seeing the fruits. That part of the interior of which he had last spoken was so full of rivers, that he never had occasion to carry water for a single day; whereas, in the South, and when he went in search of the Lake Ngami with Mr. Oswald, they wanted water for four days, and only found it in wells. The country was well peopled, being the slave-producing country. The people were remarkably free from disease, and were very prolific. About twenty years ago the small-pox and measles visited them, and a great many of them

died; but they had never come since. There was no consumption, no scrofula, no hydrophobia, and there was not much madness, though cases did sometimes occur. Many diseases, which prevailed in England, were quite unknown among the negro family. Notwithstanding all the wars and all the kidnapping, they were still a numerous race; and he had no doubt, from his observations, that they were as much preserved for the purposes of mercy as were God's ancient people, the Jews. He was more astonished by the estimation in which the ladies were held amongst them than by anything else in the country. They were often made chieftains. If a divorce happened, it was generally the woman who divorced the man, and she took the children away with her. If a man married a young woman residing in another village he was obliged to leave his own village, and go and live with his wife and his mother-in-law, whom he had to supply with wood, which was often only obtainable at a considerable distance. In coming down the Zambesi River, particularly, he observed that this arrangement was attended with considerable toil and trouble. If a man were asked to do a piece of work, his reply would be, after learning how much he was to get for it, "I will go and consult my wife." If she consented, the work would be done; but if she did not, nothing would induce the husband to perform it. Feeling greatly surprised at this, he asked the Portuguese traders if they had observed the same thing, and was told that it had always been the case. When he came down from the north with his men, all his goods having been expended before he reached the Makalolo country, the people supplied all his wants without fee or reward. His men were delighted with the journey to the coast, saying that they had been to the end of the world. "The ancients," they said, "have always told us that the world has no end; but we have been to the end of it. We went marching on with our father, believing what the ancients told us to be true. All at once the world said to us, 'I am finished—there is no more of me.' It was all sea in front." He afterwards proceeded to the eastward, and at length struck the Zambesi. That was a very large river; in fact, the principal river in the country, all the others running into it. Its name, the Zambesi, meant "the river." He

attempted to make a path by the Zambesi to the sea. The Zambesi was a river navigable for at least 300 miles, and that without a single rapid. In many parts it was broader than the Thames at Westminster-bridge. It had been supposed by some that it disappeared under the soil and was lost; but any one who saw it would immediately feel that there was no such thing as losing that river. It ran from the north to the south, then turned away to the eastward, and passed through a cleft, gorge, or fissure. It was unlike any other waterfall in the world, and he thought the word "trough" would convey a better idea of it than any other. It was about 1000 yards wide at the falls, and it fell at once into the trough, which extended from bank to bank. The fissure was made in a hard basaltic rock; and at the bottom, which was not so wide as the lips of the trough, the river was only about twenty yards broad, and the falls presented the most beautiful sight he had ever seen in his life. The river afterwards passed for a considerable distance along the eastern ridge, and then SSE. down to the sea. He believed this river would be a permanent path into that country. The country itself was extremely fertile, and the climate perfectly healthy. The Makololo lived in that part, and they knew the country well; the Zambesi being their southern line of defence, and the whole of the territory a long way to the north being subjected to them. On the ridge just mentioned he should like to see a mission station placed. He should not expect immediate fruits from the preaching of the gospel. He had seen so much, that he had now learnt to be patient. Before sitting down, he should like to mention the labours of others. In passing to the north, there was some difficulty in travelling; but he did not deny, that those who remained at home, and might be occupied, like his father-in-law, Mr. Moffatt, in translating the gospel and labouring in their own village, had a great deal of toil, and not so much pleasure as he (Dr. Livingston) had in sleeping under the vault of heaven, and enjoying the free air of the desert. Mr. Moffatt was the only person who saw the project of opening up the country in the north to the eastern

or west coast in the same light that he did; and when they parted he (Mr. Moffatt) said to him, "Well, I wish I could go with you; but I must proceed here with the translation." His father-in-law went afterwards to the Maslikasie country, where he derived great benefit to his health. Some thought that his (Dr. Livingston's) going into the interior of Africa was a mere tempting of Providence. But, with reference to the endeavour to evangelise the interior and the true negro family, he would have the London Missionary and other kindred societies act just in the same manner that he himself had done. He saw it to be his duty to go, and he was determined to perform his duty, whatever others might say about the matter. As to those who thought his going was a mere tempting of Providence, he could only laugh at them, and say, "They are my weak brethren."

In reply to the Chairman (Lord Shaftesbury), Dr. Livingston said that our cruisers have done a great deal to stop the slave trade; that they have not, as the slave-dealers assert, increased the horrors of the middle passage; that the wars are not so cruel as they were formerly; and that the interior slave trade is not so profitable as it would be were the foreign markets open. "At Angola, and throughout the whole of Eastern Africa, when you ask about this or that person's circumstances, you hear it constantly said, 'Oh! he was rich at the time of the slave-trade.' The fact is, that there are only three men in all Angola who have any of the riches which they got by the slave-trade; for riches so obtained seem to bring no blessing with them. They do not stop in the family. In former times the Jesuits, with their usual foresight, planted fine Mocha coffee at Angola, and this coffee has been propagated, it is supposed by birds, all over the country. Several plantations of it were discovered when I was there. I saw it as far as three hundred miles from the coast. Now the merchants of Angola, finding that they cannot carry on the slave-trade as they did formerly, have turned their attention to this coffee, and hence plantations are readily formed and rapidly increasing."

Baptisms.

LONDON, *New Park Street*.—On new year's day eighteen believers were baptized by our pastor, on their profession of repentance toward God and faith in our Lord Jesus Christ, thus finishing up the number for 1856 to 270; so that, in spite of the opposition of men and the malice of satan, God is, silently and powerfully, carrying on his own work in the souls of hundreds who are flocking to hear his word, unfolding the riches of his grace and the purposes of his mercy, and saying, "I will work and who shall let it." And now, Mr. Editor, having furnished you with the account of our baptisms through the year, I trust none of your numerous readers will think I have done it boastingly or for vain glory. My object, I hope, has been rather to follow the example of the two lepers of old, who said, "This is a day of good tidings, we do not well to hold our peace, let us therefore go and tell the king's household, that they may partake also of the good things and rejoice with us!" So I would say to the churches of Christ throughout the length and breadth of our land, "Look upon Zion, the city of our solemnity, see this green spot, behold this garden of the Lord, this vineyard which he careth for and blesseth, and rejoice in its prosperity." Faithful and energetic preaching on the part of ministers, fervent, earnest, and persevering prayer on the part of the churches, may, under God, produce the same blessed results, for he hath said, "Prove me now if I will not open to you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

D. E.

Spencer Place, Goswell Road.—We had a very interesting and solemn baptismal service on the first sabbath evening in the new year, when Mr. Cooke, our pastor, preached from, "These are they which follow the Lamb whithersoever he goeth," in which the people of God on earth were described as displaying—

1. Attention to our Saviour's work.
2. Imitation of our Saviour's character.
3. Obedience to our Saviour's ordinances.
4. Resignation to our Saviour's guidance.

In heaven they enjoy.—1. Great honour.
2. Great satisfaction. 3. Great purity.

4. Great joy. The number baptized was six; among whom was an aged lady in her eighty-fourth year, whose relations and friends were mostly pædobaptists, and the evening being very cold and wet, some apprehension for her safety was expressed. But her faith, that it was her Saviour's command, was firm; and in her obedience she received not the slightest harm, but went on her way rejoicing that God had upheld her, receiving the congratulations of her friends that she had been permitted to set such a noble example to the timid and the fearful of not half her years. The chapel was crowded in every part.

PEMBROKE.—On sabbath morning, Jan. 11, a goodly number were gathered together by the river side, to witness the ordinance of baptism. The night previous had been very stormy, the foam of the rolling waters silvered the edge of the river, and the wind blew a strong gale, but nothing daunted, the little company struck up, with a firm voice, that memorable hymn beginning—

"How great, how solemn is the work
Which we attend to day;
Now, for a holy solemn frame,
O God! to thee we pray."

Prayer having been offered to the God of all grace, Mr. Morris Phillips, a veteran in the cause of Christ, addressed the people. "The old man eloquent" spoke with fluency and power, and tears trickled down many cheeks; Mr. J. H. Walker then baptized three candidates, one male and two females, amidst the stillness of the general assembly, not a sound being heard except the murmur of waters and the whistling of the passing wind, as the administrator pronounced the solemn words appointed by the Christian Lawgiver for the sacred rite. Coming up out of the water, thanks were presented to the Master of assemblies, and the spectators departed evidently much impressed. May the Shepherd of Israel defend all his true followers!

PAISLEY, *Storie Street*.—On sabbath-day, Nov. 30, the solemn ordinance of baptism was administered by Mr. Mitchell, when two young females thus professed their faith in Christ. May the Lord prosper his own work in our midst, and to His name be all the praise! A. C.

BROSLEY.—As you wish to have reports from churches respecting their baptisms, I write to inform you, that on the last sabbath in December, our pastor, Mr. W. Yale, baptized five believers, four males and one female, who were all added to the church. Two of the males are teachers, and two are engaged in the choir. One of these, in relating his experience, expressed himself as having been the subject of religious impressions from a child at the sabbath-school, and those impressions were deepened by regular attendance at our early sabbath morning prayer-meetings, and the result is, conversion to God and union with the church; the other two were from the pastor's enquirer's class. We hope soon to see others from the same class following the example of their Lord and Saviour Jesus Christ. T. E. P.

KINGSTON-ON-THAMES.—During the autumn of last year we invited Mr. T. W. Medhurst, from the church under the pastoral care of Mr. Spurgeon, to supply our pulpit, which invitation he accepted, and commenced his labours amongst us on Lord's-day, December 21. On the following Lord's-day, our young brother administered the ordinance of baptism for the first time. The sermon was founded on the words of the preacher, "I counsel thee to keep the king's commandment," after which nine females followed the example of their Saviour by being buried with him in baptism. The chapel was thronged in every part. Many found it good to be there. On the next sabbath they, with a baptized believer from Portsea, were received into the church. J. A.

SHEFFIELD, Eyre Street.—We were remiss in reporting our baptisms last year. Let me now say, that on March 23, seven females were baptized; on May 25, one male and three females; on Oct. 26, two males and two females; and on Dec. 28, three males and five females. These were added to the church, which continues to enjoy the favour of our Heavenly Father. Our clear increase during the year has been twenty three, and we have two other candidates, besides a number of enquirers. Blessed be the Lord for his goodness! G. W.

BRADFORD, First G. B. Church.—On Lord's-day, Jan. 4, six believers put on Christ by baptism, and were united to our church. May they so run that they may obtain eternal life.

KINGS LYNN, Stepney Chapel.—The past year has been one of mercy, forty-nine having been added to our fellowship, and our harmony and peace are unbroken. The present year has opened upon us amidst merciful tokens of the Divine favour. On the first sabbath morning of the year, our pastor baptized eleven females, in the presence of a very large congregation, and in the afternoon received them publicly into the church, together with two esteemed friends dismissed from the church at Wisbech, and two restored to fellowship. We have reason to be very grateful and very humble.

NEWARK.—On sabbath evening, Dec. 28, seven believers, two males and five females, were buried with Christ in baptism, by our pastor, Mr. Bayly. Two were from the Church of England, one from the Independents, and one from the New Connexion Methodists. These esteemed friends not only felt it to be their duty, as well as their privilege, thus to confess their faith in Christ, but also to unite in fellowship with the church. Two others are teachers in our sabbath school. The above make 29 added by baptism during the year. To God be all the glory! R. P.

GORSLEY, near Ross.—It is some time since you received any report from us. For five years we were earnestly engaged in the removal of our chapel debt, which, through the favour of God, was effected last summer. We have also built a small place at one of our out-stations. Two candidates, a man and his wife, from the Church of England, were baptized in October, and on the 28th of Dec. four females were baptized; one of these is the minister's daughter, who was brought to the Saviour through a sermon by Bro. James Smith of Cheltenham, at the opening of the out-station chapel. W. L.

SEMLEY, Wilts.—On the last sabbath of the past year, our pastor, Mr. King, immersed six believers, after an appropriate discourse from, "What mean ye by this service?" Two of the candidates had been scholars in our sabbath-school. It was a very interesting and impressive occasion. Three persons present, of pædobaptist denominations, were convinced of the importance of being thus baptized in imitation of their Lord. We trust that they, with several others who are anxiously enquiring the way to Zion, will shortly follow their Lord's example.

C. P.

CARMARTHEN, Tabernaclc.—Having noticed your request that some member of every baptist church would send you reports of baptisms, I now beg to inform you that on Lord's-day, Jan. 4, our pastor, Mr. W. H. Jones, after a very appropriate address, baptized thirteen persons on a profession of their faith in the crucified Redeemer, all of whom were admitted into our church fellowship. May they all have grace to adorn the gospel they have thus professed. I hope, ere long, to have the happiness to report of others who seem desirous of uniting with the followers of Christ. J. E.

UXBRIDGE.—On the last sabbath of 1856, our minister, after preaching, led down five candidates into the water, baptizing them on a profession of their faith. Two of the candidates were man and wife, who formerly had attended an Independent place of worship; one had been with the Primitives, one was a teacher, and the other was a daughter of baptist parents. These were all added. We trust they will be made useful in the church, and go on their way rejoicing. W. H. B.

BURY ST. EDMUND'S.—Mr. Elven baptized six candidates on the first evening of the new year. This makes 890 during his pastorate of thirty-five years in Bury, whom our brother has baptized on a profession of their faith in Christ. During this whole period he has preached four sermons every week to the same people, and has not had one sabbath's rest except when on the bed of affliction. We earnestly pray that our dear brother may be spared for increasing labour and usefulness. The past may well cheer his heart!

ABERSYCHAN, English.—On the evening of the first sabbath in the new year, after a sermon to the young from the words, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest," four candidates, all females, two of them married, were baptized by our minister, in the presence of a numerous and attentive audience.

LEEDS, Call Lane.—Our pastor, Mr. Tunncliffe, had the pleasure of leading nine believers down into the water, burying them with Christ, and raising them up, we trust, to a new life in him, on the last sabbath of the past year. Most of these candidates were from the sabbath school. J. W.

LOUTH, Walkergate.—On Thursday evening, Dec. 18, two friends, females, were baptized on a profession of their faith in Christ, after a discourse by our pastor, Mr. Kiddall, of whom the candidates were near relatives. One remains with us, the other is received into fellowship by a baptist church in London. May they continue steadfast, and be a blessing to the church and the world, adorning the doctrine of God their Saviour in all things, till Christ shall call them home. W. G.

HADDENHAM, Camb.—On the morning of Lord's-day, December 7, after an appropriate and impressive discourse by Mr. J. Dring, of Wilburton, our pastor, Mr. J. Mostyn, baptized three believers into the names of the Sacred Three, and in the evening of the same day admitted them into our fellowship. May the God of all grace preserve our young friends unto the end! We are happy to say that others are enquiring the way to Zion. T. C.

ABERDARE, Glamorganshire.—After a sermon in Welsh by brother Evans, of Aberaman, to at least 3000 people, Mr. Price, our minister, immersed eight young persons in the River Cynnon on Dec. 20. The day was cold, but the administrator and the candidates, nothing daunted, enjoyed the solemn service, and sustained no bodily harm. These, with three restored backsliders, were added to the church in the afternoon.

DENBIGH.—As you have not had a report from this place for a long time, I beg to inform you, that our pastor, Mr. Pritchard, on the first sabbath in this year, baptized one female. We hope that others will soon follow her example. Mr. P. preached a solemn discourse from Dan. 12, last verse, "But go thou thy way till the end be." R. F.

SARN KERRY, Montgomeryshire.—Two young females, one the daughter of one of our deacons, were baptized on a satisfactory profession of their faith in the Redeemer, on Lord's-day morning, Dec. 7th. These young friends were admitted to our communion on the same day. G. H.

SWANSEA, York Place.—After a discourse by Mr. Wilks, of Bristol College, on Lord's-day, Dec. 28, our pastor, Mr. J. H. Hill, baptized five believers, who were added to the church on the following sabbath. The service was solemn and impressive. May good result. T. R.

LEICESTER, *Archdeacon Lanc.*—On the first sabbath in December, Mr. Stevenson, after preaching from, "Who, then, is willing to consecrate his service this day unto the Lord," baptized eight believers in the Lord Jesus. These were chiefly young persons, who, it is hoped, will consecrate their future life, time, and talents, to Him who died for them and rose again.

GARWAY, *Herefordshire.*—One young man put on Christ by baptism, Jan. 18. There being no baptistry in the chapel, the ordinance was administered in a neighbouring brook. About 300 persons assembled to witness the solemn scene, who listened with attention to an address by Mr. Johnson. J. H.

SWANSEA, *Mount Pleasant.*—On the first sabbath of the new year, after a suitable address on christian baptism, our pastor, Mr. Short, baptized three young men who had been educated in our sabbath school. W. H.

CHALFORD, *Gloucestershire.*—With pleasure we record the goodness of God in again visiting this ancient church with the blessing of additions. On Lord's-day, Nov. 16, our pastor, Mr. Ayers, baptized three believers in Christ; and on Dec. 7, two others followed the Lord in the same ordinance; all of whom were received into our fellowship. Our congregations were never better than at present, nor our prospects ever more encouraging.

BETHEL, *Montgomeryshire.*—On Lord's-day, Dec. 14, after an appropriate sermon, Mr. Morris, our pastor, immersed one believer into the names of the Sacred Three, in the presence of a large congregation assembled to witness the interesting ceremony. On the evening of the same day, our baptized brother was admitted to our fellowship at the Lord's table. We hope soon to report other additions. E. D.

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

Matt. iii. 5, 6. John baptized *in*, not *at*, Jordan. No example or authority justifies *at* instead of *in*. John could easily have done all that he is said to have done. No sane man believes that he baptized literally every inhabitant of Jerusalem and Judea. We *know* he did not. Is it necessary to give the proof?

1. *John's was the baptism of repentance.* His converts were baptized of him in Jordan confessing their sins. Did "one and a half millions of persons" repent and confess their sins?

2. *It is written of our Lord, "He baptizeth, and ALL MEN come to him."* Does this mean that all the men of the world, or even of Judea, came to Christ to be baptized? Again it is said, "The world is gone after him." Who needs to be told that these expressions mean no more than that *great numbers* followed him?

3. *We know that the Pharisees and Lawyers were not baptized by John.* Luke vii. 30.

We know that they hated John, and said he had a devil, Luke vii. 35. We know, too, that the chief priests, the scribes, and the elders, were not baptized by John, for

when asked for the authority of John's baptism, they reasoned, "If we say, from heaven; he will say, why then believed ye him not?"

4. *The Lord Jesus made and baptized more disciples than John.* John iv. 1.

If, then, John baptized *all* the people, Jesus baptized *more than all!*

The Evangelist, then, could only mean to convey the idea, that multitudes of people from Jerusalem and Judea were baptized by John; so that the difficulty seen in the numbers to be baptized is a manufactured one.

The supposition that John placed his converts in ranks and sprinkled them, and the assertion "that St. Austin thus baptized in England," are alike *truthless fancies*. If John happily had more penitents than he could baptize with his own hands, he had disciples to help him. Our Lord baptized by the hands of others, John iv. 2.; So did Peter, Acts x. 48; So did Paul, 1 Cor. i. 14—17. Why not John too?

John did not baptize in an "unsheltered wilderness."

The banks of the Jordan had abundant arborous shelter: the Jews were not strangers to the construction or use of

* Continued from page 24.

portable tents; besides there was a town close by; but above all there was no need of shelter for changing clothes, because there is no proof that the baptized changed their clothes at all.

Every year, to this day, thousands of Greek pilgrims, men and women, immerse together in the Jordan without any difficulty on this point.

In India, at the religious festivals, tens of thousands plunge into the water at given signals, without calculating on a

change of clothes. (*See Noel on "External Act of Baptism," p. 81.*)

The fact is, that, alike under the bright sun of India and of Judea, persons of both sexes would take an immersion in their ordinary dress, without caring to change afterwards; indeed, before they could well accomplish this, their light cotton or linen garments would dry on their backs. At any rate a turn or two in the sun would secure perfect dryness and a healthful exhilaration at the same time.

Sabbath Schools and Education.

TEACHING THE TEACHERS.—The advocates of a system of national, or—for that is what they mean—government education, are very fond of pointing out the imperfections of the opposite, or voluntary system; and especially in reference to the instruction given in our sabbath schools. With regard to secular education, we conceive that the Voluntary schools will bear a favourable comparison with those of the Endowed. Indeed, the less the endowed party say on that subject the better, for it is patent that they have shamefully wasted the public money, and produced only a miserable failure.

But with regard to our sabbath schools, their conduct is as unfair as it is unkind. Teachers of children in sabbath schools never pretended to do more from the beginning than teach poor children to read the Bible, and understand it. Many of these teachers could only just read themselves, and to undertake the task of teaching others was something new to them; but they did what they could, and doing what they did gratuitously and heartily, they were deserving, not of reproach, but commendation. Thousands were taught to read who never would, probably, had it not been for the self-denying labours of these humble men.

It may be vexatious to be reproached thus by a party which had long been paid to do this work in the parishes of England, but had been too idle to move; and when they did move, would not advance without grants of public money. But we must not heed them. Let us rather mind our own business. Their reproaches ought

only to stir us up to increased diligence. But we had no need of their reproof, even had it been offered in a kindly spirit. From the beginning Voluntary Teachers were conscious of their imperfections; and he is an ignoramus who knows not how many things they have done to improve themselves, that they may more efficiently discharge their duties. Numerous publications have been issued for this very purpose, and social meetings have been held for mutual improvement. It is to the latter of these we would direct more attention. We want more meetings for teaching the teachers—a *School for Teachers*, if we may so describe the thing we desire, is what we wish to see in every locality; where young or partly-educated teachers might receive instruction or suggestions.

Bible classes, to a certain extent, might be made subservient to this purpose; and no doubt they have been, especially when conducted as one is with which we are acquainted. The class meets on sabbath afternoons at the house of a gentleman. It consists of youths from fourteen to twenty years of age, the sons of respectable parents. These youths, to the number of twenty or more, are instructed on a given portion of Scripture, mentioned previously. They then ask, hear, or answer questions. Prayer is always offered for them. They are thus taught the importance of personal piety, and are in some measure qualified to become teachers of others. But our space is occupied.

We shall resume this subject at another opportunity.

Religious Tracts.

OUR SERIES OF LOAN TRACTS.

WE feel some hesitation in referring to these, lest we should expose ourselves to the charge of "puffing off our own wares," but we will say what we wish to say as modestly as we know how. Many of our readers, no doubt, are aware that we have, for several years, published a small half-penny periodical called the *Christian Pioneer*, consisting, with the cover, of sixteen pages of the usual Tract size. The leader, of about six pages, is usually some interesting narrative—then follow anecdotes, selections, poetry, facts, hints, gems, &c., all unsectarian but evangelical. It will be seen by this description that each number contains a greater variety of amusing and instructive reading than can be furnished in a single tract on a single subject. Hence their adaptation as Loan Tracts for general reading. Are we puffing? We hope not. We are only describing. And moreover, we do not pretend to claim any merit in the matter, for the various articles are for the most part selected. We gather as handsome a nosegay of flowers as we can find, and there is little more of our own than the string which ties them together. Then the price we offer them at, as may

be seen by an advertisement on our cover, is considerably below the usual charge for Loan Tracts. This we are able to accomplish by working off, when the *Pioneer* is in the press, an extra number. Another thing we may mention—they are new and will furnish a change and a variety often required. Well: we have said almost all we wished, except that these Loan Tracts can only be obtained direct from Winks and Son, Leicester. A minister in London, in a note dated Jan. 12th, says:—"Permit me to take this opportunity to express my satisfaction with the excellent tracts you have furnished our Christian Instruction Society with. They have been highly commended both by visitors and visited, and I am of opinion are of a character likely to effect much good. I am really so much pleased with them, that I desire to render personal thanks."

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HURRICANE IN THE BAHAMAS.—The Secretary of the Baptist Missionary Society, says:—"I have received from Mrs. Capern extracts from letters written to her by her husband, dated Ragged Island, Bahamas, which place has been visited by the hurricane that did so much damage to Inagua. Not only are the places of worship destroyed, and their houses blown down, but their great means of subsistence—manufactured salt—which they export in large quantities to the United States, are destroyed too. Mr. Capern writes thus:—"On my arrival at this place I learnt, soon after we cast anchor, that the island had been visited by a most fearful hurricane, and that extensive damage had

been done by it. When I landed, I found that the report which had been given me was but too true. The scene was very similar to that caused by the tornado in Nassau, which you can call to mind. Fifty-two houses were blown down, just one-half of the entire number on the settlement. Our chapel is in ruins, the Episcopalian place of worship is in ruins, and the school-house is all in ruins. There is, therefore, no place of worship on the island. Nor is there any place where a school can be kept. The hurricane commenced on the night of Monday, Aug. 25th, and continued till Tuesday night—twenty-four hours. Had its climax happened during the night, when it proved most destructive, lives would certainly have been lost. Houses fell, in which eight or ten persons lived, and as the approaching fall could be seen, the children were removed ere the crash

took place. But some of them had hair-breadth escapes, for they had to be hurriedly put out at the windows. Besides houses blown down, and furniture broken, it is said that from ten to twelve thousand bushels of salt were washed away. I found the people in a state of great distress, as you may well suppose; and what makes the case worse, they are unable to obtain materials on the island, to repair or rebuild their houses. I met the people last night in the roofless chapel, held a service, then took the names of those who were willing to contribute towards repairing it, and putting on a new roof. I obtained promises for 370 bushels of salt. They had not money to give. Had not their houses been down and in ruins, much more would have been obtained. My intention was to have spent three or four weeks here, but I shall now return to Nassau as soon as I well can, to get timber to repair and roof the chapel; for the people, having their own dwellings to see to, will not be able to bear the expense of the chapel. I shall have, therefore, to bear this myself, at least to see to the raising of the money, and, having gone to Nassau, shall have to return here again.' The former appeal was promptly and liberally responded to. Had I known of this additional calamity before, I should have craved some aid for our poor friends in Ragged Island as well. It is not too late, perhaps, even now. This is the time to remember the poor and needy. Any pecuniary aid sent to me will be promptly remitted to Mr. Capern, to whom it will be a great comfort to be able to relieve the sufferers in this sad calamity."

DOMESTIC.

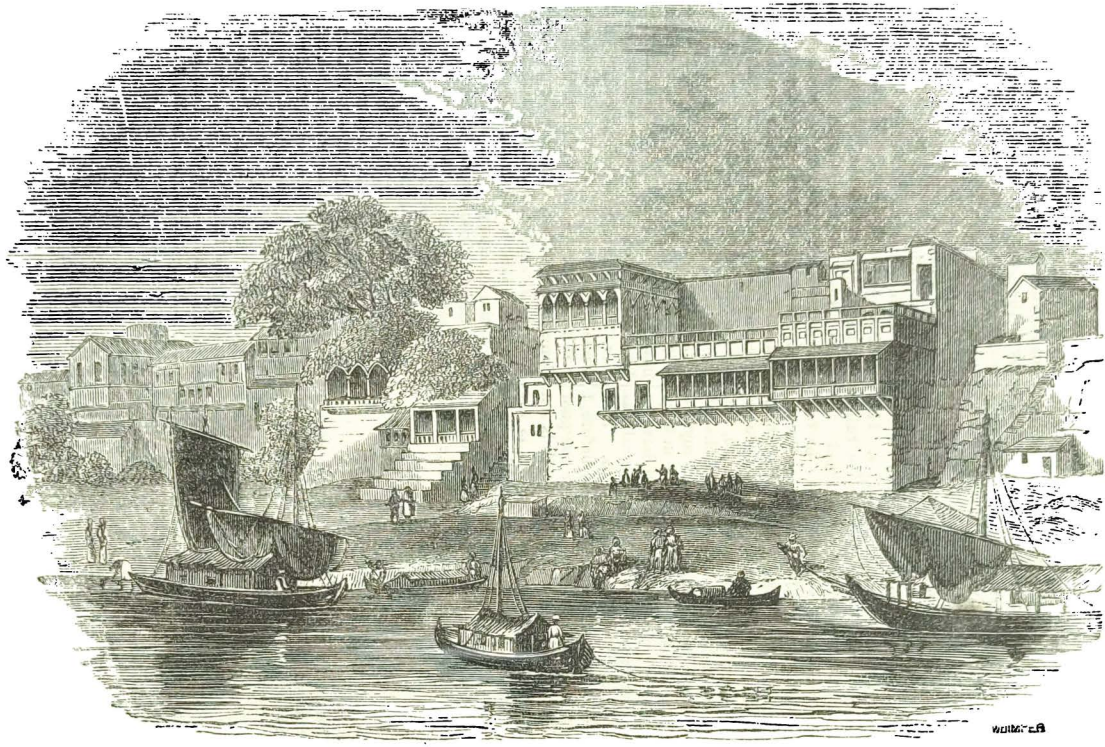
POPULARITY OF MR. SPURGEON.—A writer in one of the weekly dissenting newspapers says:—"Mr. Spurgeon's popularity does not seem to be at all on the wane. Lord Mayors and Lords Chief Justices jostling journeyman carpenters in the same religious assembly; peers and peasants listening to the Word of Life from the same lips, and joining in the same chorus of praise, to the tune of the glorious Old Hundredth, which rises from eight or ten thousand voices, present a novel and instructive spectacle, however the phenomenon may be explained. Dr. Johnson's singularly *bearish* way of accounting for the crowds which flocked to hear a female preacher suggests no solution in this case. 'They go, Sir,' said the surly and ungallant old fellow to Boswell, 'just as they go to see a bear dance. It is not because the bear dances well, for it does not; but because it is such a strange thing that so unwieldy an animal should dance at all.' What may have been the Premier's

motives for taking a ticket for the Surrey Gardens Music Hall last Sunday, of which, however, his old enemy the gout prevented him from availing himself, it is not for us to conjecture. It may be hoped that it was something beyond mere curiosity. At all events, the Cabinet is committed, and it is not easy to see how it could now consistently advise the Crown to withhold from the dissenting divine, the sanction of its presence, at least, in a quiet and unostentatious way. Old George the Third, when at Windsor, used now and then to slip in *incog.* amongst the congregation of that excellent Nonconformist minister, the father of the present Dr. Redford; and, in due time, we daresay, amongst the thousands of female head-dresses at the Music Hall, a modest little bonnet will find its way, beneath which will be the evidence of the Royal countenance afforded, in spite it may be of mitred protests, to the uncanonical ministrations which have taken such a hold of the lieges."

LYDNEY, Gloucestershire.—Special services intended to promote a revival of religion, have recently been held in the baptist chapel, Lydney. Sermons were preached by the Rev. T. F. Newman, of Shortwood, "To the Undecided;" Rev. W. Collins, of Gloucester, "What think ye of Christ?" Rev. John Penny, of Coleford, "The Sleeper aroused;" Rev. F. Bosworth, M.A., of Bristol, "Conscience;" Rev. N. Haycroft, M.A., of Bristol, "To the Young;" Rev. Dr. Thomas, of Pontypool, "Choose you this day whom ye will serve;" and on Christmas-day, Mr. Nicholson delivered a concluding address, from, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip;" and gave a summary of the six discourses. All the services were well attended, and appear to have left a good influence upon the church and congregation.

LONDON, Spencer Place Chapel.—The Young Men's Tract Society, in connection with this place, held their annual breakfast on Dec. 25. Rev. J. H. Cooke, President, took the chair. After breakfast a public meeting was held, when addresses were delivered by several of the young men, and it was cheering to all present to see the bold and earnest way in which they delivered their views on various topics, chiefly connected with the spiritual condition of London, and the duty of christians with regard to it. The report showed that they were able to work as well as speak; for, during the past year, they have distributed upwards of 50,000 tracts, for the most part early on the sabbath mornings at various omnibus stations of the great metropolis.

(Continued on page 61.)



PATNA.

MISSIONARY.

REV. ISAAC STUBBINS.

(See Portrait in the January Number.)

THIS active and successful missionary was born at Fleet, near Holbeach, in Lincolnshire, January 2, 1813. When a boy, like many others who have afterwards risen to eminence, he was only considered a "dull boy." And yet it appears he was clever enough to play many youthful pranks. Some of his sayings and doings in the days of his boyhood are not forgotten, shewing him to have been, like all the rest of his species, rather disposed to evil than good. But he was introduced into the baptist sabbath school, where, under the careful instruction of decidedly pious teachers, it would seem that serious impressions were made on his naturally volatile mind. We are not acquainted with the process of his conversion to God; but it appears that he was baptized at Fleet, on the 26th of September, 1830, whilst the church there was under the pastoral care of the late excellent and much esteemed Mr. Thomas Rogers.

He soon engaged in active service, first as a teacher, and then as a village preacher. We well remember, sometime about twenty-five years ago, attending some public services at Fleet and Holbeach, and after preaching one evening at the latter place, after a public tea in a tent beneath some spreading elm trees, we were joined on the road to Fleet by a slim youth of unpretending appearance, who wished for conversation and advice. He was anxious to have our opinion as to whether he should apply for admission into the Wisbeach Academy, then under the care of the late Mr. Jarrom. We encouraged him, but referred him to his pastor. He did apply, and was received into that institution in the summer of 1833, where he continued for the usual term of three years. It appears that ere he left the Academy his mind was set on Missionary service, for he was set apart to that work at Fleet, July 7, 1836.

His departure for India—his settlement in Orissa—and his unwearied labours there, in conjunction with Lacey, Sutton, and Buckley—are they not recorded in the Annual Reports of the General Baptist Missionary Society?

Not long after his arrival in India, he was deprived of his young and amiable partner by death. Some time afterwards he was again married to Miss Kirkman, formerly of Barlestone, Leicestershire, a young lady who, out of tender compassion for the children of the heathen, had left a home of competence and comfort, that she might teach such little wanderers the way of salvation by Jesus Christ.

At the annual meeting of the "Baptist

Missionary Society," held at Exeter Hall in 1856, the Rev. John Stoughton, of Paddington, Independent Minister, observed:—

"I hold in my hand that very interesting publication to which reference has been made, the report of the Missionary Conference lately held in the city of Calcutta, composed, as you have heard, of missionaries of different denominations. In the course of their deliberations they expressed themselves on the matter of vernacular preaching; and there is a very characteristic passage which occurs in an address prepared and read at the Conference, by the Rev. I. Stubbins, of Cuttack, he says:—

'First determine to do it. A thousand difficulties may present themselves to the mind, some really important, and others only apparently so. The claims of the church, the interest of the station, spiritual and secular, or the schools, will all present obstacles. There may also be a shrinking from the toils and privations inseparably connected with itinerancy, separations from our families, especially if the station should be a lonely one. Until there be a determined resolution to leave all, nothing will be done.'

And then he goes on to say,—and let us, brethren, take the matter to our own hearts, for there is a great deal of truth, pith, and power in what he says:—

'Having determined to do it, go into it with all your heart. Having got to the preaching stand, work hard. The Ranter preacher at home quietly took off his coat, and laying it on the pulpit rails, said 'Now Mr. Devil, here's at you!' (Laughter and cheers.) So do you at these festivals. Be in earnest; be accessible to the people; be familiar with them; invite them to your tent; treat them to a cigar—(laughter)—cultivate tact, winning expression, simplicity of language, ardent love. Do all you can to get into their hearts, that you may deposit your Master there.' (Loud applause.)

That, brethren, is what we all should aim at here in England, as well as in India. And then there is another passage in this address of Mr. Stubbins' that I must read to you. He says:—

'You will sometimes find a congregation like so many statues, just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent; they do not oppose; and this, to a novice, might be very pleasing. He might go to his tent, and write in his journal, "Large congregation, very attentive, no opposition. May the impression left be deepened." (Laughter and applause.) Whereas, continues this pithy writer, any one knowing how the matter really stood, would more properly write, "Dead, dead; all dead! No feeling, no impression! When shall these dry bones live?" Wherever this horrible placidity manifests

itself, leave your subject—make a dead pause—say something that will rouse, either to laughter or rage. Anything is better than this Dead Sea. Tell some rather humorous tale; relate some incident; address some one person; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fully awake, and then revert to your subject. ("Hear," and cheers.) One preacher at home quoted Greek to awaken a sleepy congregation—(laughter)—and something of the same eccentric character is not unfrequently required in preaching to the natives." (Hear, hear.)

Now, I think that Mr. Stubbins must be a model missionary preacher. (Hear.) I am quite sure it would not do to preach to the natives of India as we do to our congregations, and I am very far from being certain that we have adopted the right method of preaching, after all, and whether it would not be a great deal better for us to use a more colloquial style, and be a little less formal. ("Hear," and cheers.) So much for the preaching."

With regard to missionary work in general, Mr. Stubbins, says:—

"It is not for us 'to know the times or the seasons which the Father hath put in his own power,' but while the direction stands on the inspired page—"Go ye into all the world, and preach the gospel to every creature," our duty to "preach the word, to be instant in season and out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine," cannot be matter of doubt, nor the ultimate effect of it matter of speculation. We desire to feel our obligations as sacred as though hundreds were converted by every sermon or address we deliver."

From the last Indian report of the Orissa Baptist Missions—1855-6, we extract a few paragraphs, which have reference to the itinerating labours of this esteemed missionary.

"Brethren Stubbins and Brooks, accompanied by two native ministers, took a tour as far as Khundittur northward, visiting the markets at Tangey, Govindpore, Champapore, and Itapore. While at Khundittur, two applications were made for baptism. The candidates were both females, and had been brought up in all the delusions of heathenism. The account they furnished of their conversion was very interesting; and the christians there, who had witnessed the change in their conduct, unanimously agreed to their admission into the church. Their baptism, which took place in the river against an idol's temple, was a peculiarly gratifying scene. Several idolaters were present, and listened with evident attention and interest; some of them were engaged in the absurd mummeries of idol worship when

we went up, but these they voluntarily suspended while the impressive rite of christian baptism was being administered.

Again attended by three native preachers, brethren Stubbins and Brooks took another tour eastward of Cuttaok, in which they were engaged for five weeks. Part of this tour they formed two parties; one turning southward from Asureswara, or Assessor, they passed through the purgannahs of Sooknae, Balobissee, and Hurrihurpore, to attend a large festival at Teen Teer; and thence again eastward into Khundee. The other party, consisting of two native ministers, visited the purgannahs of Nakhund, Teekun, Painah, Coojung, Teerun, Jhunkur, and joined us in Khundee. From thence all unitedly visited the purgannahs of Gunditoo, Koorneah, Kataye, and, crossing the Davy river, Untrood, Kothdes, &c. In all these districts, every principal market was visited, forty in number, and two large festivals, where many thousands were assembled. We were peculiarly interested at the festival of Madhab, where we were engaged in preaching by moonlight till near midnight. We were surrounded by a dense crowd; and during part of the time, so intense was the silence and attention of the people, that the falling of a leaf might almost have been heard. In most of the places we visited during our tour, the people heard with unusual seriousness and attention. They were clamorous for books, and scriptures and tracts were distributed among them as freely as seemed prudent. In many instances they mentioned the particular kinds they most wanted, and if they could not remember the title, they repeated portions of the contents.

After this tour these brethren visited the festival at Kopelas. It was large, but, owing to a report that cholera prevailed in the neighbourhood, not so large as in former years. They however found parties there from an immense distance,—from Jajipore, Kendraparah, Poree, Goomsur, Sumbhulpore, and even from Jubbulpore."

THE WAR IN CHINA AND THE MISSIONARIES.—Immediately after the collision between the British and the Chinese at Canton, it appears that the Chinese Governor General, Yeh, proclaimed a reward of 200 dollars for the head of every foreigner. Four German missionaries—Mr Lobscheid (of the Chinese Evangelisation Society), and Mr. Genaber, Mr. Winnis, and Mr. Louis (of the Rhenish Missionary Society), labouring at Stations on the mainland of China, varying from thirty to fifty miles' distance from the British island of Hong Kong, were placed thereby in circumstances of imminent peril. By the prompt and humane interposition and help of the Governor, Sir John

Bowring, a party of British soldiers and sailors was despatched in a steamer to a part of the Chinese coast situated nearest to the missionary stations, and were in time to save two of the missionaries, who were on the point of being murdered by some lawless Chinese, instigated by the hope of head-money. It is with deep regret that we announce that the outbreak of war has put a stop to all missionary operations for the present. Schools, native teachers, medical missions, and the missionaries themselves, have been dispersed, with considerable loss, in some instances, of property, books, and furniture. The hospital established by the London Missionary Society is deserted, and the missionary family has been obliged to retire to Hong Kong. The Rev. George Piercy, and the Rev. Josiah Cox, with the rest of the Wesleyan Mission, will for some time be withdrawn from Canton. The American Presbyterian Mission has suffered still more severely, having had its premises and property destroyed by the fire which broke out under the bombardment, and three of the missionaries have been obliged to depart for Macao.

BAPTIST, SUPPLEMENTARY.

(Continued from page 57.)

KINGS LYNN, Stepney Chapel.—The pastor of the baptist church in this town, in an address to the church and congregation, published in the form of a circular, in Dec. 1856, among other observations, remarks:—"Allied to this peaceful state has been growing prosperity; your school has increased in numbers, both of children and efficient teachers, your bible classes never were so large before. The new station, opened in one district of the town, is largely attended, and good is doing. Your congregations are much larger than when I last addressed you; the increase of members will bear comparison with any previous three years. From the school, the district station, and the congregation, fruit has been reaped to the glory of God. The year now closing has witnessed an accession of 49 to the church, while many others from the school and congregation are pressing into the kingdom of God. Our present number of members is 323, and the average attendance at the Lord's table about 250. We may well 'Thank God, and take courage.' In addition to this, (a debt of £350) you will need nearly £100 to repair and paint your chapel and school room in the spring, so that, in all, you want nearly £500. I hope you will prayerfully consider this matter, and see if the monies cannot be obtained free of interest, until the principal is raised; to encourage you to make the effort, I will undertake to raise and pay one-

fourth of the amount on condition that the whole be raised in a reasonable period. In the 17 years of my pastorate you have raised more than nine thousand pounds—you can raise this. I hope you will, and should my life be spared to finish twenty years of labour amongst you, I hope we shall celebrate it without one farthing of debt. I have much pleasure in telling you that the Rev. C. H. Spurgeon has engaged to preach at the re-opening of our chapel, after the repairing, painting, &c. Our congregations are large; but I am not satisfied, I want to see the place filled to overflowing; the position which many of you may sustain, the influence which all of you have, above all, with the encouragement to prayer and labour which we possess—the only baptist church in a town of 20,000 souls—we ought not to see a vacant seat. The remedy, under God, is in your own hands. See you to it. Let the future be characterized by a firm attachment to your principles—by a steady reliance on the atonement of Christ—by personal 'holiness, without which no man can see the Lord'—by a cordial affection to all who prove they love Christ—and by diligence in the service of your Lord, to whom you have pledged your lives. Let the aged be examples to the flock; let the young be clothed with humility. Again, accept my thanks, my heartiest thanks, for your kindness to me and mine. You have surrounded me with a generous love, I have lived in your hearts; still continue thus to act, till heaven shall crown the whole. To that heaven, and the unveiled presence of the Saviour, and re-union with our glorified friends, may we be daily aspiring, and finally receive our Redeemer's welcome to our heavenly home!"

CRAYFORD, KENT.—*Church Rate Seizure.*—A friend in this neighbourhood says:—"A shameful case of persecution has just occurred here. Mr. Hoskin has been pastor of the baptist church at Crayford for the last ten years. Having a rising family to support, and not wishing to become a burden to his flock, he commenced a Boarding School, that he might also maintain an honourable position in society, and at the same time pursue his labours for the advancement of religion. After having secured a good school by his unwearied industry and the manifestation of a christian spirit, he has been subjected to a most unjust and cruel imposition. The Churchwardens of Bexley, under the cognizance of the vicar, have placed a bailiff in his study, who is to occupy the room for six days, prior to the seizure and sale of his books for payment of the Church Rate. Thus, a minister of the gospel is turned out of his study, and his books placed out of his reach; and this is done under the pretence of paying 'homage to religion,' as Lord John

once stupidly said. I need scarcely say, that this indecent outrage is in direct opposition to the teachings of God's holy word, and a gross violation of the spirit of Christ. Whilst such things are done by professed christians, how can we wonder at the progress of infidelity? Here is an esteemed minister of Christ deprived of his books, and disturbed in his privacy, because he is unwilling to support a church to which he conscientiously objects, believing its teachings are contrary to the word of God! I trust you will give publicity to this disgraceful fact."

RELIGIOUS.

A NOBLE SABBATH KEEPER.—A Friend who resides in the north of Lincolnshire, says:—"Knowing that you are well acquainted with this part of the country, we thought you would be pleased to hear that now, when so many are trying to turn the sabbath into a day of pleasure, the Earl of Yarborough has had printed and distributed among his servants the following notice—'The Earl of Yarborough considers it his duty to call the attention of all persons in his employ to the importance he attaches to their going to church or chapel. His lordship wishes the work necessary to be performed by his servants on a Sunday, to be regulated so as to enable them to comply with this earnest request of his lordship.'"

A SECOND SPURGEON.—A young gentleman of the name of Guinness, a relative of the great Dublin brewer, has lately been creating a sensation among the religious public in Devonshire. His admirers say that he has a voice quite as powerful as Mr. Spurgeon's, and much more sonorous and persuasive. He preached at Credition on Tuesday last, when the baptist chapel, not being found capable of holding half the applicants for tickets, the Music-hall at the public rooms was hired for the occasion, and although more than 500 people were there crowded together, great numbers went away, who could not gain admission.

DR. LIVINGSTON has informed the public that he cannot spare time to attend public meetings, being now busily engaged in preparing his "Travels" for the press. Beside, he engaged to return in the spring to a company of his travelling attendants who are waiting for him on the coast of Africa. In the meantime, a public subscription is being raised throughout the country as a testimonial to his valuable services to civilization and christianity.

AUSTRIA.—Much dissatisfaction is said to prevail respecting the operation of the new concordat lately made between the young Emperor and the Pope; and especially on the marriage question.

PETO'S CHAPEL TRUSTEE ACT, having been found of little use, the London Dissenting Deputies propose to introduce a bill by which all property belonging to charities, including not only chapels, but schools and similar institutions, which at present is all vested in trustees, might, by a simple process of registration of the trust deed, give the charities the character of corporations, whereby the expense of the transfer of such property to new trustees, in case of death, would be avoided, and the vacancies might be filled by election—the right of election to be vested in the parties who at present exercise it.

THE NATIONAL SUNDAY LEAGUE, which ought more honestly to be called—*The Anti-Sabbath Society*, has, we rejoice to observe, been frustrated in the attempts of its infidel agents to carry out its unhallowed objects at Canterbury, Bath, Bristol, and other places. Its Vice Chairman has resigned as M. P. for Newport, I. W. Had this question, in connection with the expected general election, nothing to do with his decision? And its Chairman has yet to account for his conduct to the most active and influential of his Leicester constituents.

CONGREGATIONAL UNION.—It will be in the recollection of our readers that the autumnal meeting, which was appointed to be held at Cheltenham, was postponed; Dr. Brown wisely refusing to have that place made the arena of the "controversy" agitation. The meeting was then appointed to be held in Broad Street Chapel, London, in January. We have just seen a report of the proceedings on the first day, from which we can indulge small hope that the disputes will be brought to a peaceful end.

TARIFF.—It is now reported that the French are about to evacuate this island, which they so unrighteously seized upon some years ago, for they not only find it an unprofitable, but an expensive occupation. One thing we hear with satisfaction—that neither the blandishments of French frivolity, nor the pomp of popish display, nor the specious sophistry of the priests, have been able to corrupt the minds of these faithful islanders "from the simplicity that is in Christ."

LONDON SUNDAY SCHOOL UNION.—We hear, with regret, that "on the application of Mr. Charles Reed, in the Court of Common Council, the Corporation of the City of London have voted one hundred guineas to the new Jubilee Memorial Building of the Union, in Old Bailey." Does "Erastianism," then, so far preponderate in the committee of this otherwise excellent Institution?

AUSTRIA has decided on summoning a general Synod in May next from the Protestant Churches in her dominions, to hear their complaints and make general regulations for the future. Well: we shall see.

SECOLARISATION OF CHURCH REVENUES IN CANADA.—The Toronto City Council have determined to apply the sum of £14,000, which has been received from the government on account of the Clergy Reserves Fund, to the building of a gaol and a house of industry in connexion with an industrial farm, and have also agreed that all funds from the same source are to be devoted to the same object.

GENERAL.

THE LATE GALES resulted in many shipwrecks, with loss of life. An American vessel was seen on shore at daylight off Broadstairs. Three times the life boats, with their gallant crews, went off, and through great peril, brought off the whole crew, who were clinging to the rigging of one of the masts. But off Margate the crew of a life boat were all lost. It is a disgrace to the nation that such noble fellows are not better rewarded. If they save the cargo of a vessel they can claim a reward, but if they save lives they can claim—*nothing!*

THE AMERICAN SLAVERY QUESTION is now the question in the United States. Fears are entertained in the south, of a general rising of the slave population; many of whom, who were suspected, have been imprisoned and whipt severely—others have been executed. For Kansas there is now more hope, as the "border ruffians" are retiring, and free settlers are arriving in greater numbers.

THE WRECK REGISTER for the year 1855 states that 1,141 vessels, representing 176,544 tons, occurred that year upon the coast of the United Kingdom, being an increase of 15.6 per cent over the wrecks of '54. The total number of lives lost was 1469, to 1549 of 1854. The increase in collisions is remarkable. In 1852, they amounted to 67; in '53, to 73; in '54, to 94; and in 1855, to 247.

AUSTRALIA.—Packets of books not exceeding half a pound in weight may now be sent to any part of our Australian colonies, except Victoria, through the post, for 8d.; above half a pound, and not exceeding one pound, 1s. 4d., and so on.

THE UNITED STATES.—The manufacturing and agricultural productions of 1855, are estimated at 2,602,363,924 dollars. There are now above 25,000 post offices, and nearly 250,000 miles of mail routes.

THE SUBMARINE TELEGRAPH CABLES, in the British Channel, were dragged and much injured by the anchors of vessels whilst attempting to ride out the late gales.

REVIEW OF THE PAST MONTH.

Saturday, January 24.

AT HOME, Parliament is called to meet on Tuesday, Feb. 3. It is not expected that her Majesty will be able to open the session in person, it being delicately hinted that another "interesting event"—we believe that is the phrase—may soon be expected.—Many large and influential public meetings have been held, both in the metropolis and the provinces, against the continuance of the present high and obnoxious income tax for another year. We hope more will yet be held, and that Mr. Exchequer Chancellor will be compelled to yield.—Great gatherings of workmen out of employment have been held in the old Smithfield market, London, consisting chiefly of carpenters, bricklayers, plasterers, and persons usually engaged in erecting buildings. The police were wisely withheld from interfering, and the assembled thousands dispersed peaceably. Why do not government arrange with local poor law boards to afford such workmen and their families an opportunity of embarking to the Canadas, where their services are much needed, and where they would obtain good wages?—The "ticket of leave" system is now generally condemned; many of the burglaries and garrottings that have lately taken place having been traced to these men. Far better, in our opinion, would it be to find employment for such characters in the erection of more harbours of refuge around our coasts, which—as the number of ships engaged in our service is constantly increasing, and shipwrecks are numerous—appear to be indispensably necessary.

ABROAD.—The Peace Conference has again met in Paris, and the disputed points respecting the mouths of the Danube and the Isle of Serpents have been settled satisfactorily.—In China there is sad commotion. The city of Shanghai is said to have been deserted by the Imperialists, and is now in the hands of the insurgents. But a more serious matter is the bombardment of the great commercial city of Canton by the British Squadron, for an alleged trespass of the authorities of that city, in seizing the crew of a vessel under British colours; all redress or explanation being refused by Yeh, the governor, who has set a price on the head of every Englishman! It is now reported that the heads of some Americans having been taken, the Americans are joining the British in reducing the stupid governor to submission. Such are the reports.—There is not yet any information respecting the expedition from the Indian government against Persia; but it is said that an envoy from Persia has arrived in Paris to request the Emperor of the French to act as mediator. We hope this is true, and that

his mission will be successful. We have had enough, and too much, of wars in the East already.—That singular compound of tyranny, cowardice, and piety (?)—the King of Prussia—has, it appears, relinquished his threatened invasion of Switzerland, on condition that his Neuchâtel rebels be set free. They have been marched into France and turned up—and so the squabble ends,

which a few weeks ago threatened to set Europe in an uproar.—Lord Napier has been appointed British Minister to the United States—so that breach is also closed.—The Archbishop of Paris was assassinated by a priest in one of the churches of that city, on Saturday evening, Jan. 3, in revenge, it is said, for alleged neglect.

Marriages.

Dec. 24, at the baptist chapel, Grimsby, by Mr. Hogg, Mr. R. A. Wray, to Miss A. E. Potts.—And on the 28th, Mr. H. Allington, to Miss M. A. Briggs.

Dec. 25, at the baptist chapel, Mint Lane, Lincoln, Mr. T. L. Tharratt, to Miss B. Cooper; and Mr. T. Grantham, to Miss R. Hempwell.

Dec. 25, at the baptist chapel, North Gate, Louth, by Mr. Orton, Mr. J. Brown, to Miss E. A. Sands.

Dec. 27, at the baptist chapel, Portmahon, Sheffield, by Mr. Muir, Independent minister, Mr. J. E. Giles, baptist minister, to Mrs. John Blake, of Uppertorpe, near Sheffield.

Dec. 29, at the baptist chapel, St. Alban's, by Mr. W. Upton, father of the bride, Mr. Charles Wheeler Limbrey, of Walworth-road, to Miss Martha Matilda Upton.

Dec. 30, at the baptist chapel, Bratton, Wilts, by Mr. Anderson, Mr. Isaac Chapman, of Trowbridge, to Annie, eldest daughter of Mr. Thomas Reeves, of Bratton.

Dec. 30, at the baptist chapel, Margate, by Mr. Davies, Samuel Jackson, Esq., to Miss Emily Sarah Lewis, youngest daughter of C. S. Lewis, Esq., of Margate.

Dec. 31, at Cardiff, by Mr. Brock, of Bloomsbury chapel, London, Mr. W. B. Bliss, baptist minister, of Pembroke Dock, to Marianne, only daughter of the late Mr. Thomas Taylor, of Kington, Herefordshire.

Jan. 8, at the baptist chapel, Barton Mills, Suffolk, by Mr. Parkinson, of Rochdale, brother-in-law of the bride, the Rev. E. B. Hickman, of Wells, Norfolk, to Emily, daughter of Joseph Tubbs, Esq., of Herringwell Hall, Suffolk.

Deaths.

Nov. 18, at Wotton-under-Edge, Gloucester, at the advanced age of 82 years, Hannah, wife of Mr. Joseph Foxwell, deacon of the baptist church in that place. Our venerable sister was baptized upwards of fifty years ago, and, through Divine favour, maintained a good reputation as a christian during all the years of her pilgrimage. In her last affliction she was favoured with many bright anticipations of the glory to which she was approaching. She died a most happy death, her whole soul resting entirely on the Rock of Ages.

Dec. 10, aged 63, Sarah, wife of Mr. Thomas Freer, of Rothley, near Leicester, many years a worthy and esteemed member of the General Baptist church in that village.

Jan. 2, at Steventon, Beds, in the 83rd year of his age, Mr. Robert Tyso. He was baptized in the river on the first day of July, 1801, and stood an honourable member of the baptist church in this place for the unusually long period of fifty-five years. He was a good man, and feared God above many.

RECENTLY.—Mr. Brotherton, M.P., for Salford, suddenly, in an omnibus. Mr. B.

was once, as he told the Speaker of the House of Commons, "a poor factory boy."—Richard Knill, of Chester, formerly a missionary in India and Russia, and many years a travelling agent of the London (Independent) Missionary Society. He was a very earnest and very successful minister of Christ.—Dr. Harris, author of "Mammon," and other popular works, and Principal of New College, (Independent) London.—Hugh Miller, of Edinburgh, editor of the "Witness," author of "Old Red Sandstone," and other geological works. On the day preceding his death he finished another volume, "Testimony of the Rocks," in completing which he over-worked his mental powers, and—he perished!—it is feared, by his own hand. Alas! for poor human nature. He was an excellent writer, and his piety was undoubted.—At Belvoir Castle, in his 80th year, the Duke of Rutland. He had been seventy years a Duke—a fact, we believe, unprecedented in English history—his father dying when he was but nine years old. The Duke was a Tory of the old school, but a most amiable man, and an excellent landlord.

THE

BAPTIST REPORTER.

MARCH, 1857.

CHRISTIANITY IN SCANDINAVIA.

ENGLISH CHRISTIANS will, it may naturally be conceived, always feel considerable interest in the spread of pure religion among the present inhabitants of those cold and sterile regions from whence many of their ancestors emigrated to find a more temperate and genial clime on the British Isles. Norway, Sweden, and Denmark—the ancient Scandinavia—comprehended the regions from whence the “Sea Kings” embarked, with swarms of eager followers, to invade and settle on our shores; from whence many never returned, and their descendants now form a part of the mixed races of our land. Those nations are now professedly Protestant; but we regret that the leading principle of Protestantism—freedom to worship God—is not understood; at all events it is not permitted or enjoyed, as the facts which follow, and which we have gathered from various sources, will testify. Denmark, we would fain hope, is becoming more liberal. Norway and Sweden, now united under one sovereignty, but each retaining its own peculiar institutions, are the countries to which we now refer.

NORWAY is one of the most interesting countries of Scandinavia. It was the cradle of the Normans, who in the ninth century conquered several provinces of France, and invaded England some time afterwards. The Norwegians are a strong and vigorous race; they are of a middle size, with blue

eyes and light hair. They are remarkably intellectual, frank, sound in judgment, and fond of exercising their minds. The state of public instruction is flourishing. In Christiana is a library of 126,000 volumes, and a university frequented by 700 to 800 students. Other towns have good academies, and in each parish is a primary school, so that almost all the inhabitants know how to read and write.

The christian religion was introduced into Norway by *Hakon I.*, then by *St. Olaf*, about the year of our Lord 1000. The Scandinavians were not easy to be converted; violence was employed in this work as well as persuasion. But popery was never fully adopted by the people. The priests were poor, the worship simple, and the doctrine comparatively pure. Rome was too far off to exert much influence in these Northern regions, and when Lutheranism was preached, in 1535, it was eagerly adopted by the Norwegians.

They had enjoyed, for ages, perfect political freedom, and were proud to be an independent nation. Then from 1380 to 1814, they were united to Denmark. After the great Napoleon's fall in 1814, Norway was taken from Denmark and given to Sweden, in payment for the services which king *Bernadotte* had rendered to the allied powers of Europe. The inhabitants were much dissatisfied, and protested in a general Council against the decision

of the Congress of Vienna. They even took up arms to maintain their cause. But they were evidently unable to resist Bernadotte, and they submitted to the crown of Sweden, on the express condition that they should have their own democratic constitution, a distinct council of state, a separate legislative body, and that their only immediate head should be the king's son, presumptive heir to the throne. From that moment, things have gone on peaceably.

In a *religious* point of view, Norway degenerated much during the last years of the eighteenth century and beginning of the nineteenth. English deism and French infidelity rolled like a wave over the territory of Scandinavia. Christianity seemed abandoned by enlightened minds. Even the Lutheran pastors themselves more or less yielded to the pernicious influence. Many of the old ministers, indeed, continued to preach orthodox doctrines; but they did it coldly; they lacked fervour, earnestness, and zeal. The younger clergy, with few exceptions, were avowed rationalists; their sermons consisted exclusively in recommending to their people probity and virtue, and insisting that by such works they would best succeed in entering heaven; and that, if there should be any defect in these moral acts, Jesus Christ would supply it by his love. The good news of salvation was no more heard.

Then appeared a man of the humblest condition, HANS NEILSON HAUGE, who was to exert upon his fellow-citizens a salutary and extensive influence. He was born near *Frederickstad*, the 3rd of April, 1771. His father and his mother, plain farmers, were yet intellectually cultivated, and tried to give their son a christian education. They turned his attention to the Bible, so that this child had read it through before he was eleven years old. He then felt a strong desire that his friends should partake of the benefits which he had derived from the study of the Scriptures. Still his convictions were

indistinct and confused. It was not till 1795, when he was 24 years old, that a deep change was effected in his soul. He toiled at his ordinary trade, singing a Lutheran hymn: "*O Jesus, how precious to taste thy communion!*" All at once, he felt in himself new thoughts, a new love, a new life! Hauge said that what passed in his mind was indescribable; but that the christian faith acquired in his eyes such inestimable value that he would not exchange it for all the treasures of earth. The same night he spoke to his sister of the happiness of belonging to Christ; and the next day openly taught in the village the doctrine of free salvation in Christ crucified. Some, on hearing his words, wept, and desired to hear him again. Thus began his mission among the people.

He soon met with violent opposition, both from worldly men, and from the pastors who looked upon this movement with distrust and anger. Hauge was treated as a visionary and a fanatic. His intentions were misrepresented. What was prompted by honest zeal was attributed to ambition and pride. We must add, to be just, that some of Hauge's disciples, instead of observing his moderation and sound principles, adopted extravagant or absurd notions. Some fancied they had received direct inspirations from heaven; others, assuming to be prophets, announced that the last judgment was at hand; many condemned intemperately the teachings and life of their adversaries. This was not prudent nor equitable, and Hauge, though himself exempt from them, was made responsible for these faults. His whole life proved that he was not an impostor nor a fanatic. He was not a thoroughbred theologian, and perhaps had adopted some questionable views on minor points. But his doctrine on the whole was good and scriptural. His mind was upright, his heart generous, his zeal free from all selfishness or ambition, and every one, even the most worldly, admits now that he has effected a good work. An inclination for

religious things has increased, since his preaching, both among the people and the clergy of Norway. His faults take but little from the favourable estimation of the public. His veneration for the Holy Scriptures was sincere and unqualified. He pointed his hearers to the inspired books, and only recommended Luther's, Spener's, and Arndt's writings, so far as they harmonized with the Bible. Without having received a liberal education, he published christian tracts and books to the number of twenty-two, on various subjects of experimental religion, practical piety, and ecclesiastical history. In these productions are not to be sought original ideas, nor high-wrought elocution; but every line from his pen, including his *Legacy to his Friends* published in Christiana in 1824, breathes communion with God, devotedness to evangelical truth, and a desire to advance the kingdom of Christ. "From the days of Peter Waldo," says Professor Stenersen, "the church of the Lord has hardly reckoned a layman who has displayed more earnestness in the propagation of the pure Word of God." Wherever Hauge directed its steps (and it is said that in the single years 1803 and 1804, he traversed on foot more than 4,000 miles), he found ears open to receive his instructions. Small congregations were formed which, without separating formally from the national church, and while continuing to partake of its sacraments, held private religious meetings, which were conducted by teachers appointed like the early Methodists in England.

Still Hauge was persecuted, as I said, and his faith was exposed to severe trials. At *Drontheim* he was thrown into prison as a vagrant, though he had a passport, and he remained there a month. At another time he was threatened with being stoned or beaten to death by the populace, instigated by the magistrates. At the close of 1804, when occupied in a paper-mill at *Egers*, giving his disciples the example of industry, and inducing them to labour at their callings in order to acquire means of promoting more

effectually the interests of the Gospel, he was arrested by police-agents, and brought to Christiana in irons like a criminal. A committee was appointed to try him; but because the members of this committee were often changed, and because the witnesses were numerous, *ten years* were consumed in the trial! It was only in 1814 that Hauge heard the sentence, which condemned him to pay 1,000 dollars fine, for having held religious meetings without being authorized. His health was entirely ruined by this long imprisonment. His property was gone. He had not strength to renew his worldly business, nor his missionary work. Some friends furnished him means to buy a small farm near Christiana. There he lived from 1814 to 1824, in the bosom of his family, enjoying universal respect, visited by faithful friends from all parts of Norway, and he died peacefully on the 24th of March of that year.

Such was the life, such were the pious labours of Hans Neilsen Hauge. I will be brief in what remains. After his death, many of his disciples gave up their distinct position, and some relapsed into worldliness. But if the number of *Haugians* was diminished, the public mind in Norway was benefited, and other religious movements have occurred in that country within thirty years. A proof of the increased christian feeling prevalent is that since 1845, religious liberty, so sadly oppressed in Sweden, has been established in Norway, by the almost unanimous vote of the representatives of the nation.

The power of *Haugianism*, or *pietism*, appears also in the controversy arising from the revision of the old catechism and its result. A committee was appointed to revise the catechism used since the seventeenth century. This work was finished in 1843, and the churches received orders to adopt the new catechism in 1848. But remonstrances having been made against some changes which seemed to indicate latitudinarian tendencies, the government allowed each congregation to em-

ploy the catechism which it preferred, and two-thirds of the country parishes retained the old.

A pastor of great learning and talents,—the rector G. A. LAMMERS, in the commune of *Skien*,—having embraced the fundamental doctrines of the faith, has attracted crowds of hearers. An increasing number of them have been led to a saving knowledge of the truth. Meetings for edification and prayer have been established, and Mr. Lammers has found excellent helpers among the laity. It is said that he has resigned his seat because certain parts of the service do not suit his views, and now he will be at the head of a religious revival. May he be divinely sustained and blessed!

But the popish journals bring lately less agreeable news: the arrival of six priests, or missionaries from Rome, who, under pretence of converting the Laplanders have fixed their residence in Norway. They write that the children of *St. Olaf* are quite disposed to popery. It is probably one of those visionary schemes so common with the Jesuits, but it will be well to watch carefully their intrigues.

SWEDEN.--In this country, as in other Lutheran states, the Baptists are the peculiar objects of jealousy and unkind persecution. The letters which follow are translated from "The Evangelical Church Friend," a paper published in Sweden.

Last year, a proclamation was made that the writer of the following letter should be arrested and imprisoned on the curious charge of "falling off from the pure evangelical devotion, and ridiculing the holy sacrament." From the north of Sweden, where he was seized, he was brought to Nyköping, from whence he sent the following epistle to his friends in Stockholm:—

Nyköping Castle Prison.

Beloved Brethren in Christ: Grace be with you and peace from God our Father and Lord Jesus Christ!

I thank my God upon remembrance of you, always in every prayer of mine for you all making request with joy, knowing that ye are partakers of the

precious gifts of the gospel, which are the forgiveness of sin, righteousness, adoption, peace, and joy in the Holy Spirit!

Beloved brethren: I did hope to soon meet with you, and be encouraged and strengthened by you—also to communicate to you some spiritual gift, and tell you some of the success of the kingdom of God. But, when this could not be done at this time, because the Lord would have me do something more, in order that my report might be complete and more expressive, that even this journey might be included, I take the pen to write a few lines to you from the prison. I would now in love beseech you to abide in Him, who is the head, Christ—beseech you to look unto Jesus, the crucified Saviour, who by pure love to us poor sinners, poured out his soul unto the death, and was numbered with the transgressors. Who can describe the love of Jesus to poor sinners? Who can declare His great mercy bestowed upon us, who in ourselves are the children of death? We would find some of His love if we came to the manger of Bethlehem, to the well of Jacob, to the house of Simon the Pharisee, and afterwards to Gethsemane, to the palace of the high priest, to the judgment seat of Pilate, and lastly to the cross, where he is nailed on the tree, being made a curse for us—for me, and for you, my brother and sister. O that we could say with all our heart, it is done for me, it is enough—Thou, my dear Jesus, hast ordered all well; for me thou becamest a slave, for me thou wast wounded and bruised, for me thou tastedest death; and with Paul exclaim, "who loved me and gave himself for me." Yea, brethren, it is done; all is finished, and the Lord God is our Father. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. And surely we shall find help, for God, through Christ, has promised us mercy, grace, and help. Let nothing keep you back from the full enjoyment of the gifts of the New Testament.

Yea, my brethren, there is no time to delay. Whoever you are, up, take, lay claim to the heavenly treasures. Why do you stay back? Why? Harken! all is ready, all is finished—for me, for you, for all, and for each one. Oh, that we all now went to the healing well of Zion—went to Jesus, and then all of us would have enough, more than enough. And now, my brethren, I believe I am a prisoner of Jesus Christ. My God, whom I serve, has placed me here, because he wished to let me taste and see that the Lord is good, and feel that He is mighty who is in me, Jesus Christ. “Be of good cheer, I am with you, and will save you!” And fain would I join the Apostle when he in triumph exclaims, “None of these things shall move me, neither count I my life dear unto myself.” But the old man feels to start back, for the great cheerfulness of faith, which the Apostle had, cannot be found in me so perfect. Still I feel grateful to the Lord for that I have, although it be but a “mustard seed.” By this small measure of faith large mountains have been moved away, and many a victory gained. For God is with me; who can be against me? And I hope that many a soul shall be encouraged by seeing me have grace to go into prison, suffer ignominy, and as a criminal be brought from one prison to another for that great and dreadful crime—*speaking the word of God, baptizing and observing the Lord's Supper in a christian country.* But all this we can ascribe to the Swedish priests. May God forgive them, and not lay this sin to their charge! Next Wednesday it will be two weeks since I was apprehended. During this time my lot has been to ride on the prison sledge, watched every moment, and this is the fourth prison I am in, and I have yet another left before I have any hope to be set free. I have had, apparently, to see and experience different things during the time. But, thanks to the Lord, I have hitherto enjoyed the protection of the Almighty, and His grace is high over me; and His goodness

follows me, even within the black and gloomy walls of the prisons, I do not say I suffer for my body! But thou, noble Liberty! how little art thou valued, when owned, as well in relation to body as to soul.

And now, my brethren, I beseech you, even I, a prisoner of the Lord, within the walls of the castle prison of Nykoping, pray for me, that my faith fail not, I beseech you. Be sober; hope to the end for the grace that is to be brought unto you; walk as it becometh the Gospel of Christ. And, finally, I salute all of you with the peace of God. I pray you, visit my dear companion; speak to her and encourage her with the word of God, lest she might be swallowed up with overmuch sorrow. God, our God, bless all of us, and guide us in His truth and fear, that we may remain His peculiar people; that we might show forth the praises of Him and Him alone. Amen!

Your poor imprisoned brother,

T. F. HEJDENBERG.

The following letters refer to a circumstance of an earlier date than the preceding. They also are translated from the same publication. The facts of the case can only be gathered from the letters; but it would appear that several pious Swedes had emigrated to the United States, one of whom had become a Baptist, and fearing that another would, the first letter was written to him by a sincere Lutheran Minister to dissuade him from such a step. But it was too late. The second letter is his reply; and we cannot but admire the pious spirit which pervades it:—

“W——, January 19th.

From our friend H. I hear the heart-rending news that our brother, G. P., has suffered shipwreck in his faith, and has fallen into the abyss of Ana-baptism. Both H. and myself feared this much, from his last letter. We wrote to him therefore, and warned him; but our warnings came too late. Alas! was it for this that he went to America? Did he go there that he might lose both his earthly and heavenly home?

Lord, God! Why dost thou permit these things? Can he not be helped? Do you, brother P., preserve, yet, the old faith of the Apostles and of Luther? Do write to him, then, and tell him our lamentation of woe and sorrow over him. Or, are you yourself, also perhaps, deceived by the spirit of lies which gets such an excellent instrument in the poor Wiberg? Alas! I have not time now to bring forth the immovable foundation from the Word of God against those lies of the devil. But, I pray you, dear brother, by the mercy and long-suffering of Christ, let no one draw you away from the word of the apostles and prophets: which word you will find plain and true in our books of confession of faith, especially in those written by Luther. Do not believe it to be a trifling thing to keep infant baptism, or to give it up. Had Luther been in error on such an important point, he certainly had not been in the heaven of God now. Has not the devil raised a market great enough in the awful apostacy in the church of Christ through false books and preachers—by the dark self-righteousness—and shall it go so far as that, from that little flock who have the gospel pure, such satanical errors shall arise? But so has it been before; for example, in the time of the Reformation. We are thus in that time in which ‘if it were possible they shall deceive the very elect.’

Your friend,
V. R.”

The answer to the foregoing was as follows:—

“*Rock Island, April 8th.*

My dear Brother in Christ:—God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early.

Many times I have thought on you,

ever memorable friend, during the late past years; many times I have conversed with you in the spirit about what has been precious to my heart: yea, many times I have met with you, my brother, although not seen by the natural eye, at the throne of grace, where all are alike, and are not considered one better than another. And yet we are separated far from each other on this earth.

I presumed that you had not forgotten your brother G. in the new world. Still I was more assured about that by a letter I received from my brother in Stockholm, in which letter I had an extract from one written by you to him in respect to me. I was sorry when I read what you had written to my brother; for I found that you considered me as lost for ever, because I had joined the baptists. I do not undertake now to give a reason for my course in that particular, nor to prove what is right or wrong—the word of God may be the arbitrator. But I will only by these lines tell you that I am yet alive; that I live, while writing these words, not only the temporal life, but the life that is by faith of the Son of God—the same life which I lived when I separated from you, below the royal palace in Stockholm, in 1846. Since God, by grace and great mercy revealed his Son Jesus Christ to my heart as my Saviour, in the month of January, 1844,—from that time, I say, has Christ been my life. Ever since he has been the treasure of my heart; and it has been, as it is and I hope shall ever be, my chief object to abide in him, and live for him as long as I am here. I wish, also, to make him known to my fellow men as far as he shall make me able to do so. Yea, dear brother, you may consider me whatever you will, still I am your brother in Christ, although the least one of all. I am redeemed and saved by him who died for me. Nobody, no power of darkness, can rob me of this salvation. No, if all my friends should leave me, I am not left of my heavenly Father, for I am reconciled to him in Christ. I

acknowledge and confess that I am, in myself, nothing but a sinner, and deserve to be cast away into everlasting destruction. I know, and am sensible that I can do nothing, nor think anything, of myself. But, glory be to God! I know that to me is given a Saviour whose name is *JESUS*, and that he took away my sins upon the mount of Calvary. I do know, even, that he, the same Lord Jesus, by his Spirit and his word, has made those things clear to my soul and true to my heart, so that I, in them, and in nothing else, have found a resting place. Christ is my peace, my joy, my strength, and my all in all!

You tell me that I lost my earthly and heavenly home. Yet it is not so. It is true that I have no home here in this valley of misery. I am a pilgrim, like all my fathers, and do not expect anything else. I am ever subjected to much trouble, trials, and temptations; but brother, dear brother, I have a home—a home above, and by and by I will be there. I have my Father in heaven. I have a mediator who has prepared a place for me there too. Oh! how I rejoice in my soul when I am thinking thereon. There, there, brother, shall no misconceptions occur. There shall no difference exist among the saved, whether they can be called Lutherans or Baptists; but of all who are there it shall be said—“These are they which came up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.” And that is the reason why they are there. I would not believe that you, as a Lutheran, will deny me, as a Baptist, heaven and salvation, solely because I do not believe like you in regard to baptism. But if it should be so, what will you think and say when you yourself, only by grace, without any merit of your own, enter there, and find many thousands, who here below were called Baptists, among that great multitude which no man can number, singing his praise who bought them to God with his own blood? You cannot, and I

hope you will not, make any hindrance to their coming.

I do not like, nor can I in a letter like this, enter into any disputation in relation to the question of baptism. I will only say that I will read the bible, independent of men, and follow the word of God as far as I can understand it. I hope you will do the same. Should any difference between us continue to exist in regard to minor points, still I think we can agree to love each other as brethren. At least I consider you as a brother, and love you as a brother. Again, if you should consider me as a thorn and a thistle, I cannot help it. Still troubles, and differences, and misconceptions, will one day disappear; if not before, when we meet before the throne of the Lamb in heaven! Your affectionate,

G. P.”

There is some hope that a more enlightened policy with regard to religious freedom will prevail in these regions. A star of hope was seen in the speech of the King at the opening of the Diet on October 23, of last year. His Majesty said:—“An enlightened toleration for the faith of others, based upon the love of one’s neighbour, and inspired by an indomitable conviction, constitutes the essence of the dogmas of the Protestant church. The ancient laws which confine the freedom of worship must therefore give way, so that the community may be in harmony with the constitution.”

This is a noble and right royal declaration! *But*—alas that this little word should so often come to cloud the dawn of hope—the Lutheran priests will, it is to be feared, do their utmost to prevent the royal suggestion being carried into operation. Their most specious pretence for their opposition will be, that thus the papists will be tolerated, and—for we have seen how obnoxious they are to the Lutheran priesthood, who dislike them as much, perhaps more, than they do the romanists—*the Baptists will have freedom to worship God!*

We add the following paragraph from the public papers:—

“*Religious Liberty in Sweden.*—According to the constitution of Sweden, every subject has full and complete religious freedom, so long as he does not invade his neighbour’s civil rights. Notwithstanding this, the clergy constantly endeavour, under virtue of an old paragraph in the criminal code, to have persons punished who leave the established communion. Unfortunately, they too often succeed in getting them exiled or imprisoned; indeed, about a twelvemonth or so ago, there were more than fifty persons in one parish imprisoned for dissent. These are called ‘*Läsare*,’ *i e.*, readers (*scil.*, of the Bible). His Majesty, in his address to the Houses of Parliament, recommended that the law should be put in conformity with the constitution, which, indeed, is what every reasonable man wishes. The Minister, however, seems inclined only partially to fall in with his Majesty’s recommendation, for, although in some things he

proposes to abolish the persecuting law, in others he completely sets at nought the constitution, and proposes new laws for oppressing the dissenter which did not exist before. His Majesty’s commission to ministers was to alter the common law in conformity with this fundamental law, and such is the nation’s wish. But the ministerial measure, which is said to be the work of the Minister of Education, (Dr. Anjou) and the Bishop of Lund, (Dr. Thomander), is very unsatisfactory to the people. It proposes, in the teeth of the constitution, to punish with fine and imprisonment the man who endeavours, ‘by persuasion,’ to get his neighbour to think as he thinks; and it invades the parent’s right, and fines and imprisons the parents who teach their own children their own religion. It is to be hoped that the Government will succeed in carrying this measure, such a gross infraction of the parental right is so directly contrary to every Swede’s feelings.”

Spiritual Cabinet.

CHRIST’S WITNESSES.

THERE is no greater necessity among us than that of personal piety in our churches. It is, and has been, through all ages of christianity, the kind of preaching which has been most convincing. The Scriptures attach a wonderful importance to this kind of preaching. Christ and the apostles understood and proclaimed the doctrine that christians were the witnesses of God—that the church of Christ was the great moral lighthouse in this dark world.

But these important truths are sadly overlooked; and it is for this reason that the word preached from the pulpit has so little power over the hearts and consciences of men.

Christians, by their lives, bear testimony to the truths there preached, and the world care much more about the

testimony of the witnesses than the statement of the minister. Eloquence in our pulpits will not compensate for the want of piety in our churches. The minister’s success depends more upon the personal piety of his brethren in the church than upon his own personal devotion or eloquence.

Good witnesses make the lawyer or advocates’ case more easy. He may simply make a statement of the facts in the case, and if he has good reliable witnesses to confirm the statement, he gains the case. So, good witnesses in the church render the minister’s task easy and his success more certain.

A weak advocate can make a strong case, only give him the witnesses.

We often see this illustrated in our churches. A preacher of inferior talents is often more successful than the

most brilliant and powerful preacher. And the most talented minister is sometimes led to wish he were like those of much inferior ability who are more successful.

But there is nothing mysterious here. It is not, perhaps, because that weaker brother is more humble or prayerful; not because his preaching is better adapted to lead men to Christ. Such erroneous conclusions are often drawn; and hence it is that learning and true eloquence, in the pulpit, are often disparaged or undervalued.

Now, the solution of this matter is not difficult, and only illustrates and proves the necessity of piety in our churches—the necessity of good witnesses to the truths preached.

It is often the case that when a church comes to the conclusion that she has an able and eloquent man in the pulpit, that the members throw off their own responsibility and rely on his talents for success. He preaches on, year after year, with great power and earnestness, and yet but little success attends his labours. The obstacle lies here, he has no witnesses to the truths he so earnestly preaches.

Let that church settle a man of inferior talents over them, and very likely they would feel their own personal responsibility and would rally around him, and seek to aid him in every possible way. He preaches, it may be in weakness, but his members bear faithful testimony to the truths he tells, and they pray for him, conscious of his weakness.

It is for this reason that ministers of inferior talents often succeed so well. It is not so much their preaching as the active piety of their brethren in the church.

I once resided in a town where there were four churches. To one of these churches there came a man of very inferior talents. It was generally supposed that the church must dwindle under his ministry. At first, a large proportion of his congregation left—would not listen to such a man. The church saw their situation and rallied around their minister, prayed for him,

and took hold with him as they never took hold with any other man. They knew that he was weak, and within one year the church doubled in its membership and in its congregation. More was accomplished in one year by that church under his ministry, than had been in five preceding years. But his own members, many of them, were free to acknowledge that he was a man of very small ability, and a man of no more piety than others who had preceded him.

If Christians, generally, discharged their duties as faithfully in their lives and examples as ministers do in their preaching, the world would be speedily benefited. We need better witnesses to the truth.

Besides, personal piety in our churches is the only power that can stay the tide of infidelity that is sweeping over our land. A godly life is the only argument that infidelity cannot resist or gainsay. Men will pervert Scripture and deny its teaching; but no man can pervert or gainsay a godly life. It carries with it an irresistible conviction to every heart. No man ever stood up to argue against it for a moment. Infidelity is always silent before such witnesses. Ministers may prove that the Christian religion is of Divine origin—that it is heaven-born. They may proclaim its beauties and its glories, but in Christian lands men will be governed by the testimony of those who profess it.

God declares, "Ye are my witnesses." "Ye are the light of the world." Heaven knew that men would form their views of Christianity from the lives of professed Christians.

It has ever been so. And hence a fearful responsibility rests upon every one who bears the name of *Christian*. He is Christ's witness, and will he testify falsely? Let a man testify falsely in a case that involves the reputation of his fellow-man, and his character is ruined—stamped with infamy. And will a Christian testify falsely of his Lord and Master?

Christian Recorder. U. S.

Poetry.

DREAMINGS OF THE SOUL.

"The spirit oft times dreams of its immortal home."

THERE are strange dreamings oft times in the soul,
 Visions of happiness, pure, still and bright,
 Thoughts owning nothing earthly for their goal,
 But reaching to some calm untroubled height,—
 Some world where sorrow's rain-clouds are unknown,
 Where joy and gladness reign undimmed alone.

They come at even-tide, when the rich hues
 Of sunset brightness stream athwart the sky,
 When flowers are closing from the night's cool dews,
 And eve's lone star is shining clear and high;
 Then, in the stillness of that radiant hour,
 They come with all their soul-subduing power.

They come at night, deep solemn glorious night,
 When the lone night-bird's thrilling voice is heard,
 When the calm stars pour down their holy light,
 And by the wind's low wail deep thoughts are
 stirred;
 Then, blending with the tones of bird and wind,
 High solemn dreamings fill the immortal mind.

They come at morn with the cool gentle breeze,
 The herald of the approaching king of day,
 When o'er the marble floor of sleeping seas
 Rich tints of crimson brightly glow and play,
 Whispering that soon a glorious morn will rise,
 Which never will be dimmed with clouded skies.

And mingling with the brightness of our life
 And with the shadows sorrow o'er it throws,
 The haunted chambers of our souls are rife
 With thoughts and dreams of undisturb'd repose,
 Of worlds where human minds their powers expand,
 Where perfect spirits dwell,—“the Better Land.”

O kindly have such dreams to us been given,
 Falling in stillness with o'erpowering might,
 Soothing the mourner with sweet thoughts of heaven,
 And on the joyous shedding richer light;
 Bidding the earth-bound gaze on yon blue dome,
 And strive to enter that “Immortal Home.”

M. E. L.

Reviews.

MY FATHER'S HOUSE; or, *the Heaven of the Bible.* By JAMES M. MACDONALD, D.D., Princeton, New Jersey. London: Collins.

HEAVEN is the home of the christian. Here he is a stranger and a pilgrim. True, he may form an earthly home, and gather around his own happy fireside, wife, and children, and friends; and to him there may be on earth no place like that home. But even there he is not safe. He is only a tenant at will, though he may call that house his own, and prove it by legal forms. Death will come up into his chambers, and remove one or another from the once happy circle. He himself must one day quit.

But the christian has another home—a last long resting place; one he will never quit again! Oh, will he not often think of *that* home—its position, its comforts, its joys! Will not thoughts of it occupy his mind and excite his hopes? Will he not often inquire about it, and

gather all the information he can respecting it from that only source of intelligence on which he can depend—the word of God?

To aid him this book was written, of which we welcome this English reprint. We have read it, we trust, with satisfaction and profit. There is little in it to which serious objection could be urged. It is more sober and scriptural than many treatises which reach us from America, and we cordially commend it to our readers. The chapters are headed—“Imperfect Knowledge—False Views—The Glory of Heaven—No more Sea—No Pain, no Sorrow, no Death—No Night there—No Temple therein—Seeing God—Absent from the Body—The Body restored—Relation of the Judgment to Heaven—Angel Companions—Recognition—Little Children in Heaven—Who will be there?—Who will not be there?—Nothing that defileth—The Guide—The Preparation.”

LIVING TREES AND LIVING WATERS:
an Exposition. By REV. E. MELLOR,
M.A. London: *The Book Society.*

HEAVEN is the region of life. Here all things may be said to die—there all things may be said to live. That we who were under penalty of death might have life, and have it more abundantly, the Son of God came down from heaven. True he died and was buried; but then he overcame death. For he burst death's prison house, and when he ascended on high traced out a shining pathway to the region of life. Now he that believeth on the Son of God hath life; the seeds of eternal life are planted in his heart. Hence it is that christianity is a religion of life, and the christian is represented as a Living Tree planted by Living Waters. Mr. M. has succeeded most happily in elucidating these facts in this valuable little book. He says:—

“The scripture illustrations of christian character are generally taken from life. Seldom are dead images employed for this purpose. This is worthy of notice, as it suggests a most important truth. If christians are sometimes spoken of as stones, it is remarkable that they are represented as ‘living stones;’ and if the whole church is depicted as a temple, it is ‘a temple that groweth.’ Everything about christianity is ‘living.’ If Christ has died, he now ‘ever liveth’ to make intercession for us.’ The scriptures are termed ‘living oracles.’ Faith

is a *living* faith. We are ‘begotten again unto a *living* hope.’ Our bodies are to be presented ‘a *living* sacrifice.’ Our nutriment is ‘the *living* bread that came down from heaven.’ Our drink is the *living* water, or the ‘water of life.’ The way to heaven is a ‘*new and living* way.’ And the end of that way is a life which has no end, ‘*everlasting life.*’”

“REMEMBER THE SABBATH DAY TO KEEP IT HOLY.” *A Catechism for Families and Schools.* London: *Nelson and Sons.* One Penny.

THIS is an excellent little compilation, just adapted to its purpose, for it furnishes the young with unanswerable reasons for the observance of the Holy Day. The “notes” for the use of parents and teachers contain many very valuable facts respecting the observance of the sabbath in all ages of the world. We wish it a circulation of millions.

1. *How do I know the Bible is true?*
335th thousand.
2. *How do I know I ought to pray?*
205th thousand.
3. *How do I know I have the Holy Spirit?*
5th thousand.

London: *Wertheim & Macintosh.*

THESE are little halfpenny books in coloured covers. It will be seen that they are meeting with a wide circulation, and they deserve it, for their contents and tendency are alike good.

Correspondence.

THE RECENT ELECTIONS, AND THE SABBATH QUESTION.

SINCE Parliament met several Elections have taken place; but it is to the Election at Newport, in the Isle of Wight, that we would now refer; and we do so because the electors of that town have set a noble example of christian principle, which we hope will be imitated by many other constituencies at the expected General Election next summer. It is high time that some of our popular candidates were told that whilst the evangelical dissenters are lovers of liberty, they are no friends of licentiousness. We have another reason for referring to this matter. Leicester has been deeply implicated in the “National Sunday

League” movement, inasmuch as one of its representatives is the chairman, and one of its residents, the retiring member for Newport, is the vice-chairman, of that unhallowed alliance. Hence, much surprise has been expressed at the apparent inconsistency of the evangelical dissenters of Leicester, who are known to be the most influential body in the borough; and some, who must be ignorant of the facts, have even reproached them as greater lovers of dissent and radicalism than religion. We have often thought of explaining this matter, and now the Newport election opens the way. We briefly state then, that the chairman of the League is professedly a churchman, that the vice-chairman is not an

evangelical dissenter, and that neither of these gentlemen, so far as we know, ever intimated, before their election, their intention of moving in this questionable business. Further, with regard to Leioester, the representative in question has received unmistakable intimations of disapprobation, with declarations that he will not receive support from the leading and influential evangelical dissenters, who are resolved, let the consequences be what they may, not to vote for either a Tory on the one hand, or a National Sunday League man on the other. That representative knows this, and now it is reported that the League is to do nothing in Parliament before the General Election, and not in the new Parliament except better supported by the people! And so the Newport election appears to have opened the eyes of the anti-sabbath party. With regard to the Newport election, we have received various letters from friends in the place, explanatory of the late proceedings. One of these has sent us a paragraph from the *Hampshire Independent* newspaper, the editor of which it will be seen is in favour of the League measures, but shrewdly guesses that it would be unwise to push them at this juncture.

"The Tories have succeeded in seating Mr. Kennard in the House of Commons as the representative of the opinions of the men of Newport, by a majority of 19 over the peoples' candidate, Mr. Seely, and in the place of our late esteemed Member, Mr. Wm. Biggs.

Now, with respect to this untoward event, it is useless to deny, or attempt to conceal, the fact, that Mr. Seely's honest exposition of his opinion as to the desirability of opening certain places of public instruction in and near the metropolis, alienated from him the support of a very great number of those of the electors who had usually been found voting in the ranks of the Liberals, scores of whom (and amongst them we could name THREE out of the nine Liberal councillors for the south ward!) either stood neutral during the contest, or voted for his opponent.

But we look upon this event only as the first edition of a series of evils of a like nature, for a similar fate awaits all the other constituencies in the kingdom, when the sabbath question will be made the same stalking horse of, if the Tories are in a *minority*, and Sir Joshua Walms-

ley should *pertinaciously* persist in bringing forward his proposition for opening places of amusement on the sabbath—a proposition as useless as it is hopeless to expect, for generations yet to come, will ever receive the sanction of both Houses of Parliament."

The following letter on the subject also appeared in the same paper:—

"SIR,—As you have inserted a letter from a 'Lincolshire Clergyman' upon the subject of the Newport Election, the sentiments of which you have endorsed by an article from yourself, may I be permitted to observe upon the one and the other, as in my opinion it is not a question between Mr. Seely and the constituency of Newport, but one which affects the stability of our institutions and the welfare of the kingdom.

Mr. Seely says, 'I advocate the opening of the Crystal Palace on Sundays. This is my opinion. Take me, if you like, with it, or else let me retire from the contest.'

Now, as you observe, this is simple, straightforward, and sincere; but surely, much as these qualifications are to be admired, and admired they are to be, they are not the only qualifications necessary for a legislator, and it is because I believe Mr. Seely means what he says that I think he is not a suitable man to represent any constituency in Parliament.

You call upon the electors of Newport to let by-gones be by-gones; but I would ask you how this can be possible, as the same principles are involved in the contest as first stirred up the division, namely, the secularisation of the Lord's-day, and you may as well require men to give up their belief in the truths of religion as to endeavour to persuade them that there is no principle involved in what you choose to designate a mere 'Sabbatarian crotchet.'

Is it not manifest to all reflecting minds that the opening of the Crystal Palace on the Lord's-day will involve the running of trains from the provinces to inspect the wonders of that establishment, and thus add to the 60,000 ascertained to be already engaged on railways on the Sunday, to say nothing of the thousands who will be called upon to minister to the wants of these pleasure-seekers, and who, but for them, would be in the quiet enjoyment of the Sunday in the bosom of their families.

Surely the claims of these hard-worked men desire some consideration, as do likewise those of the servants of the Crystal Palace Company, who will be necessarily engaged, should such a violation of the laws of God be permitted as the legalised opening of that place of amusement on the day, which, however now polluted, is done so in opposition to the laws of our country, and, therefore, as a nation, we are not so much involved in the crime as we should be were we by enactment to allow of the breach of one of those laws which are proclaimed as holy, and just, and good.

Whatever, therefore, may be the qualifications of a gentleman as a legislator of this country, the renunciation of one of the ten commandments is a sufficient cause why those who believe in the perpetual obligation of the moral law should reject him. For where would this innovation end? Already we have those who renounce the binding obligation of the Old Testament Scripture, and treat the Bible as an obsolete book, containing a code of laws only suited to the Jewish people, forgetting that our Lord and Saviour Christ himself commanded his hearers to search those Scriptures for evidence of the truth of his mission, and stated that 'they are they which testify of me;' and Timothy was commended by Paul because from a child he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith which is in Christ Jesus.

For myself, I am afraid of the effects of such a sentiment as that with which your 'Lincolnshire Clergyman' concludes his letter.

He says that 'The Protestant Religion, and the consecration of the Sunday to holy purposes, have nothing to fear from Mr. Seely.' Why, Mr. Editor, Mr. Seely says distinctly that he advocates the opening of the Crystal Palace, and, as I am content to believe that he is all you say of him, he will surely do so if he has a seat in the House of Commons; and how a clergyman, who reads every Lord's-day, in the services of the Church of England, the command to keep holy the sabbath-day, can commend to the electors of Newport one who avows his determination to do what he can to legalise its desecration, I cannot understand, and your correspondent has carefully abstained from letting us know

what he thinks of such a project as that of allowing a Company, for the sake of gain, to open their place of business on a Sunday; for, disguise the matter how you may, this is the plain unmistakable view to take of such a procedure.

It is remarkable that at a time when the continental nations, pointing to England as an example of the obedience of the people to constitutional authority, are endeavouring to promote the more extended observance of the Lord's-day, that we should be relaxing our hold upon such a powerful and influential principle which, carried out in its integrity, gives the only opportunity which hundreds of thousands ever have to obtain the first elements of education, which, being based upon religion, frequently manifests itself in after life, to the well-being of the recipients, as well as the good of society at large.

Our prosperity as a nation may well be traced to the proper observance of the Lord's-day, as, in addition to the blessing of the Most High, which He has promised to bestow upon that nation who regards His statutes, there is the increased energy of its people consequent upon the Sabbath rest, which in no slight degree tends to produce that untiring and indomitable courage and determination for which the people of Great Britain are remarkable.

If Mr. Seely grieves over the unremitting toil of the labouring classes, let him promote national holidays, or the Saturday half-day movement, and not break down the only barrier which stands in the way of the capitalist making use of their seven days' work for six days' pay, and thus secure to himself the blessing of him who is ready to perish, as well as that of Him which maketh rich, and addeth no sorrow with it.

I am, Mr. Editor,

Your obedient servant,

EDWARD PALK.

Southampton, Feb. 2nd, 1857."

The importance of the subject is our only yet ample apology for these lengthy extracts. But we were anxious to clear away some misapprehensions respecting Leicester, and to hold up the example of Newport for imitation. Better, far better, have a Tory Parliament for a season, than sacrifice our sabbaths at the shrine of Liberty, falsely so called—a liberty which is only a cloke for licentiousness.

Christian Activity.

CHRISTIAN MUNIFICENCE.

WE love to record the efforts of individual christians to extend the knowledge of the gospel in their own families and neighbourhoods, and especially the self-denying labours of persons in humble life, whose talents are few and whose means are limited. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things," will be at last a rich reward for every such devoted servant of the Saviour.

And when one to whom many talents have been given, and whose means are ample, comes forward and with princely liberality consecrates his property to Christ, we also feel pleasure in recording the fact. Alas! that such facts as the following are comparatively so few among the nobles, and landowners, and merchants, and manufacturers, of our wealthy empire!

"*Halifax.—Proposed New College.*—The liberality of the Messrs. Crossley, of this town, seems to know no bounds. John Crossley, Esq., has commenced preparations for erecting a college, which, when completed, is to vie with the schools at Harrow and Rugby, and other equally celebrated scholastic establishments. The site of the new college is on the westerly side of Skircoat Moor, Mr. Crossley having succeeded in purchasing the plot of ground which had once been sold to the Government for the purpose of erecting militia barracks. We have not seen the plans nor the architectural elevation, but we understand the college will be a massive building with a large spire and four small towers, and from its elevated position will form a grand object of observation for many miles round. When completed there will be ample accommodation for 130 pupils, and nine resident masters, with the principal. The large dining hall will be on the south side of the college, and from its windows a most extended view of the neighbouring hills will be obtained. The school-room is on the opposite side of the college, and both rooms are to be perfect gems. Commodious class-rooms, baths, lavatories, museum, and library,

are to occupy the ground floor, all of which will be communicated with by a spacious corridor lighted from the roof. The dormitories are to be spacious and airy, and the bedrooms of the masters are so disposed that each of them will communicate with the sleeping apartments of the pupils. Each master is to have a study and a separate suite of apartments, and we believe it is the intention of Mr. Crossley to provide ample accommodation in a distinct part of the college for the residence of twelve young men who may not have enjoyed the advantages of early education, but who may be desirous to pursue their studies under such superior advantages as will be offered them by the college regulations. The college (which is to cost £20,000) will be erected at the sole expense of John Crossley, Esq. This munificent and princely gift to the town and neighbourhood cannot be too highly estimated. The works are to be pushed forward with the utmost rapidity, and it is anticipated that the college will be opened in about two years from the present time."—*Halifax Guardian*. [According to the *Manchester Examiner*, the college is intended, primarily, for the education of the sons of Congregational ministers and missionaries.]

THE LONDON CITY MISSION.

THE City Mission has wiped away from London the reproach which lay on it in 1838, when 50,000 families were destitute of the Holy Scriptures. As nearly as can be, these families are now supplied. The respective numbers of seven-day and six-day cabs are undergoing a favourable change, and last year there was an increase of 381 in the latter class, and a decrease of 37 in the former. During the last twelve months 1,159 couples, previously living unlawfully together, have been persuaded to enter into wedlock. Within the same period 11,564 children have been sent into Sunday and daily schools, and no fewer than 5,869 communicants added to christian churches by the same instrumentality.

Christian Times."

Narratives and Anecdotes.

NOTES OF A JOURNEY TO SWITZERLAND.

By Miss Oncken.

AN invitation to attend the Conference of our Southern Baptist Churches, to be held at Zurich, came to us with doubly persuasive voice from Switzerland. Visions of an inanimate world of beauty, and of still fairer creations in the kingdom of grace, combined their influence to make us respond to the call; yet the Swiss Conference offered another consideration, not less urgent than that of personal gratification. Thither from their distant and solitary posts of labour, we knew many brethren would hasten as to a rallying point, where their hands would anew be strengthened by Christian communion and prayer. It was this reflection which, when weighed against other duties, proved heaviest in the scale, and determined my father to undertake to be present at the gathering of the brethren. On this journey it was my privilege to accompany him.

On the morning of August 26, we cross the Elbe, and took the train for Eimbeck in Hanover. The language of our travelling companions betrayed them not to be our fellow-pilgrims to the heavenly Zion. Every topic save that of the highest moment was discussed, until the tracts distributed for awhile turned their thoughts to the subject of religion; but here scorn or indifference superseded previous enthusiasm; only one aged couple, after reading the tract given them, warmly thanked us for what had been medicine to their souls.

Late in the evening we reached Eimbeck, a country town, where, under the pastoral care of Mr. Steinhoff, a baptist church, numbering ninety-nine members, exists. This brother is one of the 'diligent in business, fervent in spirit, serving the Lord.' In his shop, side by side with brushes of every description, lie bibles, which, attracting attention, prepare the way for religious conversation. Many of the neighbouring gentry frequent brother Steinhoff's house none the less because the unlearned man speaks to them of spiritual things; and the Lord smiles approvingly on our brother's testimony. In that small shop proud hearts have

been humbled, and contrite ones have received comfort, while from it the word of God has found its way into families of every condition of life. At the back of Mr. Steinhoff's house is a commodious meeting-room for the use of the church.

Brief but delightful hours of christian intercourse would have tempted us to prolong our stay at Eimbeck, but for an appointment to meet Mr. Köbins at Frankfort. With regret we took leave of our kind friends on the following morning, and in a few hours more found ourselves on Hessian territory. Here the air of hopelessness pervading neglected fields and huts of clay, painfully called to mind Hessia's recent history. Nor could we be diverted from the gloomy picture by the palaces, with which Cassel, the capital of the Grand Duchy, is adorned. Forth from their portals, we knew had issued commands that had silenced the voice of awakening liberty throughout the land, and converted the eyes of God's children into 'fountains of tears.' From the sunlit halls of the great, our thoughts turned to those cheerless dungeons, where a long 'night of weeping' has been the portion of the pious and the brave. Yet the pity we felt was less for those on whom a morning of eternal joy will shortly dawn, than for those whose deeds of injustice are heaping up for them 'wrath against the day of wrath.'

At the railway station at Frankfort-on-the-Maine, we were met by friends who had been eagerly expecting my father's arrival. The German Baptist Mission Committee, though long impressed with the desirableness of making this large and gay city a mission station, have hitherto felt it their duty to give other places the precedence. Now, however, the welfare, both of believers and inquirers, renders the appointment of a resident missionary imperative; and the friends in Frankfort, having agreed to support a brother in part, my father promised them, if possible, brother Blenner, from Hessia, should be sent to them. The formation of a church here was decided upon, being justified by the number (thirty) and matured judgment of the believers, but was deferred until my father's return from Switzerland. Other

matters of local interest were arranged; and the good effects of my father's visit became apparent even before his departure. Heidelberg, with charms abundant, both for eye and mind, next bade us tarry awhile. Here nature, in ever-renewed youth, forms a striking contrast to the evanescence of man's proudest works. Heidelberg Castle, grand even in its desolation, can yet tell only of departed glory; while the scenes of Eden-like beauty by which it is surrounded, testify to a power 'the same yesterday, to-day, and for ever.' Truly 'among the gods there is none like unto the Lord, neither are there any works like unto his works.' We left Heidelberg enriched with an increased sense of our Heavenly Father's greatness and goodness.

At Baden-Baden, where we passed a night, we took a survey of one of the far-famed gambling hells, where the god of this world has established his throne, and exhausted his powers of attraction. The saloons are decorated with a brilliancy that, at once dazzling and alluring, lends emphasis to the voice of the tempter as he says, 'All these things will I give unto thee, if thou wilt fall down and worship me.' And how great is the number of his infatuated victims, one glance at the gambling board discloses! What a crowd of eager, anxious, and disappointed faces are gathered round it! What agitation they display as the little ball whirls swiftly round on which weal and woe are staked! To us the scene was painful and disgusting in the extreme. Not only gentlemen, but even ladies of the highest rank, were sitting shamelessly in the public rooms with piles of gold beside them, joining with the most intense eagerness in the maddening pursuit; and we hastened away, ready to exclaim, 'Wherefore do ye spend your money for that which is not bread?' How little, we thought, does education do for the refinement of man, if not sanctified by the grace of Christ!

August 31, we crossed the Rhine at Strasburg, on our way to Mühlhausen, where there is a station of the baptist church at Zurich. Some years ago my father baptized the first converts here; their number is now twenty-two. Many of these friends, at their conversion, made great sacrifices for the cause of truth, especially in their observance of the sabbath, which is so generally disregarded in France; but the Lord has blessed

them the more abundantly. Mr. Hafner, a baker, whose chief customers had been the owners of Sunday tea-gardens, after his conversion refusing to sell bread on the Lord's-day, suddenly found himself almost without employment; the distress of his wife and the indignation of his friends, who accused him of making religion a cloak for idleness, were great; yet our brother was enabled patiently to wait upon the Lord, who in due time rewarded the faith of his servant. One after another his old customers returned. Their guests had complained of the inferiority of the bread lately provided, and hearing that Mr. Hafner would not sell his bread on Sunday, declared they would prefer having the bread of an honest man a day old, to that of persons who had no conscience regarding the material employed. Since that time Mr. Hafner's bread had quite a *run* in Mühlhausen: but what is of more importance, the commandment of God has been honoured before men.

Abounding in works of love and faith, the little flock here cause their lights to shine brightly, amid the gloom of Roman Catholic errors by which they are surrounded. Their services are conducted in German, although French is very generally spoken since Alsace has come under French dominion. The priesthood here, as everywhere, the enemies of a preached gospel, are unsupported by the government in their efforts to crush the work of our brethren. The latter is afflicted more by political restrictions, particularly stringent with regard to the press. Every tract that enters France is marked with the stamp of the 'Ministre de l'Intérieure' before it is passed into the hands of the receivers. Neither may tracts be freely distributed, the gratuitous circulation of all pamphlets being interdicted. The *letter* of this prohibition, however, not including the *loan* of tracts, our brethren adopt this method for their circulation; and insignificant as these weapons may appear in comparison with the Goliath of infidelity against which they are directed, our brethren are undismayed, knowing 'the battle is the Lord's.'

But while the believers here display much zeal in the dissemination of the truth, their own spiritual interests call for the stated labour of a missionary. The present financial state of our mission, however, rendering a *decrease* rather than

an increase of missionaries necessary, my dear father scarcely knew how to meet the entreaties made that a labourer be sent to Alsace. He could not find it in his heart, however, to give a refusal, and in faith in the enlarged liberality of friends abroad, and in the increased exertions of the churches at home, promised that a missionary should be stationed here. The formation of a church at this place was likewise postponed until my father's return. The services held on the Lord's-day were well attended by strangers. To the brethren it was, as they assured us, a day in which they had gathered food for many days to come.

Two days later we proceeded to Bâsle, the pious old city, where in contrast to other continental towns, religion and respectability walk hand in hand. Here we visited the mission-house, built by the inhabitants in fulfilment of a vow made while the city was in a state of siege, that the deliverance should be thus commemorated. From this institution many missionaries have gone forth to heathen lands. The simplicity of the domestic arrangements impressed us favourably. Mr. Burckhard, the leader of a small dissenting church, kindly placed their meeting-room at my father's disposal, and a well attended service was held. At length we were *en route* for our last station, Zurich, and the glories of Alpine scenery began to unfold before us. There were hills 'o'er which the vine hangs forth her purple grape, and gently creeps luxuriant,' and here 'the flowery lap of many an irrigated valley spread her store,' while the Alps, like the union of dignity with beauty, heightened admiration into reverence. We realized Göthe's experience in Switzerland—'At every step I felt disposed to stand still and meditate.' The pen of many a 'ready writer' had indeed rendered these scenes familiar to us, yet every such representation was found to be inadequate to the living reality. We felt that, as of the Divine Author, so of his works, there is no word more fitting than 'Come and see.'

Our own was amongst the last arrivals to the Conference at Zurich. On reaching the house of brother Hofer, pastor of the church here, we were welcomed by an assemblage of friends, whose joy after long separation to see my father once more was great. After the first greetings were over, the brethren retired to

make preliminary arrangements for the business of the following day. Our own hospitable entertainers during our stay at Zurich were a family, one of whose daughters is about to be united to Mr. Merkt, the baptist missionary here. Nothing that christian affection could suggest was left undone to render the sweet cottage where we were lodged a home to us. Opening on one side into a garden of roses still in full bloom, it commanded on the other a view of 'fair Zurich's waters;' while snow-clad mountains were not wanting to complete the panorama.

After the above interesting sketch of the journey, which we borrow from the *Freeman*, Miss O. proceeds to report the proceedings at the "Conference of the South German Baptist Churches," held in Zurich, Sept. 4, and following days. The churches were contributing with greater liberality to the funds of the convention. The church at Barneen and Elberfeld now numbers 100 members. When Mr. Ribbeck, the former minister, returned to the National Church, not one member followed him. The church at Vollmarstein, now numbers 110 members. Two more ministers were to be supported in Switzerland. Inquiry as to whether assurance of forgiveness should precede baptism, led to a long discussion.

"On Saturday, September 6, all the assembled brethren, except my father, who was confined to his room by indisposition, and many sisters, together ascended the Uetliberg, 2,792 feet high, from whose summits Zurich, with its white houses and clear blue lake, are seen to great advantage. There, too, we could distinguish the Rigi, Pilatus, and some of the notabilities of the Bernese Alps. 'Hills o'er hills,' a surprising scene, and only limited by the blue distance. An orison was in our hearts and on our lips, and many a joyful anthem ascended from this temple 'not made with hands' to Him 'by whom are all things created in heaven and on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things are by him and for him; and he is before all things, and by him all things subsist.'"

On the next sabbath evening, Mr. Oucken, being unwell, Mr. Körner preached and baptized two candidates in the lake of Zurich; after which the Lord's Supper was celebrated.

Baptisms.

FOREIGN.

GERMANY.—Returning from the Conference at Zurich, Miss Oncken says:—

“It was not without regret that we exchanged the pretty chalets and vine-clad hills of Switzerland for the plain huts and poplars of France. Mühlhausen, especially, a dingy town with no attraction, contrasted unpleasantly with our sunny home at Zurich. Yet our Sabbath at Mühlhausen numbers among the most gratifying reminiscences of our journey. A delightful service in connection with the formation of a church was held, a brother was set apart as elder, and deacons were chosen. Several wanderers from the fold were likewise restored, and many other things that were wanting “set in order.” So great was the happiness of the believers that the day closed with an impromptu love-feast. From Alsace we travelled into Würtemberg, spending some pleasant days at Heilbroun, so named from the healing effects of the waters on Charlemagne. Here is a flourishing baptist church, numbering 75 members. At Stuttgart the baptist cause has suffered a retrograde movement, owing to divisions in the original church. At the time of our visit there was, however, some indication of returning prosperity. From Heilbroun, my father proceeded to Frankfort, to form a baptist church there. We met again at Barmen, where, on Lord’s-day, Sept. 28, the opening of the baptist chapel took place. It was an occasion of much interest. The building itself is well suited to the wants and circumstances of the church here. In front of the pulpit, beyond the space necessary for the administration of the Lord’s Supper, is the baptistry, surrounded by a railing over-crept with ivy. The pews are also open, nor does the chapel contain any ‘uppermost seats.’ My father preached the opening sermon from 1 Cor. iii. 9, last clause, and Messrs. Köbner and Ringsdorff took part in the service, at which many strangers and civil functionaries were present. In the evening, a second service was equally well attended. Mr. Neviandt, an Independent minister, gave an earnest and cordial address. After the closing prayer baptism was to be ad-

ministered, and the eager crowd of spectators pressed forward to gain a view of the novel scene. The baptistry, thus surrounded, was in itself an impressive spectacle; yet among that multitude my dear father and I could distinguish only one beloved friend. There, in the bloom of early youth, stood my brother, William Sears Oncken, whom in answer to many a paternal prayer, and to the pleadings, with tears, of a departed mother, Jesus, the good shepherd, has brought into his fold. A sympathetic murmur ran through the assembly when my father descended with him into the water, and after raising him out of it, said, ‘May thy short life in sin, my child, be succeeded by a long life of usefulness to the glory of God.’ The next day the chapel was the scene of a social gathering, in which ministers and friends of various denominations took part. The addresses given confirmed the reputation of the christians of the Wüpperthal for profound piety and knowledge; excellences in some measure to be attributed to the ministrations of truly evangelical clergymen with which the valley has at all times been favoured; among them, both the Krummachers. Too soon, the hour of parting again reminded us ‘that we have here no abiding city.’ Kind friends—among them my brother, whose calling requires his residence at Barmen—accompanied us to the station, where final words of christian affection were spoken. We once more reached Hamburg after an absence of six weeks, during which the wonders of the Almighty, as a Creator and a Saviour, caused us to rejoice in the Lord. And should these lines serve to make distant christian friends the partakers of our joy, and of the trials and labours of our missionary brethren, our rejoicing will be more abundant.”

INDIA, *Calcutta*.—Two persons were baptized on a profession of their faith, at the Circular Road Chapel, on sabbath morning, the 7th of September. A young convert from Hinduism was baptized at the Intally chapel on sabbath-day, November 16th.

Serampore.—On the same day two daughters of the late beloved missionary

Mr. J. Penny, were baptized in the mission chapel at this place.

Barisál.—Mr. Page writes us that in August last he had the pleasure to baptize three persons at Barisál itself, nine at Kaligaon, nine at Ashkor, and seven at Chhobikarpár. He adds that all have been candidates for a year or so, and promise well. May the Lord enable them all so to live that His name may be glorified by them in the villages where they dwell.

Berhampore, Orissa.—On Lord's-day morning, August 3, seven persons were baptized at this station, and in the afternoon they were added to the church. May they shine as lights in a dark place.

Bangalore.—Mr. Marsden writes us:—"I have the gratification of informing you that on Lord's-day morning last, the 3rd of August, I had the privilege to baptize in the Mutucherry tank at this station, a private in H. M. 43rd L. I."

Colombo.—In a letter to Mr. Underhill, dated July 22, Mr. Davis writes, "You will rejoice with us to know that twenty-two persons have recently been baptized, of whom we hope well. The aged and the young, the matron and the maiden, have openly professed their attachment to the Saviour. May He truly become their shepherd and overseer, and keep their feet in the narrow path of safety and peace. Very probably you remember that one of the members of the Gonawella church lived in a village called Waragoda, and has opened a school for his own children and the children of the villagers, at his own expense. Lately he has taken another step in the right direction. He proposed to the villagers the erection of a substantial bungalow to be used for religious as well as educational purposes. His neighbours, it appears, would have nothing whatever to do with it: they were Buddhists and had no sympathy with builders of Christian temples. So he set to work and erected a good bungalow at his own charge, and almost entirely with his own hands. A short time since we went and consecrated it, not by the performance of anything like mystically effective rites or ceremonies, but by gathering together for the first time a little company in order to talk about Jesus Christ and him crucified. We certainly met with no small opposition in the way of tom-tom beating, pistol-firing, shouting, &c. which took place at a bungalow on the opposite side of the road;

but all this made it only the more evident that their dark path needed the lamp of God to cast its silver rays upon it."

Chitaura.—Eight persons were baptized at this interesting station on Thursday, the 30th of October.

Agra.—Mr. Williams writes, Nov. 1st:—"You will be glad to hear that we have realized nearly enough money to repair the damage done at Chitaura by the late heavy rains. I hope to see all the buildings up again by the close of the year, except the weaving shop. My plan is to rebuild the native christians' houses first, and then the work-shop, should I have sufficient funds left for the purpose. We had a pretty large gathering there on Thursday last. Eight persons were baptized into the names of the Sacred Three, two males and six females. I preached to the spectators and addressed the converts, after which a hymn was sung, and I offered prayer. The native pastor, after a short prayer at the water side, then baptized the converts in the presence of many witnesses, all of whom were quite silent and attentive. Upon the whole it was, to me, a very interesting meeting, and I trust others found it to be so too. May the great Head of the church grant his blessing on what was done in his holy name, and may the converts have all needful grace given them from above, that they may persevere unto the end, and so be finally saved.

We shall have the large melá at Bhút Eswar this month, but I am sorry that I shall not be able to be present at it. All our native preachers will go, taking with them a plentiful supply of scriptures and tracts for sale, and gratuitous distribution. I expect brother Evans, from Muttra, will accompany them to the fair, and assist them in their labours. Thus my lack of service there will be in a great measure supplied."

Oriental Baptist.

DOMESTIC.

LIVERPOOL, Stanhope Street.—*Welsh Baptists*—After a discourse by our pastor, Mr. Hughes, and in the presence of a "many witnesses," the ordinance of believers' baptism was administered on Jan. 18, when seven persons were immersed on the profession of their faith in the Redeemer. Of these, five were youths from our sabbath-school, whose ages ranged from 15 to 18 years. The peculiar circumstances connected with their baptism are these: during the past sum-

mer a course of "Juvenile Lectures," on biblical subjects, was delivered to the young in our sabbath-school. Amongst the subjects were "Boys of the Bible," "Lives of the Kings of the Bible," "Eminent Characters of the Bible," "Description of the Holy Land," "History of the Jewish Nation, with their Customs and Manners," &c., all being intended to illustrate some portion of the bible, or as furnishing examples to the young, many of whom were led to search the scriptures diligently, which brought them into contact with its sacred truths. Several became the subjects of religious concern, and the result was this profession of their faith in the blessed Redeemer. I feel happy to say that others are seriously concerned. May the Lord guide and bless them!

J. R.

SLACK LANE, near *Keighley, Yorkshs e.*—On the first Lord's-day in February, I was induced to go and see the ordinance of baptism administered at this place, a friend of mine and his wife being amongst the candidates. When I reached the chapel it was well filled, and after an interesting and instructive sermon, the whole congregation repaired to a running stream about two hundred yards from the chapel. There were about five hundred persons assembled. After singing and prayer, the minister led five candidates into the water and baptized them into the names of the Sacred Three. I have witnessed many such scenes, but I never remember one more pleasing than this, and the large assembly appeared to be much impressed by the solemn ordinance. On inquiring of a friend, I was informed that since their pastor, Mr. Lee, came amongst them, thirty-two have been added by baptism, and more are asking for the good old way.

W. T.

PAISLEY, *Storie Street.*—The cause of Christ is still prospering amongst us. On sabbath-day, Feb. 8, Mr. Wallace baptized one female believer; and on the next Lord's-day two more young females, both from the sabbath-school, were immersed in the baptismal waters. Thus the Lord is cheering the hearts and encouraging the hands of those who are labouring among the young. May this stimulate teachers to greater diligence and prayer, in order that a great and glorious harvest may be gathered in from this portion of the vineyard, to the praise of the great Husbandman.

A. C.

KINGSTON-ON-THAMES.—Our young minister, Mr. Medhurst, had again the privilege of administering the ordinance of believers baptism on Lord's-day, January 25th, when three brethren and four sisters publicly put on Christ. It was a refreshing season of spiritual enjoyment, and the presence of the Master was felt to be with us. The word of the truth of the gospel has been much blessed amongst us. Next month we hope to baptize again, and others are seriously inquiring after the way of salvation. To God alone be glory!

C. H.

LEOMINSTER.—Our pastor, Mr. Nash, baptized three believers, Jan. 18, and four more Feb. 15, making twenty added by letter and baptism to our little flock during the first year of his pastorate amongst us. On both these occasions we had very large and attentive congregations, and truly the presence of the Lord was felt to be with us. Some of these dear friends have had to take up the cross in thus following Jesus, but He who commanded them has hitherto sustained them.

G. B.

NUNEATON, near *Coventry.*—Ten believers in Jesus Christ were baptized by Mr. Langridge on the first sabbath in February, and added to our fellowship on the same day. Three of these were fruit from the sabbath-school. The services of baptism and the supper were very interesting and profitable. We humbly hope that the hand of the Lord is with us. To his Name we give thanks!

W. H.

SAFFRON WALDEN, *Upper Meeting.*—On Wednesday evening, Jan. 28, after an address by Mr. C. Nott, formerly of Sutton Ashfield, Mr. Gillson, the pastor of the church, baptized two disciples of the Lord Jesus; one was a young man, the other an elderly female. The scene was impressive, and will, we hope, soon be repeated.

BIRMINGHAM, *Heneage Street.*—Our pastor, Mr. Taylor, baptized three believers on a profession of faith in Christ, Feb. 1. One was from the girls' school, another from the bible class, and the other had been some years a member with the Independents.

D. D.

KING STANLEY, *Gloucestershire.*—On Lord's-day evening, Feb. 1, in the presence of a crowded congregation, six young persons put on Christ by baptism, after a sermon from the words "Follow me."

TAUNTON, *Silver Street*.—On Lord's-day, Jan. 4, after an impressive sermon by Mr. R. Green, the pastor, eight believers in Jesus were baptized into the names of the Holy Three, seven of whom, (one being a member of an Independent church, returned to his former friends,) together with five others, were received into fellowship with the church. Others are standing on the verge of the waters, and we hope will soon follow. R. P. C.

BLAENFOS, *near Newcastle Emlyn*.—Mr. D. Price, formerly pastor of the Welsh baptist church, Great Crosshall Street, Liverpool, has had the pleasure of baptizing the following since his removal to this place: Aug. 29, two; Sep. 28, two; Nov. 23, two; and Jan. 18, two.

CRADLEY, *Worcestershire*.—On the first sabbath in January, Mr. D. Jeavons, from the baptist college, Regents Park, baptized three followers of the holy Saviour on a profession of their faith in him.

J. F.

RUGBY.—On the evening of Lord's-day, Jan. 25, our pastor, Mr. Angus, baptized three young men in the presence of a large congregation, after a discourse on Paul's views of baptism as set forth by his writings. The impression produced by the solemn services was deep, and we hope abiding. Two young men were also baptized in October last.

DUNSTABLE.—On Thursday evening, Jan. 29, our pastor, Mr. D. Gould, after briefly expounding several passages of scripture which allude to baptism, immersed three believers in the Lord Jesus; one of whom had been a member of an Independent church. We trust that more will soon follow their example.

E. R.

SHEFFIELD, *Port Mahon*.—On the first Lord's-day in February, after an interesting address by our pastor, six believers followed the example of their Lord and Master in the ordinance of baptism.

W. C.

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

JOHN iii. 22, 23. It is clear that John immersed, or why was it needful for him to seek "much water?"

This was not required for sprinkling—the smallest rill would have sufficed for that.

Nor was Judea such "a dry country" that he needed to tarry at Enon that his followers might have water to drink. "Josephus," and all writers on Palestine, as well as the bible itself, being witnesses. (*See Deu. viii. 7, &c.*)

Our Lord was followed by as great numbers, and he had to work miracles to supply them with bread, but they never complained of the want of water. This was ever at hand even "in desert places."

Neither "modern travellers" nor ancient ones know where Enon was; so that they cannot declare (with any propriety) "that all they can find is a small well or spring in a cave." The site is entirely unknown. But if at this day the "much water" of Enon were "only a spring," it would be no proof that it was only a spring, with no artificial pool

to receive its waters, eighteen hundred years ago. God has visited the land with barrenness. It is traversed in all directions by *dried watercourses*.

If "baptists rejoice in the phrase *much water*," it would seem a great relief to others if the phrase could be charmed away. The gospel by John could apparently dispense with it without injury. But no alchymy can transmute "much water" into "a little spring." It is the phrase by which the scriptures designate the largest confluences of water. (*See Jer. li. 13. Rev. xvii. 1. Ezek. xix. 10. Ps. xxix. 3.*)

But I believe we may safely present to our brethren who are delicately fond of little water, all the springs or wells in Enon. They may turn them into fountains or drinking places, as it pleaseth them. My conviction is, that though John baptized at Enon he still baptized in Jordan, and that he chose the spot because the usually rapid and ruffled stream was there temptingly placid and deep. (*See Olshausen on John iii. 22—24.*)

Matt. iii. 16. *Jesus went up out of the water.* But it appears that this is an error! It ought to be "from the water."

* Continued from page 84.

Now the English bible is not the work of Baptists, nor of those who loved Baptists.

The translators were about fifty of the most learned Grecians in the realm, and if after all they did not understand Greek, "the more's the pity."

If their work favours us it is not with their design. They render favourably to non-immersion where they can. They give baptized "with water" instead of "in water" which Dr. G. Campbell and other

learned pædobaptists contend is the more exact translation.

But if we adopt *from* instead of *out of* what is gained? even then our Lord was taken to the water if not *into* it. Was it respectful of John to require our Lord to descend the bank to the edge of the water, when he might easily have fetched up a little in "the vessel," or "measure," which he is thought to have used on the occasion?

Sabbath Schools and Education.

AN INTERESTING PRESENTATION SCENE.

THERE are few baptists in the midland counties who have not heard of the hamlet or township called Barton Fabis, near Market Bosworth, consisting of a few farm houses and cottages, but without what is called "a church," or a public-house, or a beer shop. Here, however, is a large baptist meeting-house, and convenient school rooms for both sabbath and week day teaching. The church is large, and comprehends members from several neighbouring villages, where are also chapels and school rooms. Indeed the church is regarded as the "mother church" of the General Baptist churches of the midland district.

And we further presume that all who have heard of Barton, have heard of the Deacon's of Barton—the Samuel Deacon's. The first Samuel was within two years of 100 when he died—the second Samuel, celebrated as a preacher and writer, completed threescore and ten—and the third Samuel will be fourscore and six on the last sabbath of the coming June. Hearing that our venerable friend was to be presented with a valuable token of esteem by the teachers on Monday evening, February 16th, we resolved to be present; and so taking our youngest son with us for a companion, we started by rails to the Bagworth Station, and then walked over to Barton. It was a lovely day. Indeed it is a saying there—as it is of our Queen's visits—that it is sure to be a fine day if anything is to be done at Barton. The larks and blackbirds cheered us with their early songs, as in anticipation of coming spring, though

winter had not yet resigned his right to reign.

When we arrived at the school-rooms we found a party of perhaps fifty teachers taking tea. We were a little disappointed; for we expected a very large gathering, and that we could quietly take our place among the crowd unperceived, and note down the proceedings. But it was explained that such an assembly, which no doubt could have been soon gathered, would have been too formidable for our aged friend. The teachers therefore wisely concluded that the meeting should be limited to themselves and teachers from the other stations of the church. Our presence, therefore, was undesired; and it was not until we had made an apology for the intrusion, and offered to retire, that we were unanimously requested to stay where we were. It appeared that some thought our presence would restrain the teachers from speaking, for we might take down and print what they said! So we took no notes.

Mr. Bott, the minister, presided; and after singing and prayer, proceeded to address Mr. Deacon in remarkably appropriate terms. He then presented him with four handsome volumes of Jay's Works, elegantly bound. Mr. D. rose to receive them, but a flood of tears was all the reply he could then give. He sat down again amidst general silence and weeping. Mr. Norton, master of the day school, then stepped forward and relieved the meeting by relating many pleasing facts of the kindness and attention of Mr. D. to the interests of the sabbath school for many years. Mr. N. concluded, but Mr. D. did not yet feel able to address

the meeting; and it was not until after one of his grandson's had delivered a very practical and useful address that our aged friend was able to articulate—"I don't know what to say. I have almost lost my voice. I think I have more tears than words. But I thank you." These simple and touching sentences were more eloquent in our estimation than the most splendid oration. They were the unaffected utterances of the heart. Mr. D. then, so far as his feelings and his feeble power of speech would permit, proceeded to relate how the school originated, about sixty years ago, with himself and a few friends; ever since which time he had been connected with it, and now frequently visited it to encourage both teachers and children, for whom he was in the habit of praying twice every day. After Mr. D. had concluded, Mr. Bott called upon one friend from each of the schools in the neighbourhood to offer a few remarks, which they did with much propriety, and all bore testimony to the parental kindness displayed by their aged friend. The regular business being concluded, we were called upon to address the meeting. "Hail sweetest dearest tie that binds" was then sung, with great spirit, and the friends separated, indulging, we trust

———"The pleasing hope
Which Jesus' grace has given,
The hope, when days and years are past,
They all should meet in heaven."

Next morning we took an opportunity of visiting Mr. D. at his own house, and there, in a quiet way, took down from his own lips several interesting facts of the school and other matters, which we now copy.

Mr. D. was born at Istock, about two miles from Barton. He was a distant relative of the two former Deacons—father and son. His great grand-father was a soldier under William III. at the battle of the Boyne, in Ireland; and he showed us his old sword, which, from its shape and ornaments, appears to have been that of an officer.

The Barton school, he said, had its origin in a reproach. A young couple went from Barton to the parish church at Nailstone to be married, neither of whom could write their names. "Shame on Barton!" was the cry of the parson and church-folks. Mr. D. was determined to wipe off this reproach, and offered a dinner every sabbath day to a friend at Odstone to come and help him. They

soon formed a school of about forty scholars, several of whom came from Nailstone; so that they not only rolled back the reproach from whence it came, but the parson and his friends were thus compelled to open a school at Nailstone too. This was about the latter end of the last century.

Their first school was opened in a carpenter's shop, in which it was conducted for several years. The elder Deacon was yet alive, and approved the project; and his son, the preacher, with several of the farmers, provided the funds for books, &c. In 1809 they erected school rooms at an expense of £400. These were the first buildings for the purpose in that neighbourhood. But now some of the farmers were alarmed—Mr. D. and his friends were going on too fast! One of these withdrew his subscription—"Too much schooling," he said, "would spoil his servants." But his wife said to him, "Last year we had servants who could read and write, and we never had better, and you know what these are we have now! And don't you remember how your gates were left open and fences broken on a Sunday before the school began? May I give the guinea?" "Do as you like," was the reply, and the subscription was continued. Mr. D. had a list of all the school sermons, collections, and preachers from the beginning.

Besides this information respecting the school, our old friend told us several other interesting facts. He heard the senior Deacon say, that when, in 1745, the Scotch, under Prince Charles, approached the neighbourhood, one of his neighbours awoke him, at Ratby, where he then lived, at midnight, by shouting, "Sam! Sam! get up, the rebels are all here!" But it turned out to be a false alarm. His own mother also told him how, when she lived near Melbourne, the people went by on horseback, with bags full of all the valuables they could carry; who, when they saw them playing about, said, "What will become of these poor children." She also told him of the shriek which was heard in Doughton Hall when the King's messenger came to arrest the Earl of Huntingdon on suspicion of collusion with the rebels. She herself was a servant at Staunton Harrold when the Earl Ferrers shot his steward, Mr. Johnson.

He also mentioned a visit to Leicester in 1786, the year when the new chapel

in Friar Lane was opened by Mr. John Deacon, brother of Samuel Deacon, jun., the preacher at Barton. There was a baptism in the morning. After tea, as there was no service at Friar Lane, his friend, Mr. Ward, a deacon, said, "We will go and hear Mr. Carey—he is not a popular man; but he is a good plain preacher." They went. Mr. Carey gave out the hymns himself. The text he could not remember, but the last hymn was that, the chorus of which ends—

"Who is a pardoning God like Thee?
Or who has grace so rich and free!"

Harvey Lane chapel was then a small place, with one gallery at the further end. There was only a small congregation of fifty or sixty people!

These and other pleasing facts, of former days, our aged friend related with much glee, for he was in good spirits and quite communicative.

We must close; but we cannot without observing how that promise is fulfilled in

his happy experience—"He shall see his children's children, and peace upon Israel." He sees his children's children's children. Five sons and two daughters, nearly all of whom reside in the place or the vicinity, most of whom have families, are around him, and all of them, and several of their children, are members of the church. One daughter is not. She was removed a few years ago from the care of a large family to her home above. His youngest daughter, helpless from infancy, dwells with him, and his tender care over her is known to all. She too, is regarded as a member, though never baptized, her affliction being of a peculiar character. Her piety and intelligence are remarkable.

Whenever our venerable friend shall be gathered to his fathers, we believe he will depart in peace; and, we are confident that the memory of his name will ever be fragrant!

Religious Tracts.

PREACHING AND TRACTING.

A Baptist Home Missionary, in describing a preaching tour through numerous villages in a midland county, says:—

"Left home at an early hour, and circulated tracts at B—, a considerable village, where many of the inhabitants neglect public worship, and treat religion with indifference. Mr. S—, myself, and two young friends, went from house to house giving tracts, and invited the people to our preaching on the Green at the end of the village. I gave an address founded on the text, 'How shall we escape if we neglect so great salvation?' Proceeded alone to the village of W—, five miles from F—, distributing many tracts by the way. Went through W—, giving a tract,—COME TO JESUS,—to each family. Entered a bread shop where nine or ten Irish Catholics were seated around: they each accepted a tract with thanks. One man, the shopkeeper, an Englishman and a professed Protestant, refused the tract with a scowl. At two, I stood on a rising ground quite alone, and read and sung a hymn, 'Salvation, O the joyful sound.'

Irish and English assembled around, and paid attention while I explained and enforced, that faith in the death of Christ is the only means of pardon and peace here, and eternal life hereafter. Tracts were again distributed at the close of the service. A desire was expressed that I should preach to them on another occasion. After this service I went to H—, a large village a mile from W—. I circulated tracts in great numbers (COME TO JESUS), and conversed with the people from house to house.

Paid a visit to C— L—, nearly five miles from this. It contains nearly 300 inhabitants. We explained the way of salvation to many. Our remarks and our tracts were, with scarcely an exception, thankfully received. Proceeded to C— L—. While conversing with an aged couple, the man walked up stairs; presently he called out in a loud and angry tone to his wife, 'You fool, why do you keep the man there? We have plenty of tracts.' And thus did this aged man, on the verge of eternity, display the enmity of his heart to the truths we spoke. We went forward and reached L—

J.—: a large number of inhabitants. It being nearly dark we could only circulate our tracts, which we did in great numbers; they were cheerfully received.

In the morning we prosecuted our missionary work, circulated large numbers of tracts, and had several interesting conversations with the people. I entered a lodging-house where five or six men and women were sitting in their dirt. Offered them tracts; two or three received them, the others refused. I then read the tract, **PREPARE TO MEET THY GOD**. One, an Irishman, asked by what authority I came among them to teach religion: the priest can only teach people religion. We were pained to see so many of the poor inhabitants neglecting public worship. We warned several, and gave them suitable tracts and invited them to our open-air service.

Proceeded to the village of W—; about 200 inhabitants. We visited a part of the houses with our tracts, and invited the people to our service at five. There were nearly 100 present. Tracts containing the gospel in a small compass

were freely distributed among Roman Catholics and Protestants. May some of this precious seed take root, and spring up to the glory of God. Tracts were freely distributed at the former services."

Yes: this is the work which yet wants doing in England. Talk of its being a christian country indeed, while thousands in our quiet villages are in this sad condition, no man caring for their souls. Jesus "went through the cities and villages teaching." He is our great pattern. The apostles went everywhere preaching the word. Our most successful missionaries do the same. Methodism has done much in this way. Baptists hitherto have done comparatively little. When will they do more? When will they organize some general and efficient movement of this character? When?

OUR APPLICATIONS AND DONATIONS.—

Not being yet able to ascertain correctly the state of our circulation for this year, we are under the necessity of postponing to next month the consideration of several applications for grants.

Intelligence.

BAPTIST.

CHURCH-BATE SEIZURE AT BEXLEY-BEATH, KENT.—On Tuesday morning, Jan. 20, a broker's appraiser and man, as agents of the churchwardens of the parish of Bexley, entered the dwelling-house of the Rev. C. H. Hosken, baptist minister, and seized all the books and furniture in his study, for Church-rates made in the years 1854-55, and by him refused as *unjust*. The man continued in possession until Monday, Jan. 26, when the following goods were sold by public auction: One rosewood lloo table-cover, one mahogany two flap dining-table, six mahogany horse-hair-seated chairs, a Brussels carpet, a set of fire-irons, and a parlour fender; the amount of the rate being £1 0s. 6d. The room was well filled by the friends and neighbours of Mr Hosken, and when the sum for which the goods were ran up by the appraiser reached £3 8s., he stopped the sale, stating that it was sufficient to cover his expences. A gentleman present immediately proposed that a public collection should be made to defray the same; which was done, and in five minutes the sum was raised, every one

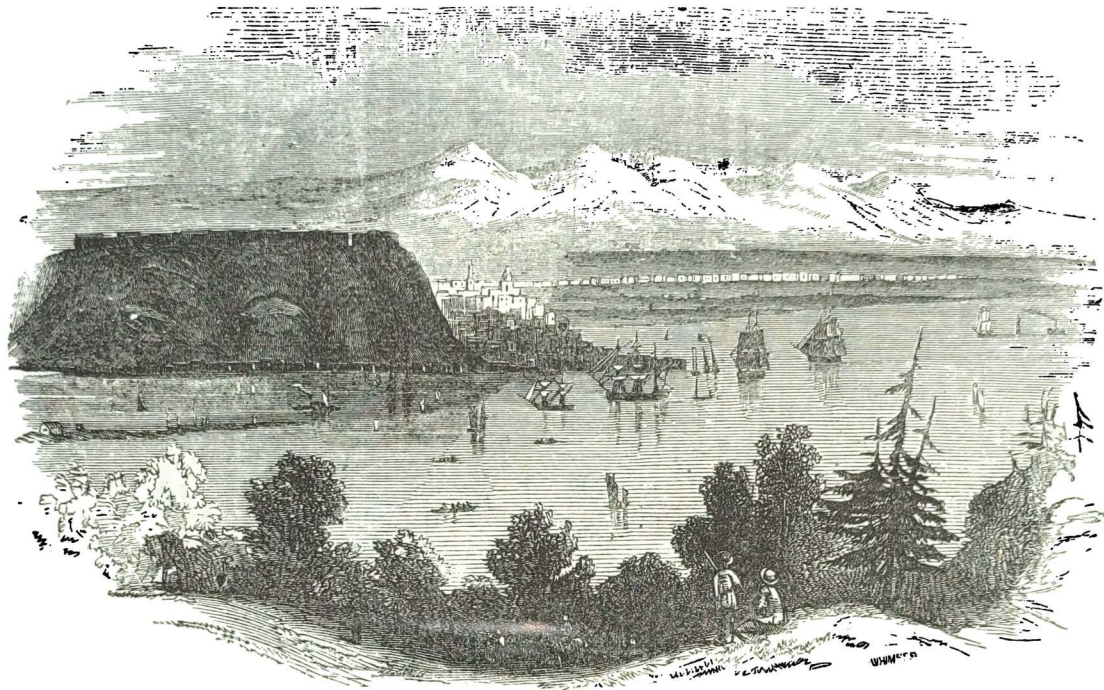
in the room cheerfully contributing. It is worthy of remark that scarcely a Churchman was present, except by their worthy representatives, the broker's appraiser.

CLIFTON, near Bristol.—Mr. Morris, pastor of the baptist church meeting in Buckingham chapel, has had the satisfaction and pleasure of meeting his friends to celebrate the entire removal of the debt of £2,300 on this beautiful edifice. Several ministers were also present, to offer congratulations. The original church of ten members has had an average yearly accession of twenty during the seven years of Mr. M's pastorate.

BRADFORD, Yorkshire.—The students of the Independent and Baptist Colleges have had another fraternal meeting. The invitation this time was from the baptist students, and the meeting was held at the Horton College. The evening was devoted to conversation and devotional exercises. "How good and pleasant!"

LOUTH, North Gate.—Mr. T. Orton, pastor of the General Baptist Church in this place, was lately presented with a purse of twenty guineas by his friends, with many expressions of esteem and attachment.

(Continued on page 92.)



CITY OF QUEBEC, CANADA.

MISSIONARY.

A MISSIONARY RETROSPECT OF FIFTY YEARS.

To the Editor of the Oriental Baptist.

MY DEAR BROTHER,—As it is now some weeks in excess of fifty years since I entered the Mission Seminary in Berlin, under the Rev. Mr. Jænicke, minister of the Bohemian church there, my mind has been much engaged with thoughts upon the grand work which the Lord has been pleased to perform within that time by the mission. At the time I entered that seminary, the tree of missions had been planted only a few years, during which the English christians had taken the lead, but it was still young and tender, and the means to support it were still scanty. Mr. Jænicke's seminary was then the only one in existence in all Germany. True, there was a missionary seminary at Halle, connected with the celebrated institution of the Rev. Dr. Francke, but no missionaries had been taken into or gone forth from it for a long time. It was then a dead institution. Previous to my entering into Mr. Jænicke's seminary, about fifteen young men had gone forth from it, some of them to Holland, and some to England. The missionary societies there could not then get a sufficient number of men in their own countries for their missions, and they requested Mr. Jænicke to send them some from his school. Of those who went to Holland, some were sent to southern Africa and to Ceylon; those who went to England were sent by the Episcopal Church Mission to the western coast of Africa, to Freetown, or thereabouts. I recollect ten or twelve young men who were sent to that coast, who all died there.

When I entered Mr. Jænicke's seminary we were in all twelve men in it; some were rather too old for such a new occupation; we had all been brought up to trades, and were poor and unlearned, but all were pious and loved the Lord. Lively real christianity being at that time scarce in Germany, not a single young man came forward to offer himself for the Lord's service who had enjoyed anything of a literary education, or one of the respectable class of people. It was hard work for the young men in the seminary to be exercised in learning foreign languages, such as English, Latin, Dutch, and in music, instrumental and vocal, besides in composition in their mother-tongue; yet it was remarkable how some of them, with all the disadvantages they had to encounter, advanced in these things so foreign to them. Some of them have, by the help of the Lord, stood their missionary ground remarkably well; and have given proof that the pains taken with them to educate them for the missionary work, have not been lost on

them. Our support was scanty, while in the seminary, but still better than we had been used to in our former condition of life. Each one of us received weekly about four sicca rupees; out of which we had to find our lodgings, our food, our clothes, and our books. We were occupied the whole day in lessons or in preparing for our lessons. The money which was received for our support, and for paying the teachers of the seminary, came from the contributions of christian friends in Switzerland, from Elberfeld, from Altona, and from some friends in Berlin. At that time there was as yet no regular missionary society in Germany. These contributions were sometimes so scanty, that they were not sufficient to support us and our teachers, so that money had to be borrowed; much less was there any funded capital or money for sending or supporting a missionary from this place to the heathen. And if the English or Dutch christians had not taken some young men from this seminary in their service and sent them forth to the heathen, the institution would have been useless. But it always happened that after the young men had been a few years in our seminary, a call for them came, either from England or Holland, and thus they were sent out.

Although the cause of christian missions is, and must always be, a matter of faith and prayer, it was especially so in those days, when it begun to revive in the church; and if there had not been a man of strong faith, like the Rev. Mr. Jænicke at the head of it, it would undoubtedly have taken a considerable time more before the cause would have been extended so far in Germany as it now is. That small young sapling which formerly existed in the mission seminary of Berlin under Mr. Jænicke has now grown up to a thick and tall tree, whose branches extend over all Germany. There are now five or six missionary seminaries in that country instead of one; in which altogether perhaps not fewer than sixty or eighty candidates for the mission among the heathen are educated, instead of only twelve as formerly. Now six or more extensive regular mission societies are established in Germany and Switzerland, which collect funds sufficient for sending missionaries to the heathen and supporting them. And it seems that this blessing of taking part in the missionary work is extended yet more widely in Germany. Even in places where, twenty or thirty years ago, rationalism was reigning and infidelity in league with it, missionary institutions began to arise. Really the Lord has done great things in Germany, and is doing still more of them. This proves that he hath still much people there, with all the divisions and parties and different opinions among the religious people.

But truly the grand work of evangelizing the heathen requires very much more exertion than has hitherto been put forth by the Lord's people. There never was indeed such a time as the present among christians for zeal to extend the kingdom of Christ by carrying the gospel to the heathen. But to what does the comparatively small band of labourers which the christians send forth into the amazing mass of heathen amount? Let the number of labourers even amount to sixteen hundred, what signifies this small number against the millions of the nations who are to be evangelized? Is it not like a single drop of water in comparison with the mass of water in a great tank? What are about four hundred and fifty protestant missionaries for a hundred and fifty millions of people in India? Or about eighty missionaries for the vast population in China? It is chiefly owing to the paucity of missionaries that their health suffers so much; and their lives are shortened, because they have so many things to attend to. The consequence of this is, that they must frequently leave their stations, or are laid aside, and although they may be succeeded by others, yet a great deal of time is lost and their work of necessity retrogrades. Therefore if the christian world cannot afford to send out many more missionaries, it may yet be long before the fullness of the heathen is brought in. True it is, this does not depend altogether on human strength or skill, for he says, "Not by might or power, but by my Spirit;" yet he is pleased to employ instruments for the execution of his work on earth. The gospel must be brought by men to men, and must be preached by sinners to their fellow sinners, though it is made effectual by the Spirit of the Lord. Here in Java are five pious missionaries engaged in the work; but this small number bears no proportion to the claim and demands of the ten millions of souls by which Java is inhabited. These few good men labour beyond their strength, and success is not wanting. In Holland there are fifteen hundred ministers among not quite two millions of Protestants, and here in Java are five men for the evangelizing of ten millions of people! Where is the proportion? And so it is in Bengal also, and the same in other countries. Well, we must pray that it may please the Lord to send forth labourers into his harvest.

If it be permitted me to write once more to you, I shall tell you something of the progress of the gospel in Java; meanwhile I must bring this letter to a close.

Believe me to remain,

Your's affectionately,

G. BRUCKNER.

Samarang, August 1st, 1856.

BAPTIST, SUPPLEMENTARY.

(Continued from page 89.)

BIRMINGHAM.—A united meeting of baptist churches was held in Cannon Street Chapel, on Wednesday evening, February 4th, to bid farewell and success to Mr. James Taylor, late baptist minister at Heneage Street, on his departure to Australia, under the auspices of the Baptist Missionary Society, to inquire into the state of the baptists in that country. Next evening the young friends of Mr. T. presented him with a handsome gold watch by the hands of a senior sabbath scholar.

LONGFORD, near Coventry—Union Place.—Mr. Veals, the pastor of the church meeting here, informs us, that after a strenuous effort his friends have at length succeeded in removing the debt of £262 10s. which had so long oppressed them, and hindered their movements. We congratulate them, for we know the history of the place and the obstacles the friends have had to surmount.

MR. SPURGEON.—It is reported that Mr. S. was under the necessity of closing his sermon abruptly on Sunday Morning, February 15th, in consequence of his voice failing. It is now feared that his strength is giving. A bishop is said to have been among his hearers.

LITTLE KINGSHILL, Bucks.—Very interesting services were held here on Tuesday, Feb. 3, in recognition of Mr. R. Gay, as pastor of the baptist church, in conducting which Messrs. Skemp, Underwood, Payne, sen., (the former pastor,) Blackmore, Pledge, and Payne, jun., engaged.

YOUNG MEN'S BAPTIST MISSION ASSOCIATION.—The last Lecture was delivered by the Rev. John Stoughton, Independent Minister, Paddington, and chairman of the Congregational Union. Sir Morton Peto, Bart., presided.

LONDON, Spencer Place, Goswell Road.—Mr. J. H. Cooke has been recognized as pastor of the baptist church meeting here, under promising prospects of future usefulness.

A LITHOGRAPH PORTRAIT of Mr. Landels, baptist minister, Regent's Park chapel, has been published by Mr. Barnard, Oxford Street.

TARPORLEY, Cheshire.—Special services have been held here for the revival of religion, which have already been followed by pleasing results.

REMOVALS.—Mr. James Coutts, of Regent's Park College, to Chatham.—Mr. S. H. Booth, late of Falmouth, to Birkenhead.—Mr. Arthur Mursell, of Bristol College, to Grosvenor Street, Manchester.

RELIGIOUS.

"THE IMMORTAL TINKER!"—The Rev. W. M. Punshon, a Methodist minister of Leeds, has created quite a stir by his lecture in Exeter Hall on "John Bunyan," one of the course of the Young Men's Christian Association. There was an overflowing audience, estimated at some 4,000. A correspondent of the *Daily News*, referring to the lecture, says, "Perhaps there never was so eloquent an oration delivered in the building. Such force and fervour, such judgment and fancy, such winged words, weighty matter, and splendid manner, I never before witnessed. And this seemed to be the universal feeling on the platform, in the galleries, and throughout the vast area, for not content with the usual demonstrations of applause, the great congregation once and again rose from their seats, and hurst into a loud, prolonged, and triumphant hurrah. The speaker, thus occupied, delighted, transported us for upwards of two hours; and, I doubt not, he could have held us for hours longer, had his own strength permitted, graphically and gloriously describing the life, writings, and the preaching of the immortal tinker."

CHURCH EXTENSION.—The principle enunciated by the Bishop of London, that church extension must take its rise at an earlier stage than that of church building, beginning, in fact, with aggressive missionary labour among the people, is meeting with recognition in influential quarters. We learn that the question has been raised in the Committee of the London Diocesan Church Building Society, by a christian nobleman, whether the funds of that body may not be advisably applied in planting clergymen of a missionary spirit in populous districts, where there is no immediate prospect of erecting a church. The proposal is, we believe, still under consideration.

THE COUNTESS OF HUNTINGDON'S MISSIONARY SOCIETY intend to establish a mission to the Mohammedans of Turkey and Syria. This movement is distinct from that of the Turkish Mission Aid Society, which is formed more especially to assist American missionaries.

MANCHESTER.—The Independents have held centenary services in this city, to celebrate the introduction of "Evangelical Non-conformity" into Manchester, 100 years ago. At the public meeting the mayor presided, when it was stated that twenty-six chapels, now open, cost £100,000—that there were 3,500 members, 17,000 hearers, 1000 sabbath school teachers, and 10,000 scholars.

SABBATH AFTERNOON SERVICES have been conducted during the winter season by Mr. Lord, at Ipswich, Mr. Chown, at Bradford, and Mr. Etheridge at Ramsgate.

AFRICA. London Missionary Society.—A large special meeting of the Directors has been held, at which Dr. Livingstone was present, when arrangements were made for the establishment of two missionary stations in the regions lately discovered; and it is expected that Mr. Moffat will take the charge of one, and Dr. L. the charge of the other, each of them aided by other missionaries and native assistants.

MADAGASCAR.—The Secretary of the London (Independent) Missionary Society, the Rev. W. Ellis, has arrived safe at the metropolis of this island, after a journey of about 300 miles from the coast on men's shoulders! Mr. E. had the honour of a public reception, by order of the Queen. The young Prince was very friendly, and the prospects of re-establishing the mission were cheering.

TURKEY.—It is now affirmed that the proclamation, made at the close of the war, giving liberty to the christians, is not enforced, and never was intended to be. In the provinces especially, it has never been publicly proclaimed. In Armenia it has not been heard of; and the old oppressions of christians are yet carried on in full rigour.

THE BAPTIST MISSIONARIES IN INDIA have had great cause to complain of the conduct of certain civil officers in reference to the native converts. They could not obtain redress in India, but Mr. Vernon Smith, on behalf of government, has stated, in the House of Commons, that these complaints are now under investigation at home.

GENERAL.

THE CANADAS, it is expected, will soon rival the United States. At Montreal, a banquet of 5000 guests celebrated the opening of 800 miles of rails, from the state of Maine to Canada West. Ere long, the Victoria Bridge, one of the most wonderful in the world, will span the broad St. Lawrence river. This greatest of our colonies is not only the nearest and the best for British emigrants, but standing behind the free states will back them up in the great battle against slavery, for whose victims it has long been an asylum.

THE GROWTH AND SUPPLY OF COTTON is now one of the most serious questions in the world. All nations are interested in it, England especially, who must have cotton, or her manufacturing powers will be paralyzed. India, Western and Northern Africa, Demerara, Egypt, and the great valley of the Euphrates and Tigris, are all suitable fields. The avoidance of slave labour in its cultivation, and the want of rapid transit for its conveyance, are the main obstacles; but they must and will be surmounted.

THE CHURCH-RATE ABOLITION BILL.—Sir W. Clay's new bill to abolish church-rates, which was read a first time on Tuesday, Feby. 12, enacts that no church-rate shall be made or levied in England or Wales; with a proviso as to sums borrowed and salaries charged on church-rates by statute, in which case rates may be levied to pay off the debts and the salaries in question. The second reading is fixed for March 25; Lord Robert Cecil will move that it be read a second time upon that day six months. We believe that the committee of laymen formed to oppose the bill, which includes the names of Sir J. Pakington, Mr. Spooner, Lord John Manners, and other influential conservatives, are making great efforts to obtain petitions from the country in support of their views. The *Record* calls upon the friends of church-rates to support the committee in withstanding the attack about to be made upon them this session, "with pecuniary help at once," and kindly offers to take charge of any money that may be forwarded for this purpose. We trust the friends of abolition will put forth their strength this session by counter-petitions, and thus give to Sir W. Clay that moral support which may show Ministers that their present attitude of indifference is fraught with danger to themselves and their supporters. *Non. Con.*

NON-PAROCHIAL REGISTERS.—An important notice has been issued from the "General Register Office, Somerset House," to all persons having Non-Parochial Registers or Records of Births, Baptisms, Deaths, or Burials, stating that the Commissioners are ready to receive information respecting them, with a view to impart to them the character of legal evidence. This wise and liberal measure is retrospective, and is of importance to baptists with regard to births; many of our friends having no other record but that in the family bible. The "baptisms" mentioned refers to infants; for formerly, even in parochial registers, the time of "baptism" only was recorded, not the day of birth. Full particulars may be obtained of the Commissioners by individuals or ministers. Address, "Non-Parochial Registers Commissioners, Somerset House, London."

STREET RAILWAYS were ably discussed at the weekly meeting of the Society of Arts, by Mr. W. B. Adams, who read a paper upon the application of rails for horse traffic. Mr. Adams pointed out the immense advantages of such a system in London, and entered at length into details showing that the present cost of the London omnibuses amounted to £300,000 per annum, while, after an outlay of £140,000, an enormous rail traffic through the metropolis could be maintained under a cost of £30,000 a year.

THE EUPHRATES RAILWAY.—We hear that surveys are now being made for this important line, which, if ultimately accomplished, will be the most interesting in the world, carrying its passengers over the early scenes of the Bible. It is said too, that in the rich alluvial soil of the great valley, cotton may be grown in abundance, as well as corn, flax, and hemp. Colouel Mess'oud Bey, agent of the Pasha of Bagdad, has brought this fact before the manufacturers of Manchester.

REGISTRARS OF MARRIAGES.—The Registrar General has intimated, "that as Dissenting ministers are, in his opinion, not the most eligible persons to act as registrars of marriages, it is not his intention to appoint them to that office." He is a wise man: and seems to understand what are the legitimate duties of ministers better than some of them do themselves.

INDIA.—Not only suttee and infanticide, but hook-swinging, and other barbarous customs, are now prohibited. The most recent fact is the marriage of a young widow to a brahmin! Many brahmins were present at the ceremony. This is a step and a bold one. What may we not now expect?

AMERICAN PAPERS state that the grand total value "of real and personal wealth" of the whole of the United States of America, in 1856, amounted to the sum of 11,317,611,972 dols., or nearly £3,000,000,000. The population, at the same time, amounted to 26,964,312, souls.

"THE TIMES" AMONG THE PROPHETS!—The last prediction the oracle has mentioned is—"Without the interference of legislature, it is probable that in twenty years church rates will be a matter of history."

PRESTON R. BROOKS, who struck down Mr. Sumner in the House of Representatives, died at Washington, January 27th. American orators have been exalting him as equal to Brutus, who assassinated Cæsar in the Senate House!

TAHITI.—A French newspaper now denies the report that the French Government will relinquish possession of this island, which is found to afford an advantageous harbour for their vessels in the South Pacific.

NATIONAL EDUCATION.—Sir J. Pakington has obtained leave to bring in a bill, but it is limited to cities and boroughs, and is only of a permissive character.

THE ANTI-SABBATH AGENTS have been again defeated by great majorities, at public meetings in Rochdale and Newcastle-on-Tyne.

THE CONSUMPTION OF COTTON in this country is actually amazing. As many as 43,000 bales per week was the average consumption for 1856.

REVIEW OF THE PAST MONTH.

Tuesday, February 24.

AT HOME.—Parliament has been busy during the past fortnight. Already the budget has been opened, and the "ninepence" added to the Income tax for war expenses has been given up by the Chancellor; but the war taxes on sugar, tea, coffee, &c., are not yet adjusted. Little else has been done, or has taken place, to call for notice in our columns.

ABROAD.—There is not much more intelligence from China. But it appears that the reports about the British having fired red-hot shells into the city of Canton were not correct. The Americans and French appear to be acting in concert with the British against the Chinese, whose insolent conduct to all foreigners is said to be intolerable. It appears that the British are waiting for more forces from India before they proceed further. In the mean time the Emperor is

said to be desirous of pacification. We fear that opium smuggling by the British is at the bottom of this mischief, for they would rather pay the Chinese for their teas and silks in that fatal drug than in silver. Among the property belonging to the British destroyed by the Chinese, are the large founts of Chinese types used for Dr. Morrison's dictionary, as well as other types and presses, and 100,000 volumes of valuable books—We hear no further news of the war in Persia; and as the ambassador from that country is expected in London in a few days, it is hoped that peace will be restored.—Snow has fallen deep in the Northern States of America, to the interruption of cars on the rails, some of which were set fast with their passengers for many hours, and relieved with difficulty. But how is this? Two new free States—Oregon and Minnesota—have been admitted into the Union without opposition!

Marrriages.

Dec. 13, at the baptist chapel, Pleasant Street, Haslingden, by Mr. Peter Prout, Mr. Coupe Eastwood, of Radeliffe-fold, to Ellen, daughter of Mr. John Lambert, of Holme. This being the first marriage solemnized in the above chapel, a handsome bible was presented to the parties.

Jan. 3, at Cannon Street baptist chapel, Birmingham, by Mr. Swan, Mr. E. Coney to Miss E. White.

Jan. 10, at the Mount Zion baptist chapel, Birmingham, by Mr. Vince, Mr. J. C. Keyte, to Miss M. A. Gilbert.

Jan. 11, at Woodgate baptist chapel, Loughborough, by Mr. Goadby, Mr. T. Clarke to Miss A. Tebbs.

Jan. 13, at the baptist chapel, Hemel Hempstead, Herts., by Mr. Brock, of Bloomsbury Chapel, London, Mr. James S. Dunham, of Hampton, to Elizabeth Ann, eldest daughter of Mr. James Hopkins, of Hemel Hempstead.

Jan. 22, in Providence baptist chapel, Broadstairs, by Mr. B. C. Etheridge, of Ramsgate, Mr. John Brook, minister of the above place, to Miss Eliza Mackie, of Broadstairs.

Jan. 24, at the baptist chapel, Pleasant Street, Haslingden, by Mr. Peter Prout, Mr. John Shore, of Stubbins Vale, to Alice, daughter of Mr. Richard Ashworth, of Carr, Ramsbottom.

Jan. 29, at the baptist chapel, Myrtle St., Liverpool, by Mr. H. S. Brown, Mr. T.

Horroks, to Anne, widow of Mr. C. Padley, jun., of Waterloo.

Jan. 29, at the baptist chapel, Stoney Street, Nottingham, by Mr. Hunter, Mr. E. Cook to Miss M. Beanmont.

Feb. 1, at the baptist chapel, Southwell, by Mr. Walker, Mr. Henry Hall to Miss Sarah Bees.

Feb. 2, at the baptist chapel, Arnsby, near Leicester, by Mr. Shem Evans, Mr. Elisha Freer to Miss Alice Flude.

Feb. 3, at the General Baptist chapel, Boston, by Mr. Mathew, Mr. C. Atkin to Miss Maria Rogers.

Feb. 5, at the baptist chapel, Tarporley, by Mr. H. Smith, Mr. J. S. Kirkham, of Audlem, to Sarah, youngest daughter of Mr. Charles Bate, of Ash Hill, Tarporley.

Feb. 5, at the baptist chapel, Belvoir Street, Leicester, by Mr. Mursell, Mr. G. T. Coleman to Miss Annie Baines.

Feb. 6, at the baptist chapel, Scarborough, by Mr. Evans, the Rev. Wm. S. Chapman, B.A., of Amersham, Bucks, to Sarah, eldest daughter of John Wheldon, Esq., Mayor of Scarborough.

Feb. 7, at Homerton Row baptist chapel, by Mr. Palmer, Mr. Thomas Collins, of Dalston, to Miss Emma Robinson, of Eaton Socon, Beds.

Feb. 9, at the baptist chapel, Earl's Colne, Essex, by Mr. Walters, Mr. Thomas Hammond, of Guildford, Surrey, to Mary Tinson,

eldest daughter of Mr. Samuel Lee, of Earl's Colne.

Feb. 11, at the baptist chapel, Baxter Gate, Loughborough, by Mr. Stevenson, Mr. C. Brooks, of Wymeswold, to Miss P. Clarke, of East Leake.

Feb. 12, at the baptist chapel, Grimsby, by Mr. Austin, Mr. A. Botterill, baptist minister, Colne, to Miss S. Walker, of Grimsby.

Feb. 17, by license, at the baptist chapel, Leominster, by Mr. Nash, Mr. Joseph Spencer, of Withington, to Miss M. A. Clarke, of Leominster.

Feb. 17, at the baptist chapel, Hose, Leicestershire, by Mr. Hoe, Mr. John Mantle, to Miss Sarah Bissill, of Bottesford.

Feb. 19, at the General Baptist chapel, Boston, by Mr. Mathews, Mr. H. Capps to Miss M. Storr.

Deaths.

November 6, at Mount Carey, St. James, Jamaica, after a residence of more than thirty-two years in the island, during which period her time and talents were devoted to the best interests of its peasantry, Hester Crocker, widow of the late Rev. Thomas Burchill, baptist missionary.

Nov. 15, after a very protracted and severe illness, in the 51st year of his age, Mr. John Williams, baptist minister, Rhosllanerchrugog, formerly of Newtown, Montgomeryshire, where he faithfully served the English baptist church for twelve years. By the death of this eminent and devoted minister of the gospel, the baptist denomination in the Principality has sustained a severe loss. Mr. W.'s labours were not confined to the ministry, but were employed in various departments of literature. When but a youth he composed a very useful Grammar of the Welsh language, and contributed largely to the literature of the country. But that which rendered his name immortal to his countrymen, and to which may be traced the origin of that disease which terminated his career, was the translation of the New Testament from the original Greek into his native language; a work that requires no commendation, but speaks for itself. Mr. W. was likewise the Editor of more than one baptist periodical, in the publication of which the loss of his services will also be severely felt. On the day of his funeral many thousands of persons, including sixteen ministers, assembled from various parts of Wales to pay their last tribute of respect to the memory of our departed friend.

Dec. 12, at Hemel Hempstead, Herts, Mr. Nathaniel Hawkes, late pastor of the baptist church in that place, aged 37.

Dec. 29, Mr. Samuel Dudley, aged 86, more than sixty years a member of the baptist church, Thurlaston, near Leicester.—Jan. 14, aged 75, Mr. Daniel Preston; and Jan. 29, Mr. Michael West, aged 65, also for many years members of the same church.

Jan. 14, at Plymouth, Ann, widow of the late Mr. Benjamin Nicholson, and mother of

the late Rev. Samuel Nicholson, baptist minister, at the advanced age of eighty-six.

Jan. 19, aged 98, Anne, widow of the late Mr. John Morgan, baptist minister, Blaenfos, Pembrokeshire.

Jan. 23, Thomas Hayward Yates, aged 18, eldest son of Mr. Thomas Yates, baptist minister, Wirksworth, within three months of the departure of his beloved mother.

Jan. 24, two days after his arrival in his native land, after forty years missionary labour in China, Dr. W. H. Medhurst, of the London Missionary Society, in the 62nd year of his age. The colleague and successor of the illustrious Morrison, his name will be in everlasting remembrance as one of the pioneers of the gospel in that vast field of missionary enterprise.

Jan. 24, Mr. Joseph Mayer, of Stockport, a gentleman, who has for upwards of sixty years been a distinguished patron of gratuitous education, and one of the founders of the Stockport Sunday-school, the largest educational establishment in the world, in his eighty-fourth year.

Feb. 2, at Baldock, Herts, Mrs. Mary Ind, in her hundredth year. She lived to see the birth of ten children, sixty-nine grandchildren, 114 great grandchildren, and two great grandchildren's children—in all 195 descendants.

Feb. 4, Mrs. John Coombe, of Saint Hill, Kentisbere, Devon, aged 89. Our friend had been a humble follower of Christ, and a member of the church above fifty years; for she was baptized in 1804. Poor in this world, she was rich in faith and good works. Her funeral text was, "An old disciple".—On Nov 30, Mrs. Bridget Cording, also departed this life, aged 62, many years a member with us.

Feb. 4, at her residence, Percy Place, Bath, Mrs. Jay, widow of the late Rev. Wm. Jay, aged seventy-six.

Feb. 11, Mr. Henry Powell, of Brain's Green, Blakeney, aged sixty-six. Mr. Powell had long been a worthy and consistent deacon of the baptist church, Blakeuey.

THE
BAPTIST REPORTER.

APRIL, 1857.

BAPTISM OF HOUSEHOLDS.

THE *Oriental Baptist*, published at the Baptist Mission Press, Calcutta, often contains, in addition to its original missionary intelligence, some very valuable papers on the baptismal question. The extract given beneath, is the substance of a letter addressed to the Editor, on reading which, for the first time, perhaps some of our baptist friends will be a little startled. But let them not be alarmed. The considerations propounded by the writer are, at least, worthy of reflection. We think they are, or we should not republish them. And we do so in the hope that some of our competent friends will favour us with their opinions for or against the theories of the writer. For our part we have no fear at all that the distinct views held by the baptists as to the proper subjects of this divine ordinance, can, in the slightest degree, be obscured by a wise and candid discussion of this subject. We are, happily, so conscious of the strength of our position, that we can afford to discuss a point like this without apprehension as to the consequences. All we want is "the truth, the whole truth, and nothing but the truth."

"Oblige me by kindly giving insertion to a few brief remarks on the usual mode of meeting the arguments of Pædobaptists in favour of baby-sprinkling, based on the fact of the baptism of households. The common reply is, I believe, that in the house-

holds said to have been baptized, there were no unconscious infants: the theory—for such I must designate it—being illustrated by the fact of numerous modern baptist families containing no infant offspring. This theory must, I presume, proceed either upon the conviction (how arrived at, it is impossible to say) that the households baptized did not, as a matter of absolute certainty, contain children among them, or that, if they did contain children, the term households would not have been used, as inappropriate. Now, I think the assertion that households did not contain infants, as it takes for granted the thing to be proved, must be abandoned, and the opinion that baptized households necessarily imply the absence of children from them cannot but be regarded as a palpable paradoxism, as proceeding upon an ignorance of the laws of language. Both these points, it will be my endeavour to demonstrate by the following scriptures and comments.

1. Gen. xviii. 19. 'For I know him (Abraham), that he will command his children, and his household after him, and they shall keep the way of the Lord.' In this passage, it must be evident to reasonable men, the words 'children' and 'household' necessarily suppose the existence of unconscious infants, with this limitation or restriction, that on these infants attaining a mature age, Abraham would have to command them to hear and obey the precepts of their religion.

eldest daughter of Mr. Samuel Lee, of Earl's Colne.

Feb. 11, at the baptist chapel, Baxter Gate, Loughborough, by Mr. Stevensou, Mr. C. Brooks, of Wymeswold, to Miss P. Clarke, of East Leake.

Feb. 12, at the baptist chapel, Grimsby, by Mr. Austin, Mr. A. Botterill, baptist minister, Colne, to Miss S. Walker, of Grimsby.

Feb. 17, by license, at the baptist chapel, Leominster, by Mr. Nash, Mr. Joseph Spenoer, of Withington, to Miss M. A. Clarke, of Leominster.

Feb. 17, at the baptist chapel, Hose, Leicestershire, by Mr. Hoe, Mr. John Mantle, to Miss Sarah Bissill, of Bottesford.

Feb. 19, at the General Baptist chapel, Boston, by Mr. Mathews, Mr. H. Capps to Miss M. Storr.

Deaths.

November 6, at Mount Carey, St. James, Jamaica, after a residence of more than thirty-two years in the island, during which period her time and talents were devoted to the best interests of its peasantry, Hester Crocker, widow of the late Rev. Thomas Burchill, baptist missionary.

Nov. 15, after a very protracted and severe illness, in the 51st year of his age, Mr. John Williams, baptist minister, Rhosllanerchrugog, formerly of Newtown, Montgomeryshire, where he faithfully served the English baptist church for twelve years. By the death of this eminent and devoted minister of the gospel, the baptist denomination in the Principality has sustained a severe loss. Mr. W.'s labours were not confined to the ministry, but were employed in various departments of literature. When but a youth he composed a very useful Grammar of the Welsh language, and contributed largely to the literature of the country. But that which rendered his name immortal to his countrymen, and to which may be traced the origin of that disease which terminated his career, was the translation of the New Testament from the original Greek into his native language; a work that requires no commendation, but speaks for itself. Mr. W. was likewise the Editor of more than one baptist periodical, in the publication of which the loss of his services will also be severely felt. On the day of his funeral many thousands of persons, including sixteen ministers, assembled from various parts of Wales to pay their last tribute of respect to the memory of our departed friend.

Dec. 12, at Hemel Hempstead, Herts, Mr. Nathaniel Hawkes, late pastor of the baptist church in that place, aged 37.

Dec. 29, Mr. Samuel Dudley, aged 86, more than sixty years a member of the baptist church, Thurlaston, near Leicester.—Jan. 14, aged 75, Mr. Daniel Preston; and Jan. 29, Mr. Michael West, aged 65, also for many years members of the same church.

Jan. 14, at Plymouth, Ann, widow of the late Mr. Beujanin Nicholson, and mother of

the late Rev. Samuel Nicholson, baptist minister, at the advanced age of eighty-six.

Jan. 19, aged 98, Anne, widow of the late Mr. John Morgan, baptist minister, Blaenfos, Pembrokeshire.

Jan. 23, Thomas Hayward Yates, aged 18, eldest son of Mr. Thomas Yates, baptist minister, Wirksworth, within three months of the departure of his beloved mother.

Jan. 24, two days after his arrival in his native land, after forty years missionary labour in China, Dr. W. H. Medhurst, of the London Missionary Society, in the 62nd year of his age. The colleague and successor of the illustrious Morrison, his name will be in everlasting remembrance as one of the pioneers of the gospel in that vast field of missionary enterprise.

Jan. 24, Mr. Joseph Mayer, of Stockport, a gentleman, who has for upwards of sixty years been a distinguished patron of gratuitous education, and one of the founders of the Stockport Sunday-school, the largest educational establishment in the world, in his eighty-fourth year.

Feb. 2, at Baldock, Herts, Mrs. Mary Ind, in her hundredth year. She lived to see the birth of ten children, sixty-nine grandchildren, 114 great grandchildren, and two great grandchildren's children—in all 195 descendants.

Feb. 4, Mrs. John Coombe, of Saint Hill, Kentisbere, Devon, aged 89. Our friend had been a humble follower of Christ, and a member of the church above fifty years; for she was baptized in 1804. Poor in this world, she was rich in faith and good works. Her funeral text was, "An old disciple".—On Nov 30, Mrs. Bridget Cording, also departed this life, aged 62, many years a member with us.

Feb. 4, at her residence, Percy Place, Bath, Mrs. Jay, widow of the late Rev. Wm. Jay, aged seventy-six.

Feb. 11, Mr. Henry Powell, of Brain's Green, Blakeney, aged sixty-six. Mr. Powell had long been a worthy and consistent deacon of the baptist church, Blakeney.

THE
BAPTIST REPORTER.

APRIL, 1857.

BAPTISM OF HOUSEHOLDS.

THE *Oriental Baptist*, published at the Baptist Mission Press, Calcutta, often contains, in addition to its original missionary intelligence, some very valuable papers on the baptismal question. The extract given beneath, is the substance of a letter addressed to the Editor, on reading which, for the first time, perhaps some of our baptist friends will be a little startled. But let them not be alarmed. The considerations propounded by the writer are, at least, worthy of reflection. We think they are, or we should not republish them. And we do so in the hope that some of our competent friends will favour us with their opinions for or against the theories of the writer. For our part we have no fear at all that the distinct views held by the baptists as to the proper subjects of this divine ordinance, can, in the slightest degree, be obscured by a wise and candid discussion of this subject. We are, happily, so conscious of the strength of our position, that we can afford to discuss a point like this without apprehension as to the consequences. All we want is "the truth, the whole truth, and nothing but the truth."

"Oblige me by kindly giving insertion to a few brief remarks on the usual mode of meeting the arguments of Pædobaptists in favour of baby-sprinkling, based on the fact of the baptism of households. The common reply is, I believe, that in the house-

holds said to have been baptized, there were no unconscious infants: the theory—for such I must designate it—being illustrated by the fact of numerous modern baptist families containing no infant offspring. This theory must, I presume, proceed either upon the conviction (how arrived at, it is impossible to say) that the households baptized did not, as a matter of absolute certainty, contain children among them, or that, if they did contain children, the term households would not have been used, as inappropriate. Now, I think the assertion that households did not contain infants, as it takes for granted the thing to be proved, must be abandoned, and the opinion that baptized households necessarily imply the absence of children from them cannot but be regarded as a palpable paralogism, as proceeding upon an ignorance of the laws of language. Both these points, it will be my endeavour to demonstrate by the following scriptures and comments.

1. Gen. xviii. 19. 'For I know him (Abraham), that he will command his children, and his household after him, and they shall keep the way of the Lord.' In this passage, it must be evident to reasonable men, the words 'children' and 'household' necessarily suppose the existence of unconscious infants, with this limitation or restriction, that on these infants attaining a mature age, Abraham would have to command them to hear and obey the precepts of their religion.

2. Gen. xxxv. 2. 'Then Jacob said unto his household, and to all that were with him, put away the strange gods that are among you.' Here a household is addressed as adults only; but as it is difficult to deny the existence of little children in Jacob's household, if not his own, yet his children's children, the inference is clear that, though children exist in a household, still the term may be used irrespective of them, with the greatest grammatical propriety.

3. Joshua vii. 18. 'And he brought his household, man by man.' Here household is used in reference to adult males only, to the utter exclusion of women and children. The major portion of a household is excluded, and still it is a household!

4. Matt. x. 36. 'A man's foes shall be they of his own household.' Does this passage necessarily mean that for a household to constitute a man's foes, it must have no children in it, or does it mean that, irrespective of the children that may be, or are actually in it, adults who have arrived at a reasoning age to be able to persecute, are only referred to in the word?

5. John iv. 53. 'So the father knew that it was at the same hour, in the which Jesus said unto him, thy son liveth, and himself believed, and his whole house.' Also Acts x. 2. 'A devout man, and one that feared God with all his house,' and *ibid.* xvi. 34, 'And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.' In these passages it is distinctly stated that the parties respectively named, believed and feared God with all their house. Now, a question is here raised, whether there were children in these houses who were reasonably excepted as incapable either of belief or fear; or, whether because there were no children, the term house was used? Who can fail to arrive at the only legitimate conclusion on this point, namely, that there may or may not have been children in these houses, (the former inference, in consequence

of the Jews being polygamists and rather fond—especially the female parent—of offspring, being the more probable) and that the terms are used in a limited and restrictive sense?

Having from the several scripture examples enumerated, established the truth of the position that a 'house' or 'household' may with philological and critical propriety be understood to refer to either the whole of the inmates of a family, or a given portion of them, according to the requirements—so to speak—of each case, it follows;—

1st. That Pædobaptists err in insisting upon the baptism of children in the baptized households in which children may have existed, and

2nd. That baptists equally err in insisting upon the absence of infants from the households said to have been baptized.

The cause of the former gains not a title of strength by the argument,—a fallacious one,—and that of the latter loses not a title either, by the concession. On the contrary, by the concession, baptists altogether free themselves from the inconvenient and inextricable dilemma—where defeat and surrender would be inevitable—were proof possible (I have shewn it to be highly probable,) that children actually existed in the baptized households in question.

These premises conduct us to the sound conclusion, first that as a 'believing' and 'God-fearing' household must exclude from the term all those comprehended in it who are incapable of belief and fear; so a baptized household must exclude from the term all those comprehended in it who lack the qualifications indispensable to an admission to the ordinance of baptism; and, second, that the question as to who are the real subjects of the rite, must be satisfactorily determined by a reference to the law enjoining the rite, namely, our blessed Lord's commission to the apostles, and to the facts of the various baptisms recorded in the scriptures. M. W."

THE BAPTISTS IN ENGLAND,

FROM THE DAYS OF QUEEN MARY TO THE REIGN OF JAMES I.

1553—1600.

IN the first year of the short and sanguinary reign of queen Mary, a person of the name of Woodman was cited before the bishop of Winchester, to answer to certain allegations touching his orthodoxy. "Hold him a book (said the bishop): if he refuse to swear, he is an Anabaptist, and shall be excommunicated." This criterion for ascertaining whether or not the poor man was or was not infected with heresy, is no farther entitled to notice than as it proves two things; namely, the existence of baptists at that time in the country, and the severity of the penal laws against them. On another occasion, when Mr. Philpot was under examination by the lords of the council (November 5, 1555), it was remarked by one of his judges, that "all heretics boast of the Spirit of God, and every one would have a church of his own, as Joan of Kent, and the Anabaptists!" A pretty plain indication that the baptists of that day were not only contending for divine authority of that institution; but also for the necessity of their separating themselves unto the law of the Lord, and maintaining the importance of their own principles. It is painful to dwell upon the merciless proceedings of this reign, and we shall dismiss it with a few additional remarks.

In the beginning of June, 1558, a proclamation was issued, of which the following is a copy.

BY THE KING AND QUEEN.

"Whereas divers books, filled with heresy, sedition, and treason, have of late, and be daily brought into this realm, out of foreign countries, and places beyond the seas; and some also covertly printed within this realm, and cast abroad in sundry parts thereof, whereby not only God is dishonoured, but also encouragement given to disobey lawful princes and governor's: the king and queen's majesties for re-

dress hereof, both, by their own proclamation, declare and publish to all their subjects, that whosoever shall, after the proclaiming hereof, be found to have any of the said wicked and seditious books, or, finding them, do not forthwith burn the same, shall, in that case, be reported and taken for a rebel, and shall, without delay, be executed, for that offence, according to martial law."

A week after the publishing of this proclamation, a meeting of protestants was detected at Islington, and twenty-two individuals, men and women, were seized and taken before Sir Roger Cholmley, who turned them over to the bishop of London, who, in the cruelty of his tender mercies, turned thirteen of them over to the executioners, seven of them to be burnt in Smithfield, and six at Brentford!

Among those who were committed to the flames in Smithfield, on this occasion, was Mr. Roger Holland, a gentleman descended from a very respectable family in Lancashire, where several of his predecessors are to be found enrolled in the list of sheriffs for the county. At a hearing before bishop Bonner; Lord Strange, son of the Earl of Derby; Sir Thomas Gerrard; Mr. Eccleston of Eccleston, with many other gentlemen of the county, appeared to speak on his behalf. In his youthful days, Mr. Holland had been, not only a bigoted Papist, but also a very dissipated and profligate young man. He was, however, converted from the error of his way by the pious instructions of a servant maid, in the family in which he resided. She put into his hands some books both in defence of the truth of the gospel, and against the errors of popery. These means were, through the blessing of heaven, so efficacious, that he became the member of a congregational church in London, married

the female to whom he was under such lasting obligations, and sealed the profession of the gospel with his blood; his wife also suffered great affliction for maintaining the same truths. Two others, of the Islington congregation, were taken by Bonner, stripped naked, and flogged in his garden at Fulham, in a most unmanly posture, to such a degree, that a bundle of rods was worn out in scourging them!

Queen Elizabeth ascended the throne in the year 1558; and, though a decided enemy to popery, or, more properly speaking, to the authority of the pope, yet, such was her blind and bigoted determination to enforce a uniformity of worship among all her subjects, that the baptists were called to no small share of suffering for conscience' sake, during the whole of her reign. The complexion of her reign, however, was very different from that of her sister. The fires of Smithfield were not lighted up in such profusion; but the same sanguinary laws remained in force; and all who disclaimed human authority in the kingdom of Christ—who maintained the word of God to be the only rule of faith and duty, were either compelled to temporize and conceal their convictions, or were subject to great pains and penalties. The queen, says Sir Francis Walsingham when sketching the features of her government, "laid down two maxims of state; one was, not to force consciences—the other was not to let factious practices go unpunished, because they were covered by pretexts of conscience."

Bishop Burnet tells us that she did not at first revive those severe laws which were passed in her father's time, by which the refusal of the oath of supremacy was made *treason*, but left her subjects to the freedom of their thoughts, and only made it penal to extol a foreign jurisdiction. She also laid aside the title "supreme head" of the church, and those who refused the oath were only disabled from holding benefices during their refusal. But after the twentieth year of her

reign, the political posture of affairs compelled her, we are told, to adopt a different line of conduct,

"Then, pecuniary punishments were inflicted on such as withdrew from the church; and in conclusion she was forced to make laws of greater rigour.—As for the Puritans, as long as they only inveighed against some abuses, such as pluralities, non-residents, or the like, it was not their zeal against those, but their violence, that was condemned. *When they refused to comply with some ceremonies, and questioned the superiority of the bishop, and declared for a democracy in the church, they were connived at with great gentleness—but they set up a new model of church-discipline, without waiting for the civil magistrate, and entered into combinations; then it appeared that it was faction, and not zeal, that animated them. Upon that, the queen found it necessary to restrain them more than she had done formerly.*"

Such is bishop Burnet's apology for the intolerant proceedings of this reign.

The share which the baptists had in these severities, will appear from the mention of a few instances. Dr. Wall relates, that about the sixteenth year of queen Elizabeth, a congregation of Dutch Anti-pædobaptists was discovered without Aldgate, in London, of whom twenty-seven were taken and imprisoned; and the following month one man and ten women of them were condemned. Another writer informs us, that it was at Easter, 1575, that this took place, and that four of them recanted at Paul's cross, on the 25th May, and that the rest were banished the kingdom. The following is the form of their abjuration.

"Whereas, we being seduced by the devil, the spirit of error, and by false teachers, have fallen into these most damnable and detestable heresies, that Christ took not flesh of the substance of the Virgin Mary—that the infants of the faithful ought not to be baptized; and that a christian man may not be a magistrate, or bear the sword

and office of authority; and that it is not lawful for a christian man to take an oath: now, by the grace of God, and by the assistance of good and learned ministers of Christ's church, I understand the same to be most damnable and detestable heresies; and do ask God, before his church, mercy for my said former errors, and do forsake, recant, and renounce them; and I abjure them from the bottom of my heart, protesting I certainly believe the contrary. And farther I confess, that the whole doctrine, established and published in the Church of England, and also that which is received in the Dutch church in London, is found true and according to God's word: whereunto in all things I submit myself, and will be most gladly a member of the said Dutch church; from henceforth utterly abandoning and forsaking *all and every Anabaptistical error.*"

This abjuration oath, which was administered by Dr. Delaune, then minister of the Dutch church, Austin Friars, sufficiently indicates the arbitrary and intolerant spirit of the age. Fuller, the historian, mentions the same facts, with some additional circumstances. "Now began the Anabaptists (says he) wonderfully to increase in the land; and as we are sorry that any countryman should be seduced with that opinion, so we are glad that the English as yet were free from that infection." He then goes on to relate the apprehension of the twenty-seven baptists at Aldgate, and adds that two of them were so obstinate, that orders were issued for their being committed to the flames in Smithfield. This induced the celebrated John Fox, the martyrologist, to interpose in their behalf, supplicating her majesty to reprieve them.

Her majesty's heart, however, it appears, was not quite so soft; for though she had a high respect for the writer, and constantly called him her "father Fox," she was not his dutiful daughter, but met his request with a flat denial, "unless after a month's reprieve and conference with divines, they would

recant their errors." "She declared their impieties to be damnable, and that she was necessitated to this severity, because, having formerly punished some *traitors*, were she now to spare these *blasphemers*, the world would condemn her as being more in earnest in asserting her own safety, than the honour of her God.

Accordingly, the writ, *De heretico comburendo*, that is, for burning heretics, which for seventeen years had only hung up *in terrorem*, was now taken down and put in execution, and the two Anabaptists, John Wielmaker and Henry Torwoort, were committed to the flames in Smithfield, July 22, 1575.

From this period to the end of queen Elizabeth's reign the whole body of the Puritans appear to have been treated with great severity, of which the baptists certainly came in for their due share. Many of them quitted the kingdom, and those who remained in it were perpetually harassed and tormented by fine and imprisonment. In the county of Norfolk (Mr. Neal says Suffolk)—an application was made to the justices of peace, in behalf of some of the Brownists who had been long and illegally imprisoned by the bishop of Norwich, intreating that their worshipps would be pleased to move that prelate in their favour. His lordship was so displeased with them for their interference in what he considered to be his own prerogative, that he drew up twelve articles of impeachment against the justices themselves, and caused them to be summoned before the queen and counsel to answer for their conduct. In the supplication to the justices, the terms *Anabaptists* and *Brownists* are used as synonymous.

In the year 1589, when the reign of this queen drew towards a close, a treatise appeared against the Puritans from the pen of a clergyman of the name of Some, in which he undertook to show the coincidence that existed between the Anabaptists and some of the leading men among the former. The sen-

timents which he charges the baptists of that day with holding are, that the ministers of the gospel ought to be maintained by the voluntary contributions of the people; that the civil magistrate has no right to make and impose laws on the consciences of men; that the people ought to have the right of choosing their own ministers; that the high commission court was an anti-christian usurpation; that such as are qualified to preach, ought not to be hindered by the civil magistrate from doing so; that no forms of prayer should be imposed upon the church; that the baptisms administered in the Church of Rome were invalid; and that a true constitution and discipline are essential to a true church. Such were the *heterodox* principles maintained by the Anabaptists of queen Elizabeth's times, according to the testimony of this learned doctor; prin-

ciples well supported by the word of God, and which, therefore, every intelligent and consistent baptist of the present day is proud to avow. The doctor touches also on their opinions of baptizing none but professed believers; that they hold the worship of God as conducted in the Church of England to be in many respects defective; and brings up the rear of their crimes, by adding, that they count it blasphemy for any man to arrogate to himself the title of Doctor in Divinity, or as he explains it, to be called Rabbi; that is, lord and master of other men's faith! He acknowledges, that there were several Anabaptistical conventicles, both in the metropolis and other parts of the kingdom, in his day; a fact which we shall find abundantly confirmed in subsequent pages.

(*To be continued.*)

Spiritual Cabinet

THE CHRISTIAN—A PARADOX.

BY LORD BACON.

1. A Christian is one that believes things his reason cannot comprehend; he hopes for things which neither he nor any man alive ever saw: he labours for that which he knoweth he shall never obtain; yet in the issue, his belief appears not to be false; his hope makes him not ashamed; his labour is not in vain.

2. He believes three to be in one, and one to be three; a Father not to be elder than his Son; a Son to be equal with his Father; and one proceeding from both to be equal with both; he believing three persons in one nature, and two natures in one person.

3. He believes a Virgin to be a Mother of a Son; and that very Son of hers to be her Maker. He believes him to have been shut up in a narrow room, whom heaven and earth could

not contain. He believes him to have been born in time, who was and is from everlasting. He believes him to have been a weak child carried in arms, who is the Almighty; and him once to have died, who only hath life and immortality in himself.

4. He believes the God of all grace to have been angry with one that hath never offended him; and that God, that hates sin, to be reconciled to himself, though sinning continually, and never making or being able to make him satisfaction. He believes a most just God to have punished a most just person, and to have justified himself though a most ungodly sinner. He believes himself freely pardoned and yet a sufficient satisfaction was made for him.

5. He believes himself to be precious in God's sight, and yet loaths himself

in his own. He dares not justify himself even in those things wherein he can find no fault with himself, and yet believes God accepts him in those services wherein he is able to find many faults.

6. He praises God for his justice, and yet fears him for his mercy. He is so ashamed as that he dares not open his mouth before God; and yet he comes with boldness to God, and asks him any thing he needs. He is so humble as to acknowledge himself to deserve nothing but evil; and yet believes that God means him all good. He is one that fears always, yet is as bold as a lion. He is often sorrowful, yet always rejoicing; many times complaining, yet always giving thanks. He is the most lowly-minded, yet the greatest aspirer; most contented, yet ever craving.

7. He bears a lofty spirit in a mean condition; when he is ablest he thinks meanest of himself. He is rich in poverty, and poor in the midst of riches. He believes all the world to be his, yet he dares take nothing without special leave from God. He covenants with God for nothing, yet looks for a great reward. He loseth his life and gains by it; and whilst he loseth it, he saveth it.

8. He lives not to himself, yet of all others he is most wise for himself. He denieth himself often, yet no man loveth himself so well as he. He is most reproached, yet most honoured. He hath most afflictions and most comforts.

9. The more injury his enemies do him, the more advantages he gains by them. The more he forsakes worldly things, the more he enjoys them.

10. He is the most temperate of all men, yet fares most deliciously; he lends and gives most freely, yet he is the greatest usurer; he is meek towards all men, yet inexorable by men. He is the best child, husband, brother, friend; yet hates father, mother, brother, and sister. He loves all men as himself, yet hates some men with a perfect hatred.

11. He desires to have more grace than any man hath in the world, yet is truly sorrowful when he seeth any man have less than himself; he knoweth no man after the flesh, yet gives all men their due respects; he knoweth if he please man he cannot be the servant of Christ, yet for Christ's sake he pleaseth all men in all things. He is a peacemaker, yet he is a continual fighter, and an irreconcilable enemy.

12. He believes him to be worse than an infidel that provides not for his family, yet himself lives and dies without care. He accounts all his superiors, yet stands stiffly upon authority. He is severe to his children because he loveth them; and by being favourable unto his enemy, he revengeth himself upon him.

13. He believes the angels to be more excellent creatures than himself, and yet counts them his servants. He believes that he receives many good things by their means, and yet he neither prays for their assistance, nor offers them thanks which he doth not disdain to do to the meanest Christian.

14. He believes himself to be a king, how mean soever he be; and how great soever he be, yet he thinks himself not too good to be a servant to the poorest saint.

15. He is often in prison, yet always at liberty: a freeman though a servant. He loves not honour amongst men, yet highly prizeth a good name.

16. He believes that God had bidden every man that doth him good, to do so; he yet of any man is the most thankful to them that do ought for him. He would lay down his life to save the soul of his enemy, yet he will not adventure upon one sin to save the life of him who saved his.

17. He swears to his own hindrance, and changeth not; yet knoweth that his oath cannot tie him to sin.

18. He believes Christ to have no need of any thing he doth, yet maketh account that he doth relieve Christ in all his acts of charity. He knoweth he can do nothing of himself, yet

labours to work out his own salvation. He professeth he can do nothing, yet as truly professeth he can do all things: he knoweth that flesh and blood cannot inherit the kingdom of God, yet believeth he shall go to heaven both body and soul.

19. He trembles at God's word, yet counts it sweeter to him than honey and the honey-comb, and dearer than thousands of gold and silver.

20. He believes that God will never damn him, and yet fears God for being able to cast him into hell. He knoweth he shall not be saved by, nor for his good works, yet he doeth all the good works he can.

21. He knoweth God's providence is in all things, yet is so diligent in his calling and business, as if he were to cut out the thread of his happiness. He believes before-hand that God hath proposed what he shall be, and that nothing can make him to alter his purpose: yet prays and endeavours, as if he would force God to save him for ever.

22. He prays and labours for that which he is confident God means to give; and the more assured he is, the more earnest he prays for that he knows he shall never obtain, and yet gives not over. He prays and labours for that which he knows he shall be no less happy without: he prays with all his heart not to be led into temptation, yet rejoiceth when he is fallen into it; he believes his prayers are heard, even when they are denied; and gives thanks for that which he prays against.

23. He hath within him both flesh and spirit, yet he is not a double-minded man; he is often led captive by the law of sin, yet it never gets dominion over him; he cannot sin, yet can do nothing without sin: he doth nothing against his will, yet maintains he doth what he doth not. He wavers and doubteth, yet obtains.

24. He is often tossed and shaken, yet is as mount Sion; he is a serpent and a dove; a lamb and a lion; a reed and a cedar. He is sometimes so

troubled that he thinks nothing to be true in religion: yet if he did think so, he could not at all be troubled. He thinks sometimes that God hath no mercy for him, yet resolves to die in the pursuit of it. He believes, like Abraham, against hope, and though he cannot answer God's logic, yet, with the woman of Canaan, he hopes to prevail with the rhetoric of importunity.

25. He wrestles and yet prevails; and though yielding himself unworthy of the least blessing he enjoys, yet Jacob like, he will not let him go, without a new blessing. He sometimes thinks himself to have no grace at all, and yet how poor and afflicted soever he be besides, he would not change conditions with the most prosperous man under heaven that is a manifest worldling.

26. He thinks sometimes that the ordinances of God do him no good, yet he would rather part with his life than be deprived of them.

27. He was born dead; yet so that it had been murder for any to have taken his life away. After he began to live, he was ever dying.

28. And though he hath an eternal life begun in him, yet he makes account he hath a death to pass through.

29. He counts self-murder a heinous sin, yet is ever busied in crucifying the flesh, and in putting to death his earthly members: not doubting but there will come a time of glory, where he shall be esteemed precious in the sight of the great God of heaven and earth, appearing with boldness at his throne, and asking any thing he needs; being endued with humility, by acknowledging his great crimes and offences, and that he deserveth nothing but severe punishment.

30. He believes his soul and body shall be as full of glory as them that have more; and no more full than theirs that have less.

31. He lives invisible to those that see him, and those that know him best do but guess at him; yet those many

times judge more truly of him than he doth of himself.

32. The world will, sometimes, account him a saint, when God accounteth him a hypocrite; and afterwards when the world branded him for an hypocrite, then God owned him for a saint.

33. His death makes not an end of him. His soul, which was put into his body, is not to be perfected without his body; yet his soul is more happy

when it is separated from his body, than when it was joined unto it: and his body, though torn in pieces, burnt to ashes, ground to powder, turned to rottenness, shall be no loser.

34. His advocate, his surety, shall be his judge; his mortal part shall become immortal; and what was sown in corruption and defilement shall be raised in incorruption and glory; and a finite creature shall possess an infinite happiness. Glory be to God.

Poetry.

BEREAVEMENT AND CONSOLATION.

It is not in the parting hour, when those we fondly love
Have breathed to us their last farewell, and winged their way above;
Nor yet, when in the darksome grave we lay them to their rest,
The sharpest pang of sorrow rends the stricken mourner's breast.

'Tis when we seek our lonely home, and meet no more the smile
Which could the darkest cloud dispel, and every care beguile;
And when we meet around the board, or at the hour of prayer,
'Tis then the heart most feels its loss—the loved ones are not there.

And thus while days and months steal on, as memory brings to view
The vision of departed joys, our grief is stirred anew.
Though faith may own a Father's hand, yet nature will rebel,
And feel how hard it is to say, "He hath done all things well."

O! mournful memories of the past, ye wear our lives away,
Ye haunt us in our dreams by night, and through each weary day;
The home which late, like Eden's bower, in blooming beauty smiled,
Ye make a barren wilderness, a desert waste and wild.

But why thus yield to fruitless grief? Are they not happler far,
The sainted ones for whom we mourn, than we who linger here?
Our hearts should glow with grateful love to Him, whose watchful eye
Saw dangers gathering round their path, and called them to the sky.

Not long shall we their loss deplore, for soon the hour will come
When we, with those so fondly loved, shall slumber in the tomb;
Then let the remnant of our days be to His service given,
Who hid our idols in the grave, lest we should fall of heaven.

Not willingly the Lord afflicts, nor grieves the sons of men;
'Tis but to wean our souls from earth, and break the power of sin:
He saw us wandering from his paths, and sent the chastening rod
To turn our feet from error's way, and bring us home to God.

Shall we defeat his wise design, and waste our days in tears,
Ungrateful for the numerous gifts that heaven in mercy spares?
Let faith and hope be cherish'd still, and brighter days shall dawn,
And plants of peace shall spring anew from seed in sorrow sown.

Reviews.

Eustace Carey: a Missionary in India. A Memoir by MRS. EUSTACE CAREY. London: Peutress and Co., Ave Maria Lane; Heaton and Son, Warwick Lane, 1857.

THIS volume reached us too late for an entire perusal of its nearly 600 pages.

The name of CAREY will be had in remembrance in India, when the names of many of its Princes and Conquerors have faded from the pages of its history, associated as that name is with the translation of the imperishable Word into its various languages and dialects.

As this volume may be regarded as an affectionate tribute of conjugal affection, it might be regarded as unkind to submit it to the test of severe criticism. We are, however, furnished with many interesting facts of the family of the Carey's, not to be met with, we believe, elsewhere.

We give a few extracts, having reference chiefly to the birth, early life, and baptism of this subject of this Memoir:—

“Eustace Carey was born March 22nd, 1791, at Paulerspury, a small and pleasant village in Northamptonshire, which was celebrated only for its obscurity, until, in the middle of the last century, it became the birthplace of Dr. William Carey, the great Oriental scholar and missionary. Eustace was the son of Thomas and Mary Carey. Thomas Carey was the youngest son of Edmund Carey, and a brother of Dr. Carey above-mentioned.

Thomas Carey, the father of Eustace Carey, was a non-commissioned officer in the army, and was with the Duke of York in one of our wars with Holland. He was there wounded in the knee, and on his return home was rewarded with a pension. He had three children—Edmund, who died in youth; Peter, who followed the profession of his father, and died in India; and Eustace, the subject of this memoir.

Eustace was born either under the same roof with Dr. Carey, or in a house in contiguity to the one in which in childhood, in the school chamber, he spent his leisure hours; where he placed his treasures collected from the world's great storehouse; and where, amidst his insects and birds and flowers, he was first taught of God to know and to study himself, and to live for his glory and the good of his fellow-creatures. Not only the room, but also the garden which Dr. Carey had cultivated with so much care

twenty years before, was familiar to this child's eye. He sat beneath the very trees where Dr. Carey had been in the habit of reading Captain Cook's Voyages, and all the scraps of foreign intelligence he could procure; where he so often pictured to himself the fearful Sutte and Infanticide of India, and the idolatry and cannibalism of the South Seas.”

Like many other distinguished characters, Eustace had a kind and pious mother:—

“The grace and music of her step; the love of her soul beaming through tender yet piercing eyes; the play of her pleasant looks, which, in the child's esteem, would know as well as be able to remove all his sorrows; and, more than all the melody of her voice; these made an indelible impression upon him. Such was his mother. So tangible, so clearly defined, so attractive, so all-powerful through sixty long years of an earthly pilgrimage, was the memory of his mother. ‘My mother's footsteps, and my mother's voice as she sang her Wesleyan hymns, I shall never forget; they are as fresh on my mind as if I had heard them but yesterday.’

Thomas Carey, Eustace's father, was not like his brother William, little of stature. He was tall and portly; he had a beautiful voice, and could sing well; and besides these, his general bearing carried with it an air of authority. No wonder that such exterior attractions should find their way into the heart of his little son. Although so fragile and half alive, yet was the feebleness of his body no criterion for the state of his mind. There seems even now to have been awakened in him a measure of courage beyond his years.”

The family removed to Northampton, where they attended the able ministry of Dr. Ryland, at College Lane Chapel. His feeble health prevented his learning a trade, but he was a studious and thoughtful boy. His aunt made notes of his sayings and doings:—

“She mentions, in one of her diary-dottings, that he read a sermon to her one day; and that before reading it he used the boy-like means of fastening the latch of the door with his pocket-knife, lest his cousins should by any chance, through a crevice, see what he was doing.”

Eustace Carey was baptized by Dr. Ryland, July 7, 1809, at College Lane Chapel. We must now close our present

notice with a few paragraphs respecting this Christian ordinance:—

“The reader will have noticed, from the preceding narrative, that some few years passed away between the time of Mr. Carey’s becoming religious, and that of his dedication of himself to Christ in the ordinance of baptism. The reason of this, doubtless, was, that he might the more effectually examine for himself and understand the will of God in this matter. This ordinance, as administered to adults, was not new in his family, as it had been in that of Dr. Carey’s when he first became a Nonconformist. With this part of his Christian profession, therefore, he had been familiar from boyhood, both in his aunt’s family and in the ministry which he attended at Northampton.

The writer has heard him say that he read no book on adult baptism, except the Bible; so that he followed the example of his good uncle in this respect. One book which he perused on infant baptism tended more than anything he read, except the Scriptures, to make him a baptist. As no one could have persuaded him in this matter to act contrary to his conscientious convictions, so he ever retained a very strong dislike to treat this at all controversially. So simple and natural were the views which he took upon it, and so entirely conclusive to his own mind, that he could no more *argue* respecting it than he could about the shining of the sun at noon-day when there are no clouds, or the free and constant circulation of the air which he inhaled. As he received his religion thankfully and without difficulty, so he received both ordinances, which are designed, as he conceived, so strikingly to symbolize some of its sublimest facts. Baptism, as the burial with Christ ‘into his death, by which also believers rise with him to walk in newness of life;’ and the Lord’s Supper, as a memorial of the Saviour’s death, and a pledge to his Church of his return to the earth. Neither of these did he attempt to explain away or to *spiritualize* away; neither of them did he view as ‘a cross,’ or ‘an ordeal,’ as if they, especially baptism, were forbidding, and to be dreaded. As the performance of any other *duty*, which is a *privilege* at the same time, did he view these commands of his divine Lord. As he prayed, and preached, and sang, and gave thanks, and took his daily bread, so he took each of the ordinances at the hands of his loving Saviour, who in each, as he understood them, said, ‘Do this in remembrance of me.’

His views of the nature and design of baptism were formed as much on the ground of the spiritual nature of Christ’s kingdom, and its (as he would say) homogeneity there-

with, as from any direct instruction and example in the New Testament. He conceived, that as it had been introduced by the Head of the Church, first, by the consecration of himself in the waters of the Jordan at the commencement of his ministry, and secondly when united by him with the great commission which he gave to his disciples, to “preach the gospel to every creature,” which was, moreover, necessarily designed to apply to his disciples throughout all time; as the thing *signified* by baptism would remain on earth during the period of the Lord’s mediatorial work, so, by necessary consequence, its symbol, ‘until the Son shall have delivered up the kingdom to God, even the Father.’

Mr. Carey baptized one or two of his native converts in India; but, not being a pastor at home, he never administered the rite, nor gave any prominence to the subject in preaching. Very often has the writer witnessed his entire (apparent) indifference in conversation to this subject; when, by a happy turn, or by silence, he has made more impression than by any lengthened argument. The following is a fair specimen: ‘Mr. Carey,’ said a lady, ‘I see adult baptism to be quite right, and yet I cannot make my mind up to submit to it. I am very unhappy about it sometimes; I suppose you would advise me still to pray about it, Sir?’

‘I tell you what I advise, Madam. Go and do what you know to be right, and pray afterwards. Your prayers will then be likely to give you more pleasure.’

The old folks at Northampton, who took so much pitying notice of him on account of his ill-health, would often ask him before he became a member, ‘whether he did not see baptism,’ about which phrase he used to laugh very much. Another phrase has taken the place of this in common parlance, which, however much more to the taste of some, was not at all so to his. He would say what ‘baptist principles’ were he did not know; he knew of only *one* baptist principle, and that was ‘the principle of being baptized.’

He had a dislike to the word baptist, as a denominational epithet, belonging, as he conceived it did, minus the opprobrious prefix *Ana*, to the dark ages. The writer has heard him say that he would like these Greek words, both root and derivatives (now Anglicised, but which we do not need in our language), ‘to be transported to their own native land, left within the confines of their own tongue, and not to quit it again upon pain of death.’ ‘Baptists are Congregationalists,’ he used to say, ‘but it would be as well if they were known by the plain epithet by which the disciples of Christ were distinguished first in Antioch.’”

Correspondence.

THE LEICESTER ELECTION, AND THE SABBATH QUESTION.

WE furnished, in our last number, some correspondence on this subject, which had reference chiefly to the retirement of the Vice-chairman of the "National Sunday League" from the representation of Newport, Isle of Wight. The Chairman of that League was one of the Members for the Borough of Leicester, and much surprise has been expressed by many of our correspondents that the Leicester Dissenters should have been a party to the sending of Sir Joshua Walmsley to Parliament. But it ought to be known for their justification, that the "League" of which Sir Joshua is President, was not formed until after his election, and that many times since they have remonstrated with him on the impropriety of his conduct as compromising them by his proceedings. The General Election, now in progress, gave them an opportunity they were not slow to embrace, of clearing themselves from these imputations by nominating a pro-sabbath candidate. At the time we write the canvass is in active operation, and the friends of the sabbath are not without hope of ultimate success. Before we complete our columns, or on our cover, we may be able to announce the result, which, whether successful or not, will teach gentlemen of this class a lesson they will never forget. We give beneath a copy of a circular, which will furnish further information.

"A Few Reasons why one who has always Voted for Sir Joshua Walmsley cannot Vote for him at this Election."

1.—Because, since I last voted for him, Sir Joshua has gone off in a direction where I cannot follow him. He says he is only treading in the steps of the late Joseph Hume. But has he only done that? Did Mr. Hume place himself, or suffer him to be placed, at the head of a 'National Sunday League,' in order to accomplish his object? He did not.

2.—Because, among the advocates of the 'League,' both in this town and other places, the men who openly avow that they 'neither fear God nor regard man'

are conspicuous. Sir Joshua must know this; and though he professes to be a Christian, he has not resigned his Office as President of that unhallowed combination.

3.—Because Sir Joshua says, 'I have not altered my own opinion upon the question one *iota*.' This we fully believe. But he has altered his tactics. Not until the General Election was expected, and it was known that no measure could pass, did we hear that the movement was dropped for the session. As Daniel O'Connell used to say, 'Thank you for nothing,' Sir Joshua!

4.—Because I believe Sir Joshua is yet determined to accomplish the object on which he has set his mind. He now says, 'I should be perfectly unjustifiable were I to bring the question, under existing circumstances, again under the consideration of Parliament.' Mark the words, 'under existing circumstances.' Elsewhere he says, 'until the people themselves are more earnest in its advocacy.' And are not the Agents of the 'League' doing all they can to 'get up the steam.'

5.—Because the declaration of Sir Joshua—'I should, if the question were again brought before the House of Commons, tender my resignation to this constituency, before I felt in a position to support it, or to bring it before the House of Commons,' was not made until a pro-sabbath candidate was in the field. It was 'too late.' Besides, the words, 'tender my resignation to this constituency,' are dubious and unsatisfactory.

6.—Because I do not think such conduct is straightforward. I can have no confidence in a man who thus plays fast and loose. If Sir Joshua is convinced he was right in his 'League' movement, why not stick to it at all hazards? If now he sees that he was wrong, why not confess it like a man, and make a clean breast of it?

7.—Because Sir Joshua had timely warning from many of his former supporters that they disapproved of his 'League' movement, and yet he persevered. His complaint, therefore, that many of his former friends have un-

kindly and ungratefully deserted him is unfounded. He has deserted them.

8.—Because I regard the Sabbath Question as the question at this election. Sir Joshua himself has called it 'that great Question.' I accept his words, and thank him for them. If this question had been a *political* question only, or a matter of mere *opinion*, I should never have made it a ground of separation. For my political views are similar to those of Sir Joshua, and I retain them unaltered by these passing events.

9.—Because the sabbath amusement scheme could not be limited to the British Museum and National Gallery. The Crystal Palace and Zoological Gardens *must* follow; and then other places of sabbath amusement, to say nothing of Theatres, would spring up like mushrooms both in town and country, requiring and demanding the services of thousands to whom the sabbath would be no day of rest, but one of extraordinary labour.

10.—Because in those countries where Sabbath amusement prevails, Sabbath work is done. The one leads to the other. It must. You cannot prevent it. In Paris, where Sabbath amusements most prevail, you may see carpenters, bricklayers, painters, stonemasons, and plasterers, all at work as on any other day. Do they get more wages than if they only worked six days? Not they. Does any framework-knitter in Leicester believe he should?

11.—Because I have more weighty reasons, and I shall not shirk them. He who made man, made this day for his resting day. It is the most ancient institution in the world—adapted to the physical, moral, and spiritual condition of men in all ages and of all countries, and ought not to be tampered with or violated by any man, under any pretence whatever. I am for every man having his seventh day of rest.

12.—Because He who made the day, has commanded that it be kept sacred. His law is the highest in the universe. *Commands* from God involve *duty* from man. For man to reduce this benevolent command to a mere question of 'opinion,' is as impertinent as it is ungrateful. And yet a speaker at the Monday evening meeting, who ought to have been taught better, talked of this Divine command as a matter of 'private opinion,' and actually said that Sir Joshua 'had

settled that matter himself; he had suspended it upon public opinion, where he had no doubt it would hang and die a natural death.'

13.—Because if Sir Joshua's scheme, on which he has so much set his heart, should succeed, our *three millions of Sabbath Scholars* would be in danger of being drawn away, by the attractions of music and public shows on the Sabbath day, from under the care of the hundreds of thousands of Teachers who are now giving them, gratuitously, the only instruction many of them may ever receive, and kindly training them in the ways of virtue and religion. These institutions are now the glory of England and the admiration of Europe. The 'League' movement would ruin them for ever!

14.—Because, as a final reason, I cannot, consistently with my duty to God or man, give my sanction to any scheme like that of the National Sunday League, of which Sir Joshua Walmsley is yet the President, for debasing the sacred day of weekly rest into a season of noisy amusement, or of abusing it to the low purposes of mere animal gratification. The enemies of Christianity first attacked our 'Book' and met with a repulse. They now renew their attack, under cover of the 'League,' on our 'Day.' Let all true Christian men rally for its defence. It is our day for transacting the business of eternity, and for advancing the interests of our imperishable destiny. Let us uphold it in all its integrity and inviolability. The battle we fight is for ourselves, our children, and our children's children!

A RADICAL ELECTOR."

The pro-sabbath candidate, who has come forward to oppose Sir Joshua Walmsley at the Leicester Election, is JOHN DOVE HARRIS, Esq., eldest son of the late Richard Harris, Esq., formerly ~~member~~ ^{member} member for the Borough, and deacon of the baptist church meeting in Charles Street chapel. Mr. J. D. Harris is at the head of the firm of Harris & Co.—the largest manufacturers in the town, employing upwards, we are told, of 4,000 hands. He is liberal in politics, and highly respected by all classes and parties. The other candidate, beside Sir Joshua, is JOHN BRIGGS, Esq., brother of the late member for Newport, who was elected in June of last year, on the death of Richard Gardner, Esq.

Christian Activity.

THE NEW BISHOP OF LONDON.

LORD PALMERSTON did one good thing, at all events, during his term of office. He selected his new bishops from the evangelical section of the Episcopal Church. The new bishop of London seems to be "the right man in the right place." At a meeting lately held in Stepney, to sanction the attempt of a clergyman to establish a "School-Church," the new bishop attended and presided at the opening of the building, which will accommodate about 300 persons. Children are to be taught in it on week-days, and short religious services are to be held on the sabbath. We rejoice in all such efforts, and we record them in the hope that they will "provoke" evangelical dissenters "to love and good works."

The bishop said:—

"This might seem a departure from the ordinary principles of the church to which they belonged, but a feeling had grown, and was becoming stronger every day, that they must endeavour to call together for worship, however they could get them, those masses of the population who were springing up around them throughout the kingdom. Every one who had to do with them knew how difficult it was to induce the very poor to frequent the parish church. People were apt at times to consider this difficulty imaginary, and to suppose—what was true enough in itself, though not applicable in the present case—that where there was a will there would be no difficulty. But the upper classes were apt to make too light of the difficulties of the poor. It was true that God could be worshipped in rags as well as in broadcloth; but every one who knew what the feelings of the poor were—and their feelings were as sacred as ours—must be aware that there was a real practical difficulty in this matter of dress—in addition to which the poor man, when he entered the church, did not know where to turn, and was afraid of occupying the seat which belonged to one of the wealthier classes. This difficulty imposed on them the duty of opening for them places of worship where such differences disappeared, and where the

poor were encouraged to consider themselves upon an equality with ourselves. As far as his own opinion went, he considered this expansion of the system of the church, as a means of meeting a growing want, advisable. This was a feeling of which he need not be in any degree ashamed. He hoped, when everything unfitting for worship was removed, that persons might pray to God in this schoolroom as fervently as in churches more especially dedicated to His worship, and that by this means the number of His worshippers might be increased. When Mr. Rowsell, therefore, applied to him for permission to use this room as a place of worship, he replied that the plan had his hearty approval, and he believed the law of the land [fully sanctioned that course. He was anxious, as far as his authority went, that the plan should be fully and fairly tried. And now, as he had the opportunity of addressing persons whom he would not see for a long time again, it might not be inappropriate, in one coming from a distant part of London to visit them, to say a few words. It was a circumstance inseparable from the state of society in which we lived that the rich and poor diverged more and more from each other. As towns extended and population became dense in one part, the wealthier classes separated themselves more and more from their poorer brethren. It therefore became their duty to guard against this tendency of the age. For the last seven years he lived in a manufacturing town, and there he saw on a small scale what took place in London on a larger scale—viz., the wealthy classes, and all who could afford it, flying from the smoke and filth of the towns to the healthy and pure air of the country. The very manufacturers themselves, who gathered together these masses of population, retired to their country seats from the disagreeable consequences of the smoke and impure air which their factories created. This feeling seemed natural, but its consequences were deplorable, for we came to this state of things, that we had two nations instead of one—a nation of the rich and a nation of the poor, who were

separated not merely in their feelings, their enjoyments, and in the unequal proportion of the good things of this life, but by actually distinct localities. The one lived in great streets and squares, where the others scarcely ever showed themselves. This physical isolation must produce bad moral effects. It was impossible for men who seldom saw each other to have much sympathy with each other; it was impossible for those who lived in the country and in fresh air, and in the midst of good things, to know the grievances the poor suffered in their wretched houses in the pent-up lanes and narrow streets of the metropolis. It was, therefore, of the greatest importance that those to whom God's providence had given these worldly advantages should consider it a part of

their duty to mix more than they did with the poor—to see more of their dwellings, to exert themselves more in their behalf, and to make them feel that they were one with themselves. They all knew that they could get on very badly without the labouring population. It was all very well to talk of the advantage of wealth and of the advantage of the respectable middle class; but where would they all be without the brawny arms and manly hearts of the labouring poor? His lordship reminded the clergy that it was their duty to attend to the poor especially, and to tell them that though there was a distinction between rich and poor for a few brief years in this life, there was no distinction in the sight of God.

Narratives and Anecdotes.

MADAGASCAR.

Inland Journey and Reception of Mr. Ellis.—We have already apprized our readers of the safe arrival of the Secretary of the London Missionary Society at this island. The narrative which follows, of his journey inland and his reception, will not fail to interest them.

The Rev. W. Ellis arrived at the capital of Madagascar, after a tedious journey of nearly three weeks from the coast—a distance of about 300 miles, through the whole of which he was carried on men's shoulders, except in crossing the deeper lakes and rivers, over one of which the party were conveyed in fifteen canoes.

With the same kindness and attention from the native government which marked his reception at Tamatave, Mr. Ellis was supplied with every accommodation for the journey. More than a hundred men were appointed to his service under the direction of the friendly chief Izaro, and at every halting station provisions in abundance were supplied. Much as Mr. Ellis had heard of the difficulties of this journey, they appear to have exceeded his expectations, partly, perhaps, from the fact of its being at that time the rainy season. Low marshes, shallow rivers abounding in crocodiles, and extensive swamps, formed the principal

characteristics of the scenery, except where the party had to pass through ancient forests. There the aspect of nature was not only sublime, but perfectly awful; and Mr. Ellis was often reminded of one of the many shrewd sayings of the late King Radavra, that he could trust any invading army to his two generals, "Wood and Fever."

Although everything appeared favourable to the generation of the malady, the party pursued their way unharmed, except in the case of one of the bearers, who became ill with fever before the end of the journey. On emerging from this district the whole country assumed a different appearance; and although much colder than he had expected, Mr. Ellis describes the climate around the capital as being perfectly delightful. The scarcity of trees, however, gave a somewhat bare and sterile aspect to the scene; for after the swamps and forests were passed there were no longer to be found those abundant and graceful palms peculiar to Madagascar—the rofia, so important to the people in their various manufactures, and the traveller's tree, so remarkable for the pure clear fluid which flows from its branches when pierced with a sharp instrument. Rice grounds at this stage of the journey were more abundant, and

the industrious Hovas were occupied in various modes of cultivation; the women often employed in weaving the lamba, or cloak, worn by the chiefs, of native silk, dyed in beautiful colours, and arranged in extremely tasteful patterns.

At many stages of the journey the party was met by messengers from the Prince and his friends, conveying assurances of welcome and congratulation. On more than one occasion the Queen's pleasure was intimated that the travellers should be ushered into her capital with public demonstrations of respect; and for this purpose they were required to halt at a little distance, in order that the fitting preparations might be made. These comprised, a handsome palanquin, sent by the Prince, covered in part by a velvet cloak, and chiefs on horseback, with numerous attendants. In this manner Mr. Ellis entered the capital, which is situated on a hill, and proceeding slowly, was conducted to the house appropriated to his use. A present from the Queen was soon afterwards presented, which, as usual, consisted of provisions; first, a fine bullock, and then fowls of various descriptions, with eggs and rice. The house proved to be exceedingly commodious and comfortable, fitted up with many European conveniences. In all respects, Mr. Ellis found himself most kindly treated, and very favourably circumstanced, except that rest was impossible where so many were anxious to bid him welcome, and especially some whom he would have been sorry to neglect.

The journal was obliged to be sent off by the bearers, who returned to Tamatave, so that Mr. Ellis had not then seen the Queen, but was anticipating an interview. He had, however, enjoyed a most interesting visit from the Prince, accompanied by the Queen's secretary, who speaks English, having been educated in this country. He describes the Prince as being more juvenile than he had expected to find him, but exceedingly prepossessing in his manners and appearance. He was dressed in the style of a European gentleman of rank, and conducted himself with great suavity and kindness. Indeed, his whole manner was characterized by that open, frank, and cordial disposition for which he is so much beloved by the people. And when the conversation was such as to elicit a deeper feeling, his look and manner expressed

the utmost pathos. This, alternating with much natural vivacity, would render the Prince, under almost any circumstances, an interesting character.

With regard to some of those subjects in which Mr. Ellis feels most anxious, he reports the state of things to be such as to exceed his highest expectations; but the laws against christianity are in no measure altered or relaxed, although there has not of late been any open persecution. Whatever the issue of his visit may be, Mr. Ellis says the impression that it was his duty to accept the invitation of the Malagary Government has been greatly confirmed by what he has seen and heard, and especially by his interview with the Prince. He is no less sensible than at first, of the many difficulties which surround him; and he earnestly solicits the prayers as well as the sympathy of his christian friends, that they may be so directed and strengthened as that his labours shall not be in vain.

MUMBLING AND GRUMBLING.

If public speakers will mumble, their hearers will grumble. "Have you been to hear Dr.— or Mr.— preach?"—"I went once, for I heard they were eloquent preachers, and they may be for ought I know. Very. But I could not hear more than a few broken sentences of the sermon, and of the prayer scarcely anything. They seemed to be talking all the time to the people just under the pulpit. I shall not go again. It is like mocking one. I know they can speak up if they like, for I have heard them, but it was at a week-day public meeting."—"Well: I am sorry to hear you say so, but I cannot deny it. I wish they would speak louder."—"They should try. They might if they would." How often have we heard remarks like these, and we were reminded of them by a humorous letter in the pages of the *Times* a few days ago. Here it is.

"SIR,—One Sunday morning about a month ago my wife said, 'Let us send the children to St. Margaret's to hear the Archbishop of— preach on behalf of the Society for Aged Ecclesiastical Cripples, which is to celebrate to day its three hundredth anniversary.' So the children went, though the parents, for reasons immaterial to mention, could not go with

them. 'Well, children, how did you like the Archbishop of—, and what did he say about 'the Aged Ecclesiastical Cripples?' Here the children—for it was during their dinner—attacked their food with great voracity, but never a word could we get out of their mouths about the spiritual feast of which they had just partaken. No! not even the text could they bring out. The more they were pressed the more they blushed and hung their heads over their plates, until at last, in a rage, I accused them of having fallen asleep during the service. This charge threw my first-born on his defence, and he sobbed out the truth, for by this time their eyes were full of tears. 'Why, papa! we can't say what the Archbishop of— said, because we could not hear a word he said. He is very old, and as got no teeth; and, do you know, I don't think he has got any tongue either, for, though we saw his lips moving, we could not hear a single word.' On this I said no more, but I thought a good deal of 'the Aged Ecclesiastical Cripples' and their venerable advocate, and, being something of a philologist, I indulged in dreamy speculations on the possibility of an alphabet composed entirely of labials; and if my wife had not roused me from my dream by some mere matter-of-fact question I almost think I should have given my reflections to the world in the shape of a small pamphlet entitled 'The Language of Labials, or how to preach sermons without the aid of either tongue or teeth; published for the benefit of the Society of Aged Ecclesiastical Cripples, and dedicated, of course by permission, to the Archbishop of—.'

Now listen to another story. A friend of mine, a Scotch Presbyterian, comes up to town and says, 'I want to hear Spurgeon; let us go.' Now, I am supposed to be a High Churchman, so I answered, 'What go and hear a Calvinist—a Baptist—a man who ought to be ashamed of himself for being so near the church and yet not within its pale?' 'Never mind, come and hear him.' Well, we went yesterday morning to the Music-hall in the Surrey Gardens. At first I felt a strange sensation of wrong doing. It was something like going to a morning theatrical performance on Sunday; nor did a terrific gust of wind which sent the Arctic Regions, erected out of laths and pasteboard in a style regardless of ex-

pense, flying across the water of the lake, tend to cheer a mind depressed by the novelty of the scene. Fancy a congregation, consisting of 10,000 souls, streaming into the hall, mounting the galleries, humming, buzzing and swarming—mighty hive of bees—eager to secure at first the best places, and at last any place at all. After waiting more than half an hour—for, if you wish to have a seat, you must be there at least that space of time in advance—Mr. Spurgeon ascended the tribune. To the hum and rush and tramping of men succeeded a low concentrated thrill and murmur of devotion, which seemed to run at once like an electric current through the breast of every one present, and by this magnetic chain the preacher held us fast bound for about two hours. It is not my purpose to give a summary of his discourse. It is enough to say of his voice that its power and volume are sufficient to reach every one in that vast assembly; of his language, that it is neither high-flown nor homely; of his style, that it is at times familiar, at times declamatory, but always happy and often eloquent; of his doctrine, that neither the Calvinist nor the Baptist appear in the forefront of the battle which is waged by Mr. Spurgeon with relentless animosity and with gospel weapons against irreligion, cant, hypocrisy, pride, and those secret bosom sins which so easily beset a man in daily life; and to sum up all in a word, it is enough to say of the man himself that he impresses you with a perfect conviction of his sincerity.

But I have not written so much about my children's want of spiritual food when they listened to the mumbling of the Archbishop of—, and my own banquet at the Surrey Gardens, without a desire to draw a practical conclusion from these two stories, and to point them by a moral. Here is a man not more Calvinistic than many an incumbent of the Established Church who 'humbles and mumbles,' as old Latimer says, over his liturgy and text. Here is a man who says the complete immersion, or something of the kind, of adults is necessary to baptism. These are his faults of doctrine; but if I were the examining chaplain of the Archbishop of—, I would say,—'May it please your Grace, here is a man able to preach eloquently, able to fill the largest church in England with his voice, and, what is more to the pur-

pose, with people. And may it please your Grace, here are two churches in this metropolis, St. Paul's and Westminster Abbey. What does your Grace think of inviting Mr. Spurgeon, this heretical Calvinist and Baptist, who is able to draw 10,000 souls after him, just to try his voice, some Sunday morning, in the nave of either of those churches? At any rate, I will answer for one thing, that if he preaches in Westminster Abbey we shall not have a repetition of the disgraceful practice now common in that

church of having the sermon before the anthem, in order that those who would quit the church when the arid sermon begins may be forced to stay it out for the sake of the music which follows it."

But I am not, I am sorry to say, examining chaplain to the Archbishop of ---; so I can only send you this letter from the devotional desert in which I reside, and sign myself

HABITANS IN SICCO.

Broad Phylactery, Westminster."

Baptisms.

WELSHPOOL.—In your *Reporter* for August, 1849, page 318, you referred to the distressing position in which the baptist church in this town was left by the improper conduct of an individual in misappropriating the money collected to pay off the debt. The chapel was in consequence sold by the mortgagee, the church was scattered, and the chapel remained closed for about seven years. In the latter part of 1855, Mr. Thorne, formerly of Lingside, Aberdeenshire, came to reside in the town, who engaged to rent the chapel. It was re-opened in March, 1856, and the scattered members of the church (about 20) united again in church fellowship. The congregations, especially on the evenings of the Lord's-day, exceeds the most sanguine expectation of the friends. In Nov. last, after a sermon by Mr. Evans, of Newtown, Mr. Thorne baptized seven persons, who were united to the church on the following sabbath. Last evening, Feb. 19, Mr. T. baptized two men, in the presence of a crowded audience. We have other applicants for baptism and membership. The newly-formed church is struggling hard to regain its position by fearlessly advocating the authority of Christ in his church, preaching his gospel to the world, and observing his ordinances as they were delivered.

A. M.

LLANIDLOES, *Short Bridge Street*.—On the first Lord's-day in March, after a discourse by Mr. D. Rees, Llangynidr, from the words, "Why tarriest thou?" our pastor baptized two females in the river Severn, in the presence of an immense multitude. May the Lord guide them to the end!

E. E.

COVENTRY, *Cow Lane*.—Having noticed your desire to receive reports of baptisms, and that for some time you have not had any from Coventry, I beg to inform you that in November last, our pastor, Mr. R. P. Macmaster, had the pleasure, after preaching in the presence of an overflowing congregation of baptizing nine believers—one senior brother, and three young men from the bible class, one female teacher, and four scholars from the sabbath-school. These were all added on the following sabbath. Also, on Lord's-day, February 22, Mr. Veals of Longford, Mr. M. being unwell, baptized nine disciples of the Lord Jesus, in the presence of a crowded congregation, one male and eight females—mostly the fruit of Mr. M.'s ministry. These were also added. We hope soon to baptize again, for others are seriously enquiring the good old way. To God be all the glory!

T. B.

HUNSLET, *Leeds*.—Although we are making slow progress in this place, yet still we hope some good is being done. On Lord's-day, Jan. 4, three males and two females were baptized and added to the church. They were all young, and we trust their whole life will be a profession of Jesus as their Saviour and Lord. I have also pleasure in adding, that on the evening of Lord's-day, March 8, two young females (sisters) thus put on Christ, in the presence of a large congregation. They are members of a large family, lately returned from Belgium, after a residence there of thirteen years. We have hope that others from the same family will soon thus honour the Lord they love.

BIDEFORD.—A few months ago we invited Mr. Wilshire, of Counterslip church, Bristol, to become our pastor. Mr. W. commenced his labours on Lord's-day, November 9, 1856. On sabbath morning, February 4, after a sermon from, "If ye love me, keep my commandments," Mr. W. baptized two young women, both from the sabbath-school. Again, on March 1st, after an impressive sermon from, "And he received sight forth-with, and arose, and was baptized," four females made a public profession of their attachment to Christ by being buried with him in baptism. Two of these also were from the sabbath-school. The ordinance on each occasion was of a solemn and impressive character. There are many more bleating around our fold, and we trust they will soon be numbered with us.

J. K.

UXBRIDGE.—Another baptismal service took place here on the evening of the last sabbath in February. Our minister's text was, "Buried with him in baptism." He then led down five candidates into the water, baptizing them on a profession of their faith. These were added on the following sabbath. Three were sabbath-school teachers, and one was brought up in the Established church. Our minister was settled over us in June, 1856, and since then he has baptized seventeen persons, who have been added to our fellowship. Our baptismal services are well attended by persons of various denominations, some of whom are inquiring further into the matter; and others ridicule us. But truth must prevail.

W. H. B.

LYNN.—On the first sabbath in March, after a sermon by our pastor, Mr. Wigner, based on those words of our blessed Lord, "If I wash thee not thou hast no part with me," &c., four young persons put on Christ by baptism, and communed with us in the afternoon at the table of the Lord. Three of the number are scholars of the sabbath-school. A gracious work has for some time past been going on there, and from it several lambs have been added to the fold. May they ever hear the voice of the good Shepherd and find safety in his protection. W. S. H.

LEWISHAM ROAD, Greenwich.—On February 27, after a discourse by Mr. Gough, our pastor, Mr. Russell, baptized three female disciples from the bible class, into the names of the Father, and of the Son, and of the Holy Ghost.

B. B.

KINGSTON-UPON-THAMES.—We had another very interesting baptismal service here on sabbath evening, Feb. 22, when Mr. Medhurst, who has just received an invitation to remain among us for twelve months, publicly baptized six young persons, all of whom have been brought to Christ under his preaching; and on Monday evening, the 23rd, four more were baptized. The chapel was well-attended at both services, and a good feeling appeared to prevail in the congregations. There were many "church people" at these services, and our young minister is evidently stirring up attention to the subject of religion in the town of Kingston. I trust he will prove to be a true disciple of his pastor, Mr. C. H. Spurgeon, under whom he was converted, and by whom he has been sent forth to work for the Lord!

J. C.

MONMOUTH.—We had a baptism of four believers in December, and on February 22, five more thus made a public profession of their faith in the Redeemer. One of these was the clerk of a parish church not far from here, who, with his wife, has recently been brought into the bappy enjoyment of the truth as it is in Jesus. The clergy are very active in warning the people against the "sin of schism." But they are only helping us by promoting enquiry and discussion. We hope soon to go down into the waters again.

E. W.

HASLINGDEN, Pleasant Street.—On Thursday evening, Feb. 26, Mr. Prout, after an appropriate address on individual obligation to search the scriptures, baptized four men and two women. Three of the number had averaged nearly a period of thirty years as regular hearers at our place of worship, one of whom may be regarded, not as the first fruits, but the last of his own family, his wife and children having been previously baptized and joined to the church. Two were husband and wife.

R. H.

HALIFAX, North Parade.—The christian ordinance of baptism was administered to five persons, March 8, and on the 15th of March, to five more. One of these attributed her decision in religion to what she had witnessed in a now departed sister, of the power of religion to sustain in affliction, and in prospect of eternity; and two others, to an improvement of the death of the same, from 1 Kings xviii. 25, a text which the deceased had selected.

CARDIGAN.—On Sabbath evening, Feb. 1, after an impressive sermon on the subject, our pastor, Mr. Davies, immersed eleven candidates, all in the prime of life, and zealous and active in our Sunday School, most of them having been brought up in it; and others are very useful as singers. May they all continue faithful to the end! The chapel was actually crammed on the occasion, 1500 persons at least being present. These eleven, together with two others restored, were added to our church on the following sabbath. We have more candidates for baptism and restoration. "The Lord hath done great things for us, whereof we are glad!" M. D.

CARMARTHEN, Tabernacle.—On the first sabbath in February, after a discourse by Mr. H. W. Jones, our pastor, from, "This is the way, walk ye in it," two female friends put on Christ by baptism. Also, on the first sabbath in March, five more thus avowed their attachment to the Saviour in that solemn ordinance. The services were well attended, and much interest was excited. These were all added. We have other candidates before the church. Prosperity is pleasing. To Zion's King be all the glory!

J. E.

BOSTON, Salem Chapel.—Three candidates were baptized by Mr. Ruff on the last sabbath in January. One of them was a local preacher of the New Connection of Methodists, who remains with his former friends; the others were added. On the previous Thursday, Mr. R. baptized a female in the river at Cowbridge who had been many years a methodist. Neither the weather nor the weakness of the candidate hindered the service. Mr. R. says, "These are only little things, but we are thankful for every token of divine favour."

BROUGH, Westmoreland.—Our minister, Mr. Marshall, who came amongst us last July, had the pleasure of baptizing three females on a profession of their faith, on Lord's-day evening, March 15, before a very large and orderly congregation. A deep, and, we trust, a lasting impression was made on many. We have more inquirers, and hope to report again shortly.

R. Y. F.

Haverfordwest, Bethesda.—On the first Lord's-day in March, after a sermon by our pastor, Mr. T. Davies, four candidates were buried with Christ in baptism by Mr. Burditt.

G. J.

FARRINGTON, Berks.—This is the first time I have sent any notice of a baptism, though a constant subscriber to the *Reporter*. Hitherto I have abstained from some idea that such notices appear somewhat ostentatious. In this, however, I may be under a wrong impression, therefore I hand you the following, with best wishes for the success of the *Reporter*. On Lord's-day evening, March 9, four believers were baptized by Mr. Major, in the presence of a crowded congregation. We hope to report shortly further additions.

[In reporting baptisms, we are only imitating the example in the divine records. The "Acts of the Apostles" contain many such details of baptisms. With regard to the style of the reports, it has ever been our care to cut off everything that savours of "ostentation" with unsparing severity.]

TWERTON, Bath.—On the evening of Lord's-day, Feb. 22, our pastor, Mr. E. Clarke, immersed two young friends on a profession of their faith in the Saviour. One of these young women had to take up a heavy cross in the discharge of this duty, being threatened with dismissal from a comfortable home. But having counted the cost, she followed her Saviour through the baptismal waters. The chapel was crowded to excess. May the Lord give us many more such refreshing seasons.

A. A. C.

ABERDARE.—Mr. Price, our minister, immersed nine believers in the river Cynnon, March 15, all these were from our Sunday-schools. Our minister offered to baptize them with the English in the chapel, but they all refused, preferring to go into the river. The Welsh are true baptists, nothing will please them but an immersion in the river, like their Lord and Master. We have many more enquiring the way to Zion. M. A. G.

LONDON, New Park Street.—On Thursday evening, February 26, after a powerful sermon by Mr. Spurgeon, on the words, "Bring no more vain oblations," fifteen persons were baptized on a profession of their faith in Christ. The ordinance was administered by the Rev. H. J. Betts, as our pastor was only just recovering from a severe attack of cold.

D. E.

LEICESTER, Vine Street.—On sabbath evening, February 8, six believers were baptized; and on the evening of March 8th, four more were thus buried with Christ.

ABERAMAN, *Near Aberdare*.—On Lord's-day, February 22, an immense concourse of people, numbering at least 6,000 persons, met on the river Cynnon, near Aberaman. There were six Sunday-schools present. After a sermon by Mr. Thomas Price of Aberdare, Mr. Evans, the minister of Gwawr chapel, immersed thirteen believers, all of whom were admitted to the Lord's table in the evening.
M. A. P.

ABERDARE, *English*.—Sunday, March 8, the English church took possession of their new chapel in this place, which is one of the neatest in Wales. The Rev. G. P. Evans, of Swansea, preached two excellent sermons. After the evening sermon, Mr. Price, the minister, lead into the new baptistry six believers, and immersed them into the name of the blessed Trinity.
N.

LYDNEY, *Gloucestershire*.—On the first Lord's-day in February, after a sermon by our esteemed pastor, Mr. Elliott, six candidates were baptized by brother Jones of Chepstow. Two of them the youthful daughters of one of our deacons, and one a pious female member of the Wesleyan Methodist Church, who remains in that communion.
T. N.

LIVERPOOL, *Welsh Baptists, Great Cross Hall Street*.—On the evening of Lord's-day, February 15, after a sermon by Mr. Williams, of Llangloffan, Mr. B. Thomas, town missionary, baptized two young persons. We have several others waiting for the same privilege. J. S. H. E. [Our friend asks why the English baptists in Liverpool never send reports. We cannot tell him. We wish some one would undertake to forward them.]

TAUNTON, *Octagon Chapel*.—On Lord's-day morning, Feb. 22, after an appropriate sermon by Mr. John Read, an American minister, three female friends were baptized in the name of the Sacred Three.* A great interest was created, and a large congregation assembled to witness the solemn service. J. H. M.

SWANSEA, *York Place*.—Our pastor, Mr. J. H. Hill, immersed six believers in the Lord Jesus, on the first sabbath morning in March—five of whom were sabbath scholars. These were all added in the evening at the table of the Lord. We are prospering.
T. R.

* Mind, I do not say *into the names*, as you do sometimes.

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

VERY special, if not very strong, reasons are given (by this writer), why our Lord could not have been immersed;—

1. "Out of does not mean from *under* the water; for cattle go *into* the stream and come *out of it*, but surely they have not been dipped. Horses and Cows dipped!" Is not this an argument of singular force and taste? I beg to inform its author, that when horses and cows and asses are baptized, it is always by sprinkling. And this is done every year on St. Anthony's day in Rome. The genuine rite is not capable of such perversion.

2. "Again, our Lord was praying while being baptized (Luke iii. 31), who could pray while *under* water?" To this sapient objection it is obvious to reply, that our Lord prayed *after* he was immersed, as the Evangelist intimates in the place referred to.

3. "Had He a change of raiment for it?" He did not require it. Laying

aside his upper garment (as when he washed the disciples' feet, John xiii. 4.) he would walk into the water, be immersed, then walking out of the water he would throw his robe about him, and depart. Our Lord was not so fastidious as some of his followers. Peter thought he compromised his dignity when he disrobed, girded himself with a towel, and began to wash his disciples' feet, and Peter has many successors. This remark will also meet what is alleged on the score of our Lord's regard to "purity." That mind is not eviably pure which suspects the public immersion of the Son of God by his majestic Forerunner, as likely to lack that quality.

4. "His reason for being baptized was 'to fulfil all righteousness,' viz. to accomplish all the types relating to Him, which immersion would prevent. Aaron's consecration was the chief type. But Moses never *dipped* him, &c.

Let this interpretation of the words "to fulfil all righteousness" pass for

* Continued from page 86.

what it is worth, but we will retain Aaron in court for a few seconds. 1. Paul says our Lord was a priest after the order of Melchisedec and not after Aaron. 2. Aaron was not sprinkled with water but with blood and oil. Ex. xxix. 21. 3. Moses did dip Aaron, or see that he was dipped. vid. Ex. xxix. 4. Lev. viii. 6. This 'washing of his flesh' was an entire ablution of the body. Both the sprinkling and the immersion are referred to in Heb. x. 22. 'Let any non-immersionist (to parody the challenge given by the other party) prove how the dipping of Aaron could typify the sprinkling of Jesus. Undoubtedly, then, the example of Christ is in favour of immersion!'

Acts ii. 41. 'The baptism of Pentecost could occupy more than five or six hours.' Peter's sermon was delivered at nine o'clock. If the baptism began at ten, there would be eight clear hours before six in the evening.

There was plenty of water in Jerusalem, and the inhabitants were well habituated to the use of it in baths. (See extracts from various writers on this matter in *Noel*, pp. 93—100.)

The converts were not all strangers. There were amongst them "dwellers in Judea." Peter addressed himself expressly to 'all that dwelt at Jerusalem,' Acts ii. 14; and when they heard what he had to say to them they were pricked to the heart, &c. The narrative shews that many, if not by far the greater part, of the converts were native Jews. The fact that the church now gathered continued to meet in Jerusalem tends to the same conclusion. There were therefore plenty of houses with "dipping baths" accessible to the Apostles, without their having to secure "those of enemies who would willingly kill them."

It is untrue, however, that the inhabitants of the city were at that moment so murderously disposed towards the disciples of Jesus. On the contrary, 'they that believed, continued daily in the temple, praising God, and having favour with all the people.' Acts ii. 47.

Besides, there were public pools in Jerusalem in which the immersion of persons would have caused no consternation; "the twelve" were not the only qualified baptizers; and the want of "extra dresses" for the baptized is altogether imaginative.

I concluded this case with the celebrated Bishop Bossuet's note upon it. "It appears not that the three thousand

and the five thousand, who were converted at the first sermons of St. Peter, were baptized in any other way than by immersion; and the great numbers of those converts is no proof that they were baptized by sprinkling, as some have conjectured. For, besides that nothing obliges us to say that they were all baptized on the same day; it is certain that St. John the baptist, who baptized no less numbers, seeing all Judea flocked to him, baptized no other way than by dipping. Add to this, that the baths and purifications of the ancients rendered this ceremony easy and familiar at that time."

Acts viii. 38, 39. 'The baptism of the Eunuch is a conclusive case.' So much so, that my antagonist cannot be civil to "this black gentleman."

If Philip sprinkled him, why did he wait till "they came to a certain water?" No traveller of his rank, or any other, ever took that route without carrying water enough to sprinkle a host.

Why was it that "they both went down into (or if it please you, to) the water?" The Eunuch doubtless had a travelling tent with him; why not pitch it and there sit decorously till Philip had fetched a little water to sprinkle him?

It is asserted, that "what is true of the Eunuch is of Philip, for they both went into the water: of course they dipped each other." This is false. There are three actions specified; they both went down into the water, Philip baptized him, and then they came up out of the water.

Again, it is asked, "Who ever heard of a river in a desert! Travellers have never found it there." A river is not in request, a pool will do as well, but whether a river or a pool travellers have found it there, as may be seen in Dr. Robinson's *Researches*, vol. ii. p. 641.

On the account of the Eunuch, Dr. Carson says, "The man who can read it and not see immersion in it, must have something in his mind unfavourable to the investigation of truth. As long as I fear God, I cannot, for all the kingdoms of the world, resist the evidence of this single document. Nay, had I no more conscience than satan himself, I could not, as a scholar, attempt to expel immersion from this account. All the ingenuity of all the critics in Europe could not silence the evidence of this passage. Amidst the most violent perversion that it can sustain on the rack, it will still cry out, immersion, immersion!"

Sabbath Schools and Education.

HYMNS FOR SABBATH SCHOOL ANNIVERSARIES.

Original.

Tune—PRAISE. P. M.

SAVIOUR divine, thyself reveal,
In all thy plenitude of grace;
May every heart thy presence feel;
Tune every voice to sing thy praise;
Sweet be the accent of our tongues,
Thy love demands our sweetest songs.
Fairest among ten thousand, thou
Dost altogether lovely seem;
Sprung of our hope, our peace, our joy,
Pearl of great price in our esteem!
Accept the tribute which we raise—
Thy love demands our warmest praise.
Oh! happy period, glorious day!
When our degenerate, sinful race,
Shall own thy mild, benignant sway,
Subdued by thy all-conquering grace;
Oh! that the blissful day was near—
We long to see its dawn appear.
Till then we would thy love proclaim,
And spread the knowledge of thy grace;
Our children teach to lip thy name,
And walk in thine appointed ways;
Saviour of sinners, thus would we,
Grateful, devote our lives to thee.

Tune—BEAMINGTUN. 8. 7.

SABBATH SCHOOLS are England's glory!
Let them spread on every hand;
There is told the Saviour's story
To the thousands of our land.

How we love our sabbath duty!
'Tis our pleasure and delight;
In the school we see such beauty,
As is charming to the sight.

Praise and prayer are there delightful,
Joining in one happy throng;
And to serve the Lord is rightful,
In a loud triumphant song.

Let the sinner seek his pleasure
In the wicked ways of sin;
But give me the richer treasure
Of a gospel hope within.

This will be more satisfying
Than the riches of Peru;
This will bless me when I'm dying,
More than they can ever do.

So whenever death shall meet us,
Having served him when here;
Thou in heaven our Lord will greet us,
To the joys for ever there.

Religious Tracts.

APPLICATIONS FOR GRANTS.

Huntingdonshire.—I have taken the liberty of asking for a small grant of tracts on baptism for this village and another where I preach every sabbath. There is a very good spirit of hearing in this village. Our little chapel is quite filled every sabbath evening, we have a very good congregation in the afternoon, and our prayer meeting in the morning, conducted by the members, is well attended. We hope, in the spring of next year, to build a school-room for the children. The kind friend who gave the ground for the chapel, has now given us a piece of land for this purpose. Your *Reporter* is read and valued here. I hope it will be made useful, and the sale greatly increased. We are but a poor people, half sustained by the Baptist Home Mission Society, or I would not ask for a grant. May the Lord bless all your labours!

Norfolk.—At a village about four miles from here there is a small baptist interest. For several years it was in a very low state, until at length it became almost extinct. During the past year, considerable efforts have been made by friends belonging to this and other baptist churches to revive the cause, and, through the divine blessing, a great improvement has taken place. There is now regular preaching twice a day on the sabbath—the congregations are much increased—a Sunday-school has just been commenced, and religious tracts are about to be distributed amongst the people. Can you, dear sir, favour us with a grant of tracts and handbills on baptism? If you can, and will kindly forward them to me by an early post, you will much oblige.

Wiltshire.—I have been a reader of your *Reporter* for the last fifteen years. I resided in Gloucestershire until 1849, where we had plenty of tracts, periodicals, and

books, in circulation, but when I came here I found nothing of the kind. When I first came the clergyman waited on me, and like "Mr. Civility" in Bunyan, his words were smoother than butter, but he was very sorry that I was not a churchman. He asked me to what sect I belonged. I said, "To the baptists, sir, both myself and wife." He said he was glad of that, for of course I believed that baptism was necessary to salvation. I said, "No, sir, I do not." "Then why was you dipped?" My reply was, "Because it is the command of the Lord Jesus." After this, finding that no books or tracts of the right kind had been distributed in the village, I set to work and walked many miles and collected £5, and sent to the Religious Tract Society, and the committee sent me a beautiful library of 165 volumes. But the clergyman would neither subscribe, nor help

us to circulate, nor even look at them. "They come from the wrong source," was his reply to all these requests. He will not now speak when I meet him. But I shall wear out your patience. I want more tracts to distribute. There is no place of worship for dissenters in the village, but the "Primitives" have preached here in summer in the open-air, and have now a small room to preach in, and I encourage them.

Worcestershire.—Can you favour me with a grant of tracts for distribution? If you cannot give them I must pay for them, though for very little money I preach in several villages every week. I think I have some claim on you if any one has, for I have circulated your periodicals for more than twenty-five years. I find the *Pioneer* very useful; but I should also like an assortment of tracts.

LIST OF DONATIONS in our next.

Intelligence.

BAPTIST.

INDEPENDENTS AND BAPTISTS.—A large gathering of leading men, both of the Independent and Baptist denominations, took place on Wednesday week, and were entertained at the house of Mr. Peter Broad, Shepherd's-bush, on the occasion of laying the corner stone of a new and elegant chapel in the course of erection by both Baptists and Independents united, residing in the neighbourhood. The terms agreed on are, that baptism shall be an open question; that the pastor shall at all times be elected from either body, as also the deacons, by the vote of the majority of the church; the church to be composed of christians of both denominations; and a trust-deed is to be executed to that effect. The Rev. J. Stoughton, of Kensington, offered the introductory prayer. The Rev. J. Graham, of Craven Chapel, delivered the first address. Sir S. M. Peto, on laying the foundation stone, in glowing terms advocated the union that day attempted. The Rev. Mr. Aldis, of Reading, enforced on the friends the thought, that the success of the movement would be just in proportion as the friends wished it. Peter Broad, Esq., gave an interesting account of the previous proceedings which led to the effort, and of the state of the funds, and the capacity and cost of the building; and the Rev. Mr. Leechman, of Hammersmith, im-

plored the divine blessing on the undertaking. The Rev. Messrs. Roberts, of Horbury chapel, and Lewis, of Westbourne-grove, also took part in the proceedings, so that every minister in the locality joined in the movement. In the evening, a public meeting was held, Robert Watson, Esq., one of the deacons of the Kensington church, taking the chair. Admirable addresses were delivered by the Rev. Messrs. Manning, of Frome; Broad, of Hitching; White, of Camden-town; Bud, of Hatfield; and by Messrs. Heaton, Broad, and Wilson. It was announced that the chapel would cost £2,300, towards which nearly £800 had been given, and a similar sum lent by the committee without interest.

SCOTLAND.—We rejoice to hear that the baptists of Scotland are about to make another attempt to establish a Theological Institution for the instruction of young men for the christian ministry. We earnestly hope that they will, this time, succeed in their enterprize. The position they have chosen for the college will afford many facilities, and the selection of the tutor is a happy one. Their circular says:—"The Committee have now made arrangements for aiding the preparatory studies of young men who may be approved of as candidates for the work of the Christian Ministry. The education will be conducted at Glasgow under the superintendence of Dr. PATERSON, Pastor of Hope Street Baptist Church, who

has kindly acceded to the request of the General Committee to undertake the duties of Theological Tutor. In cases where it is deemed advisable, the course will consist of the usual Classical and Philosophical departments at the University, while the Theological and other collateral branches will be conducted by the Tutor. The period of study and other conditions will be regulated in each case by the Committee on Education." The Committee further state that they now desire to meet with young men of piety and ability—the useful pecuniary aid—and the prayers of their friends for ultimate success. May all their desires be realized!

THE REV. C. H. SPURGEON.—Among Mr. Spurgeon's hearers on Sunday morning were Lord John Russell, Sir James Graham, Lord Stanley of Alderly, and several members of Parliament. The audience was, if possible, more numerous than before. Mr. Spurgeon stated that he should continue to occupy the Hall on Sunday mornings for another month, and probably for a still longer period. He also mentioned, that during the past week he had received very handsome donations towards the proposed new chapel. He took for his text Prov. xviii. 24: "There is a friend that sticketh closer than a brother." The close of his discourse was very solemn, and evidently made a deep impression. The Marquis of Lansdowne, Baron Brumwell, the Right Hon. Sidney Herbert, and a great many M.P.'s have been amongst Mr. Spurgeon's recent auditors. His church now numbers between eight and nine hundred members; more with the casual communicants, than the pews in the lower part of the chapel will hold. The additions to the church have been, on the average, not less than twenty-five each month.

WELSH BAPTIST METROPOLITAN MISSIONS.—Two stations have been fixed upon—one in Westminster, near the Abbey, and the other near Tottenham Court Road. Mr. J. D. Williams, late of Merthyr Tydvil, has been engaged for this work. Opening services, held at each of the stations, were encouragingly attended, notwithstanding unfavourable weather. Lectures on biblical subjects are delivered as well as sermons and addresses. B. W.

BRIXTON HILL, Salem Chapel.—The church and congregation worshipping in this chapel, under the pastorate of Mr. J. Hiron, have recently enlarged it, and built convenient school-rooms, which cost about £1,100, including warming apparatus. The Hon. and Rev. Baptist Noel, Dr. Leischild, and Dr. Hamilton, kindly took part in the opening services, and it is expected that by the end of the year £800 will be raised towards the outlay.

SHACKLEWELL.—The Rev. John Cox, the much-esteemed pastor for twenty years of this chapel, having been compelled, through ill-health, to resign the pastorate, a "farewell" tea-meeting was held at the chapel on Thursday, Feb. 12, at which an elegant silver tea service was presented to him by the friends there as a testimonial of their grateful affection towards him. A short but interesting address was read, by which it appeared that during his pastorate 415 members had been admitted, into the church; a debt of £400 on the old chapel discharged, and a commodious new chapel and galleries erected and paid for; that Sunday-schools, a Christian Instruction Society, a Dorcas Society, and Auxiliary Missionary Societies, were efficiently carried on and well supported, and upwards of £900 had been raised and paid towards the support of missionaries at home and abroad.

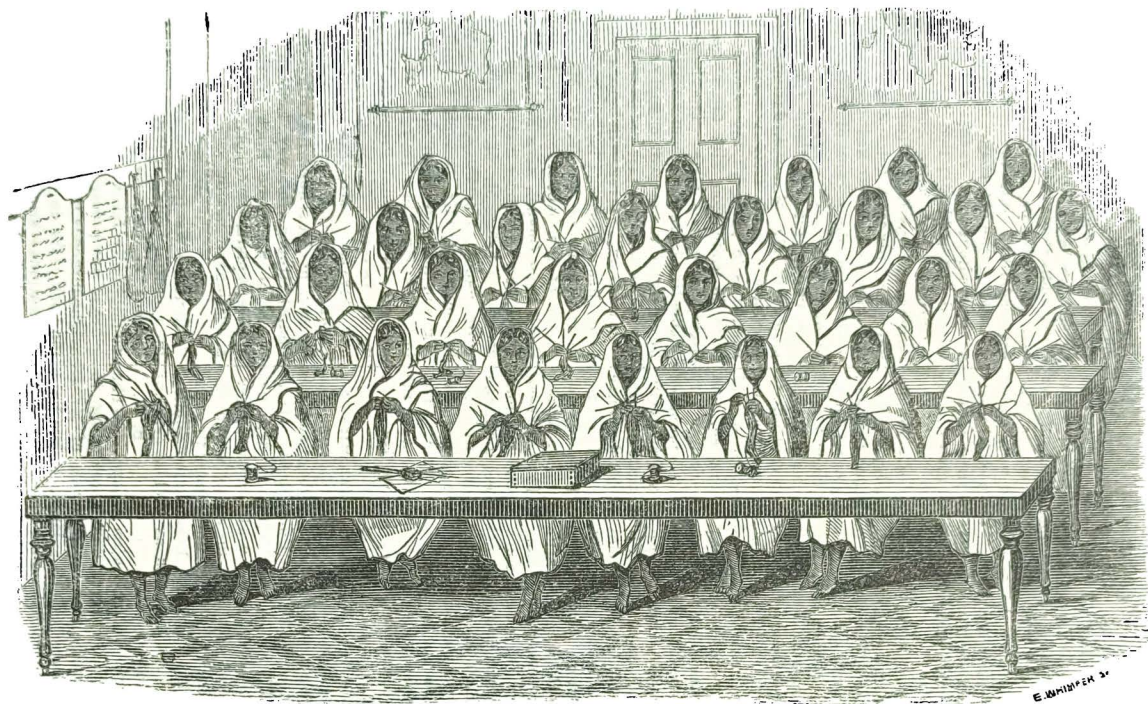
SOUTHAMPTON, Portland Chapel.—The labours of Mr. M'Laren, during the past year have been so fully appreciated by his friends as to place all the various institutions in connexion with the chapel in a highly prosperous state. The best means of affording increased accommodation, either by enlarging the present chapel or building a new one is now under consideration.

KINGSTON, Surrey.—Religious services, of an encouraging and interesting character, in recognition of Mr. T. W. Medhurst, as pastor of the baptist church, meeting in Brick Lane Chapel, were held on Monday, March 16. We hear that the prospects of usefulness before Mr. M. are very cheering.

BUGBROOK, Northamptonshire.—We are informed that Mr. Joseph Larwill, after eighteen years service of the baptist church in this village, has retired. His present residence is at Mount Prospect Villa, Dartmouth, Devon.

REMOVALS.—Mr. Stalker, formerly of Leeds, to Badcox Lane, Frome.—Mr. F. Tucker, of Manchester, to Camden Road Chapel, Upper Holloway, London.—Mr. J. Stock, of Salendine Nook, Yorkshire, to Morice Square, Devonport, solely from considerations of health.

NOTICE.—We trust we shall be excused in repeating our request that ministers, deacons, or members of baptist churches, would kindly favour us with early intelligence of any proceedings in their respective neighbourhoods that would be of interest to the body. We do not ask for lengthy communications—brief details of the leading facts will be better adapted to our limited space. And we again repeat, that none of our friends, though unaccustomed to write for the press, need hesitate on that account. If they will kindly furnish us with the facts, we will prepare them for print.



ASYLUM-SCHOOL AT CUTTACK, ORISSA.

MISSIONARY.

THE SCHOOL-ASYLUMS AT CUTTACK, ORISSA.

THE General Baptist Missionaries at Cuttack, which is, we believe, the metropolis of the province of Orissa, have for many years given special attention to these institutions. They are called asylums, inasmuch as the children under their care are chiefly such as had been doomed to sacrifice by the Khunds, a savage race inhabiting the neighbouring mountains, but who have been rescued by the humane interference of the Government of India. Several neglected orphans are also among the number. They are here provided with food, clothing, lodging, and instruction. We give a few extracts from the last Report of the Missionaries.

Boy's Asylum.

In furnishing a brief report of this Asylum for the past year, we desire to express our thankfulness that not one has been removed by death, but that the general health of the boys has been tolerably good. Improvements have been made in the premises, which have added much to their healthiness and neat appearance; and did funds allow, still further alterations are very desirable. A middle-aged christian female, assisted by one of the boys alternately, attends to the preparation and cooking of the food; and the services of a christian doctor have been found exceeding acceptable and useful. The average number of boys on the funds of the Asylum has been forty-six. Twenty-two of these are Government Meriah wards; but for the support of the remaining twenty-four we are mainly dependant on local aid.

The conduct of many of the boys under our charge has afforded us great satisfaction; but we regret that this cannot be said of all. Some of whom we had hoped better things, have swerved from the paths of honesty and truthfulness, and have thus brought on themselves disgrace and punishment. We have, however, every reason to believe that some of them are now seeking a better and a renewed mind. More recently we have felt it our painful duty to expel one from the Asylum, who, from the nature of his employment, was only partially under our control. Unhappily the facilities for immoral conduct are so great in this country, that it is perhaps matter of surprise we have not many, instead of isolated cases, of this kind to report.

One, a rescued Meriah, has been baptized and added to the church during the year: the change in him has been very pleasing and satisfactory.

The boys have attended to their usual studies as in past years. Those who are learning English have made commendable

progress. During several months their time was divided between English and some branches of the vernacular in which they were less proficient. For this purpose an extra school-master was employed: but lack of funds obliged us to discontinue his services for a time.

A goodly number are being fitted, in various ways, to earn their own subsistence on their dismissal from the Asylum. Three have recently been dismissed, and two others will be shortly. Of the former, two are farmers, and have commenced on their own account with a house, all their farming implements, and the produce of their own industry for the past year. The third is a weaver; and the two latter house servants.

Girl's Asylum.

Another year has rapidly sped its flight, and again we are reminded that a brief report of this institution is due to those who have kindly contributed to its funds. This year the average number of girls has been fifty-two. Four have been married; and it is pleasant to visit them in their neat abodes, and find them clean, industrious, and intelligent companions to their husbands. We have been much struck with the contrast between them and the heathen, whom it is our lot frequently to visit.

Several new children have been received. The last of these is a little girl apparently about nine years old. She lost her mother when very young; and her father being poor and inert, suffered two of his sons to be taken from him for a debt of long standing. The little girl referred to is his only daughter, and might have been starved but for the kindness of a poor christian living at Chaga, who took her in, gave her a little food, and at length brought her to the Asylum. As may be supposed, she had been much neglected, and suffered to run wild.

In October last a girl named Booshea, a rescued Meriah, was taken seriously ill. Though her health had never been good, no danger was apprehended till within two days of her death. Her disease was brain fever, which prevented any conversation with the sufferer on the state of her mind in the prospect of eternity. Earnestly have we desired and prayed that her sudden removal might be the means of leading others to consider their ways and be wise.

A few weeks later, a sweet little girl named Violet went home to nurse her mother who was suffering from fever. Violet was nine years old: she had been in school some time, and had learned to read nicely. Her amiable conduct had greatly endeared her to us all; and she was so gentle, modest, and retiring, that we felt the name given to her appropriately described her character. After remaining at home a

short time she was attacked with fever; and it soon became apparent that she could not recover. On the morning of the day on which she died, she said to her father, "Do not give me any more medicine, but go to the school and ask for a little tea. I shall not get better, God is calling me to go above: I am not afraid to die." As might be expected, her friends were deeply affected. When sufficiently composed, her father asked her if she felt that she was a sinner. She replied, "Jesus has died for me, and I know that my sins are forgiven: I have read about these things at school." She repeatedly asked her father to kneel by her side and pray for her, and was calm and happy in the prospect of death. On one occasion her father said, "Violet, did you part on friendly terms with your school-fellows?" "O yes," she replied, "they all loved me." In the evening of that day Mr. Stubbins was sent for; but before he reached the house her happy spirit had taken its flight.

Eleven of the girls are members of the church: of these, four have been baptized during the year. One is a daughter of one of our earliest Khundittur converts; the other three are rescued Khund Meriahs. Thus have they not only been delivered from temporal death in one of its most terrific forms, but made, we trust, the partakers of life eternal. The christian girls have a little weekly prayer-meeting in their own rooms, and to this they invite all who are disposed to attend.

The conduct of the girls generally has given us increasing satisfaction. They have been docile, industrious, and attentive, and have for the most part progressed satisfactorily in their studies. A portion of each day is devoted to domestic employments, also to knitting, sewing, crochet, &c. This has proved a great help, not only to those girls who are in school, but also to those who have been married, and who, in some cases, are very poor.

Sincere thanks are due to those ladies who have kindly purchased work done by these young people; also to all who have contributed to the support of this institution; and it is hoped that such will feel that their benevolent aid has not been furnished in vain.

At the end of Dec. we had the pleasure of welcoming Mrs. Buckley on her return from England; also two young ladies, Miss Butler and Miss Harrison. The latter, while diligently engaged in the acquisition of the language, has rendered me efficient aid in superintending the girl's working department.

A superior English school, for European and Indo-British children, has long been felt to be wanted at this station. With our recent

accession of labourers, we have been enabled to commence such a school. At present it is conducted by Mrs. Buckley and Miss Butler; but arrangements are in progress for transferring the Female Asylum to them, when the English school will, it is expected, be carried on by Miss Harrison and myself. The proceeds of this school will be devoted to Mission purposes.

In relinquishing a sphere in which I have been permitted to engage with great pleasure for more than 18 years, I cannot withhold my testimony to the utility and importance of Native Asylums. Numbers of children have been trained to occupy useful stations in life; some who were diseased have become healthy; while many orphans and destitute ones have been rescued from an early grave; and not a few, whose happy spirits are before the throne of God, have testified with their dying breath to the value of these institutions.

During the three years and a quarter that the Cuttack Female Asylum has been under our charge, ten have been baptized and admitted into the church. Fourteen have been married, and, for the most part, comfortably settled.

With gratitude to the Giver of every good would we record that, during the whole period, with an average of nearly 56 children, no deaths have occurred except those mentioned in this report, and of these only one died in the Asylum.

RELIGIOUS.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

This Association (established a few months since) is under the presidency of Lord and Lady Shaftesbury. Among its Vice-presidents are several clergymen of the Church of England, and ministers of different dissenting denominations. Its object is to furnish suitable means for the social, mental, and spiritual elevation of the young women of the metropolis; and the plan pursued is similar to that of the Young Men's Christian Association.

The following are among its advantages:—

I. *A spacious and comfortable Reading Room* at 35, New Bridge-street. This Room is open on Monday, Tuesday, Wednesday, Thursday, and Friday evenings, from seven till nine o'clock. Periodicals, religious and other newspapers, and writing materials, are furnished out of the funds of the Association.

II. *Bible Classes*.—One of these is held on Friday evening, from eight till nine; the other on Sunday afternoon, at three o'clock. *These Classes are open to all who are disposed to attend.* On Sunday afternoon, tea is provided *free of expense*.

III. *Stinging Class.* A class is conducted on Monday evenings, from eight till nine, on the tonic sol-fa system.

IV. *Lectures.* A lecture is delivered on Wednesday evening, at eight, in the Lecture-hall of the *Sunday School Union, Old Bailey*. Non-subscribers are admitted by Secretary's order, to be obtained (*gratis*) on application at the rooms, 35, New Bride Street, any evening from seven till eight. Among the lecturers in the present series are the Rev. W. M. Whittemore, Rector of St. James's Within; the Rev. W. Brock, of Bloomsbury Chapel; the Rev. W. Gill, missionary from Rarotonga; and the Rev. T. N. Langridge; and Mrs. Clara Lucas Ballfour.

V. *Classes for Mental Improvement.* These are held on Tuesday and Thursday evenings, at eight o'clock.

VI. *Library.* Upwards of 300 choice works have been purchased, to which additions will be made, from time to time, according to the means of the committee.

VII. *A Register Office* will shortly be open for the benefit of those who give, and of those who seek employment.

Subscribers' Tickets (admitting to all the advantages of the Association) are issued at 2s. 6d. per quarter. This arrangement is quite inadequate to the pecuniary support of the movement. The committee will, therefore, be very grateful for the assistance of those who have the welfare of the young women of London at heart.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual meeting in Exeter Hall, March 2, which was crowded as soon as the doors were opened. Thomas H. Gladstone, Esq., gave a most interesting account of his visit to the Young Men's Christian Association in the United States, where they had spread with great rapidity, and were exceedingly active, and briefly reported also the condition of the societies in Canada, France, and Germany. He would invite the young men of England to combine the activity which was displayed by the associations in America, the earnest spirituality and simplicity which were displayed by their brethren in France, and the social welcome and christian affection which so conspicuously prevailed in Germany, and unite them together in one harmonious whole, and thereby make it the boast of England that not only was she the parent of these associations, but that she presented to the world the embodiment of all the christian qualities of which they were susceptible.

NEW INDIAN BISHOPS.—Lord Palmerston, Mr. Vernon Smith, the President of the Board of Control, and the Chairman of the East India Company, have received from the Archbishops of Canterbury and York,

the Bishop of London, and the other ecclesiastics and laymen who form the governing body of the Society for the propagation of the gospel in foreign parts, a memorial strongly pressing the creation, without delay, of three new Indian bishoprics—one at Agra, for the northern provinces, to be formed out of the present diocese of Calcutta; one at Lahore, for the Punjabas, to be formed out of the present diocese of Calcutta; and one for the missionary province of Tinnevely, to be formed out of the present diocese of Madras.

RAGGED-SCHOOL UNION.—In 1844, when the Union was founded, there were but 16 ragged schools in London; now there are 150. There were sixteen refuges, with 500 inmates, and in many cases connected with them were industrial classes, clothing clubs, penny banks, mothers' meetings, libraries, reading rooms, and places of worship. In the last three years 3,000 had been placed out in situations, and 837 rewarded with prizes for keeping in one situation for above a twelvemonth. Upwards of 500 had been sent to the colonies, and 108 were employed on an average in the shoe-black brigade, who, in the year ending April last, had earned £2,270. The debt of the whole of the schools amounts to £5,000, a sum which the committee are now anxious to raise.

LONDON.—In 1853, the "Congregational (Independent) Chapel Building Society" proposed the building of fifty new chapels in the metropolis and its suburbs in five years. Thirty-one have been opened, twelve are in course of erection, others needing help have been aided, and sites have been secured for five more. Some of the above new erections were on old sites, or the old buildings remain for schools or preaching stations.

THE OLD TABERNACLE, *Tottenham Court Road*, was nearly destroyed by fire early on Monday morning, Feb. 23. This spacious edifice was erected by Whitefield, in 1756, and would seat 2,500 persons. Rev. J. Richardson is the present minister. About £1,000 had lately been expended in improving the interior, and the building was but partially insured.

ANOTHER PREACHING BISHOP.—Good old Hugh Latimer used to complain that in his day there were so many "unpreaching prelates." We seem to have more now. The *Carlisle Patriot* states that the bishop lately preached in the county gaol to the prisoners, many of whom were moved to tears.

MAYNOOTH COLLEGE.—The sum of £181,800 has been paid out of the Consolidated Fund during the last five years to the theological professors of the College of Maynooth in Ireland, being at the rate of £26,360 a year.

GENERAL.

CANADA.—The Victoria Bridge which crosses the St. Lawrence a short way above Montreal, will be one of the grand wonders of the world. It was commenced in July, 1854, and is under contract to be completed in 1860. The total estimated cost will be a little over 6,000,000 dollars. The extreme length of the bridge, including the abutment at each side, will be 7000 feet, or rather more than a mile and a quarter. There will be 26 piers of solid masonry supporting the iron superstructure of the bridge. The centre span will be 350 feet, and the other spans each 242 feet wide. The height of the centre of the bridge is to be 60 feet above the level of the water. The weight of iron in the tubes will be 8000 tons, and the contents of the masonry, 30,000,000 cubic feet, when the whole structure is finished. The famous Britannia Tubular Suspension Bridge crossing the Menai Strait, and now one of the curiosities of the world, will scarcely be a circumstance to it. Including the embankments at each side, the total length of the bridge from river bank to river bank will be 10,274 feet, or nearly two miles. The abutment of the bridge at which the landing from the steamers was made, is nearly completed. It consists of an immense mass of masonry, of such apparent strength as to resist any possible amount of pressure by the heavy piles of ice that come down the St. Lawrence. Experience alone, however, can fully test its capabilities. The piers of the bridge are, on the side facing the current, of a wedge shape, in order to break and turn aside the blocks of ice, to provide against whose destructive power has been the great engineering difficulty of the enterprise.

FRENCH PROTEST AGAINST SLAVERY.—An interesting meeting has just taken place at Paris. The French Protestant clergymen, with the elders and deacons of all the Protestant churches, have come together to prepare a "fraternal but severe remonstrance" to the Protestant slaveholders of the United States. The address, which has been most extensively signed, asserts that Protestantism has been charged with its toleration of slavery, and conjures the American Protestants to wipe out this reproach.

EARL AMHERST, who died March 13, aged 84, was early in 1816 appointed ambassador extraordinary to the Emperor of China. He left England in the *Alceste* in February that year, on his mission. On reaching the precincts of the Imperial Palace at Peking, and refusing to submit to the humiliating ceremonies of the Emperor's Court, he was refused admission to the presence of the Emperor, rendering his mission useless.

VALUABLE DISCOVERY.—In Gironda, the public librarian has discovered a manuscript of the bible, which is traced to the early part of the twelfth century. It is written on parchment of great fineness. The pages are divided into two columns, and enriched with arabesques and ornamented letters painted with great taste.

A VAST SUBMARINE PLAIN.—In sounding the Atlantic Ocean for the telegraph cable, the greatest depth attained has been 2070 fathoms (about two miles and one-third). For more than 1300 miles the bed of the Atlantic, in the direct line of the track, is found by these soundings to present an almost unbroken plain.

A RAILWAY FROM JAFFA TO JERUSALEM is under considerations, but funds are wanted. Sir Moses Montefiore and Sir Culling Eardley—a Jew and a christian, are its patrons. Sir Moses, it is said, is about to erect a wind-mill on one of the hills of Jerusalem, to supersede the old tedious mode of grinding corn.

CAN THIS BE TRUE?—"Many Prayer Books are now sold with a looking-glass inside the cover, that ladies (and gen^{ts} too, we suppose) may arrange their hair at church." *Newspaper Paraph.*—This reminds us of a Couplet in the first volume of the *Spectator* 150 years ago:—

"Together lie her prayer-book and her paint,
At once to improve the sinner and the saint."

IPSWICH.—Mr. Marshman, well known as "The Friend of India," and for his extensive knowledge of Indian affairs, has issued an address. He stands in conjunction with Mr. Adair, the present Liberal member, and upholds Lord Palmerston strongly in his China policy.

[The above paragraph appeared in the public papers a few days ago. What was the result we are not able to report. Mr. Marshman, as many of our readers are aware, is the son of the late celebrated Dr. Marshman, baptist missionary, India.]

A CHARACTER!—A maiden woman, advanced in years, died lately in Walworth, who though in easy circumstances was clothed in rags, held together with pins. It is stated that there were not less than 2,000 or 3,000 pins employed for this purpose, though she had plenty of clothes of a costly character in her house. She was addicted to the bottle!

TELEGRAPH TO INDIA.—The British Government are arranging for submarine telegraphs to Alexandria; and it is proposed to conduct them down the Red Sea to Aden, along the coast of Arabia, and on to Kurra-
chee, India.

THE EXPORTS OF GREAT BRITAIN are now unparalleled in the history of the world. For 1856 they were twenty millions in advance of the previous year.

Mr. Conden's Motion.—The Division in the House of Commons, on which the Parliament was dissolved, consisted of the following parties,—

Liberals	48
Conservatives	205
Peelites	10

263

The opponents of the motion were

Conservatives	35
Liberals	212

247

Majority 16 for the motion against government. The pairs were 24. The Peelites are; Cardwell, E.; Gladstone, W.; Gladstone, Captain; Gordon, A.; Graham, Sir J.; Greene, T.; Haddo, Lord; Herbert, S.; Palmer, Roundell; Peel, General.

"OLD HUNDREDTH."—The long-disputed question whether Purcell or Handel was the author of the grand music of the Old Hundredth, has been set at rest by a discovery made in Lincoln Cathedral library. Purcell died in 1695, and Handel in 1759. But in the Cathedral library a French psalter, printed in 1546, contains the music of the Old Hundredth, exactly as it is now sung, so that it could not be the production of either of the great musicians to whom it has been attributed.

NAMES OF LONDON STREETS.—Mr. Rowland Hill says that "at present there are George-streets 62, New-streets 31, James-streets 25, Charles-streets 55, William-streets, 31, York-streets 25, John-streets, 45, High-streets 30, Park-places 21, King-streets 44, Union-streets 30, Edward-streets 20, Queen-streets 38, North-streets 23, York-places 24, Church-streets 34, Duke-streets 26," and so on.

THE NEW METAL, called aluminium, made from clay, is used as a substitute for silver. Spoons, forks, and cups, are made of it, and even musical instruments. It can be produced as cheap as iron, and is light, beautiful and indestructible. It is said that it will make the lightest boats in the world.

LODGING HOUSES, after the improved model plan, are now in the course of erection in the metropolis. The Common Council of the City during 1856, wisely appropriated £40,000 to this purpose.

THE GREAT NORTHERN RAILWAY DIRECTORS, in their half-yearly report just issued, acknowledge the amount of fraud which Redpath perpetrated amounted to £220,000.

THE HON. NEAL DOW, the author of the Maine Liquor Law, is about to visit England to advocate the establishment of such a measure in this country.

SIR MORROW PETO is said to have engaged for the construction of a Railway in Algeria for the Emperor of the French.

REVIEW OF THE PAST MONTH.

Thursday, March 28.

AT HOME.—Government having been defeated by a majority of sixteen against them, on Mr. Cobden's motion, respecting the late "untoward event" in China, Parliament has been dissolved, and the General Election is now in progress. Some seem confident that it will result in the return of a greater number of liberals. In some of the counties, which for several years have been like the old Tory close boroughs, attempts are making to introduce liberal members; and reprisals are scarcely expected in those boroughs formerly represented by liberals, the contests in such places being chiefly between liberal candidates of moderate or extreme opinions. In the counties the "sabbath question" is not very prominent, but in many of the boroughs, we rejoice to find, it has been made the question, especially in Leicester, of which the President of the National Sunday League was a representative, and for which he is again a candidate. Before Parliament separated, the Speaker of the House, Mr. Shaw Lefevre, having intimated his intention to retire, after eighteen years' laborious and valuable service, a pension of £4000 a year was voted to him. Sir John McNeill and Colonel Tulloch, the Crimean Inquiry Commissioners, are also to be adequately rewarded for their faithful services. A vote of £541,233 was also secured for Education, which is chiefly applied to the Schools of the Establishment.

ABROAD.—Public attention is now chiefly directed to *China*; the proceedings of our agents there having brought about the dissolution of Parliament. The latest news we have heard is by no means satisfactory. Much apprehension exists for the safety of our countrymen, who it is feared will scarcely be able to retain their position until reinforcements from India and England arrive. In the meantime the natives are bent on the destruction of all foreigners, by poisoning food, assassination, and other desperate measures. Lord Elgin has been sent out by Government to proceed to the scene of disturbance, and endeavour to negotiate a cessation of hostilities. His lordship was formerly Governor of Canada, and much confidence is deservedly placed on his wisdom and firmness. We ardently wish he may be a successful pacificator, or the injury to trade, if the strife continues, and the interruption to the diffusion of christianity, once so hopeful, will be of a most serious and fearful character.—The *Persian* affair, we hope, is settled, a treaty of peace having been signed.—The French and English forces have evacuated *Greece*. But we do not hear that Austria has recalled her soldiers from the Principalities.

Marrriages.

March 3, at the baptist chapel, Boston, by Mr. T. W. Mathews, Mr. W. R. Thorp, of Preston, to Mary, daughter of Mr. W. Rogers, of Boston.

March 4, by license, at the baptist chapel, Sharnbrook, Beds., by Mr. M. W. Flanders, assisted by T. Williams, the minister, Mr. T. Stocker, St. Ives, Hunts, to Miss Beall, of Bletsoe-park, Beds.

March 7, at the baptist chapel, Pleasant Street, Haslingden, by Mr. Prout, Mr. Thos. Taylor, of Rawtenstall-fold, to Miss Mary Lord, of Spring Side, Rawtenstall.

March 8, at the baptist chapel, Grimsby, by Mr. Hogg, Mr. T. Hattersill, to Miss A. Potts.

March 10, at the baptist chapel, Soham, by the father of the bridegroom, Robert,

second son of the Rev. W. Legge, of Fakenham, to Caroline, youngest daughter of Thomas Peek, Esq., of Sobam.

March 10, at Rugby, by Mr. J. Angus, Mr. Thomas Duncielliff, of Brinklow, to Mary, only surviving daughter of the late Mr. Richard Barratt, of Northampton.

March 11, at Bloomsbury baptist chapel, by Mr. Brock, James Mathewson, Esq., Calcutta, to Harriet Jane, daughter of the late Francis Allan, Esq., and niece of James Allan, Esq., Regent's-park.

March 12, at Kent street baptist chapel, Portsea, by the father of the bride, Benjamin Cunningham Wates, of Woolwich, to Hannah Booth, only daughter of the Rev. Joseph Davis, baptist minister.

Deaths.

January 7, at Cardigan, aged 80, Mrs. Waldron, a worthy member, and the oldest, of the baptist church at that place.

Feb. 2, Mr. Jacob Mutton, of Kelmarsh, Northamptonshire, aged 68, a worthy deacon of the baptist church at Clipstone.

Feb. 19, at Castle Donington, Mr. William Shepherd, aged 87 years. Converted to God under the ministry of the late Mr. Thomas Pickering, he was baptized in 1791, so that he was a member of the same church sixty-seven years, and superintendent of the sabbath school thirty-five years. During the whole period he never came under church discipline; but was a humble, steady, and consistent christian. During the latter period of his life he resided with his son, Mr. Thomas Shepherd. His last hours were serene and cheerful. The day before he died he called his grand-daughter to him, and said, "Mary: Victory! Victory!"

February 12, at Newcastle Emlyn, Miss Jane Evans, a faithful and useful member of the baptist church there. Miss E. was cut down in the prime of her youth, after three days illness.

February 20, after a protracted illness, in the 77th year of his age, Mr. Charles Haw-

kins, who was the first pastor of the baptist church at Saint Hill, near Collumpton, Devon. During his ministry, of eighteen years, he was very useful both in this place and several neighbouring villages.

March 3, at South-parade, Grimsby, Banbury, Mr. J. H. Brooks, pastor successively of the baptist churches at West Hadden, Fenny Stratford, and Ridgmount.

March 6, at the house of her daughter, Mrs. Gregory, Holloway, Elizabeth, widow of Mr. Cox, formerly of Coton, and pastor of the baptist church, West Haddon, Northamptonshire, in her ninetieth year. This venerable servant of Christ was baptized in the river at Olney, nearly seventy years ago, by the Rev. J. Sutcliffe.

March 9, at Glasgow, very suddenly, from apoplexy, the Rev. Thomas Swan, for twenty-eight years the affectionate, faithful, and useful pastor of the baptist church, Cannon-street, Birmingham.

March 15, at Great Torrington, much regretted, Charles Vesey, Esq., aged sixty-two. His death is a public loss. He was active in all philanthropies, a consistent nonconformist, and a gratuitous village preacher for forty years.

ERRATUM.—After part of the first sheet had gone through the press, we discovered that at page 109, second column, near the bottom, the word "formally" had escaped our notice. It should have been "formerly."

THE

BAPTIST REPORTER.

MAY, 1857.

SUN WORSHIP.

INDIA is the land of the Sun; his kingdom, where at this season he reigns with despotic power. It is a land wherein he was worshipped centuries before the christian era, according to the ritual of the Vedas, and where to the present he is worshipped more or less by all Hindus every morning, and particularly on the Sunday, especially by the Sauras or sun-worshippers, one of the five orthodox sects.

It may be interesting to trace the history and extent of sun-worship in all lands. To do this fully would require a volume instead of a few pages, and all that can be here attempted is a short sketch of the subject and a few hints to excite to further study.

The worship of the sun is very ancient, and was probably almost universal 2000 years B. C.—Sancho-niatho, the Phœnician, in his account of the first ages, says, “of the two first mortals, Protogonus and Eon, (the latter of whom was the author of seeking and procuring food from forest trees), were begotten Genos and Genea. These, in the time of great drought, stretched their hands upward to the sun, whom they regarded as a god and sole ruler of the heavens.”

Learned men have proved that the Sævi, Arabs, Africans, Chinese, North American Indians, Mexicans, and Peruvians, were worshippers of the

celestial bodies. We shall confine our remarks chiefly to those nations in the neighbourhood of Palestine, since their example so powerfully influenced the Israelites.

Diodorus says that the sun and moon were the first gods of Egypt. The sun was also worshipped by the Ammonites under the name of Molo-ch; the Syrians, of Adad; the Arabs, of Dionysius; the Assyrians, of Belus; the Persians, of Mithra; the Phœnicians of Saturn; the Carthaginians, of Hercules; the Palmyrans, of Elegabalus; and the Gauls and Britons, of Bel, Belenus and Beline. There are traces of this worship in the British isles to the present day, in the Beltane fires and Belin’s gate. Tillie Beltane is a town in Scotland. Fires are lighted once a year in accordance with this ancient superstition on the hills of Ireland, Wales, England, Scotland, Germany and Norway.

The Egyptians worshipped the sun under the name of Rê. The first hint we have of this worship in scripture is from the title Pharoah, or Pbrah, which Williamson proves to mean the *sun*, and also in the name of Ou or Heliopolis, the city devoted to the worship of the sun, and containing his temple and college of priests, who became famous for their astronomical knowledge. Wilkinson says, “There is

reason to believe that the god Rê corresponded to the Syrian god, Baal, a name implying Lord; as Baalzebub, lord of flies, &c. which was given par excellence to the sun; and the same idea of peculiar sovereignty vested in that deity may have led the Egyptians to take from Rê (Phrah) the regal title of their kings.

Heliopolis, in Syria, still retains the name of Baalbeck, the city of the Lord (the sun), and the same name occurs in the names of distinguished individuals among the Phœnicians and their descendants of Carthage, as Annibal, Asdrubal and others. Babylon was the great seat of Baal's worship. Ancient writers say it was built by Bal or Bel, and that Babbèl means the court or palace of Bel.

To return to the Egyptians. We read that Joseph, the prime minister of Egypt, was united by marriage to the sacred caste of priests. These were very learned, and far before their age; for they taught that the sun was the centre of its system, and that all the other planetary bodies moved round it in perpetual revolutions. This noble theory came with the rest of the Egyptian learning into Greece, being brought thither by Pythagoras, who, it is remarkable, received it from Cœnuphis, a priest of Heliopolis, and after having been forgotten for ages was rediscovered in modern times and immovably fixed on scientific principles by Sir I. Newton.

Now it is not to be wondered at that during the long period which the children of Israel spent in Egypt, they should have learnt the popular worship, especially as one of their progenitors had married into the caste of the solar priests. They were also living in Egypt, by the favour of the king, called a *son of the sun*, over whom the priests possessed immense influence as well as over the common people. Had the Israelites dissented from this popular religion, the priests would soon have influenced the king to expel them from Goshen. That they had become

idolaters we learn from Joshua, who says, "Put away the gods which your fathers served on the other side of the flood, and in Egypt." This is also seen from the coldness with which they received a message from the true God to comfort them. Moses evidently knew that they had even forgotten the name of God. They also distrusted his power to deliver them; and had forgotten the sabbath, for they were told to remember the sabbath, showing that it was an old but forgotten institution. That they had imbibed Egyptian notions of religion, is also evident from the Mosaic law and the book of Genesis, both of which were intended to oppose the idolatrous ideas and practices which they had learnt in Egypt. The effects of this education were seen immediately after they had crossed into the desert, by their imitating the Egyptians in worshipping a golden calf. From all this it is evident that in the infancy of the Jewish nation, there was a strong bias to idolatry in general, and probably in a special manner to the worship of the sun, and his image. To this the Israelites were continually tempted in the desert, when they approached an idolatrous border, and also in Canaan, surrounded as they were by the worshippers of the sun under the names of Baal, Moloch, &c.

The first direct mention of the worship of the sun in the bible is in that most ancient book of Job, probably written by Moses in the desert of Midian, before he wrote the Pentateuch. In Idumea, the land of Job, the Sabean worship prevailed, yet says the patriarch (Job xxxi. 26), "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above."

Let us now trace the progress of the sun-worship in Israel from first to last. In Num. xxv. 3, we read, "and Israel joined himself to Baal-peor."

This was effected by the daughters of Moab, whose wiles were more potent in destroying Israel than the incantations of Balaam, the curses of Balak and his whole army; for God incensed, as a punishment, destroyed 24,000 of them by the plague at one stroke. Again, when Joshua was dead, "they forsook the Lord, and served Baal and Ashtaroth." These were the sun and moon, the gods of the Canaanites. During the whole period of the Judges we continually read of their falling into the sin of idolatry, and being punished for it. In Judges vi. 25, we read of an altar and grove to Baal erected by Gideon's father, at the destruction of which by Gideon the citizens were ready to kill him, which proves this to have been the popular worship then. No sooner was Gideon dead than "the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their God. We further read of the house of Baal-berith, Judges ix., showing that he had a fixed temple, and therefore worship.

During Eli's time the people were punished, by being defeated before their enemies, when 34,000 men were slain, and the ark taken. In Samuel's time however they repented on a promise of deliverance from the Philistines. "Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."

After this we read no more of sun-worship till Solomon's time, when we find that the once wise and excellent king listened to the seductions of heathen women and built a high place for Moloch (the sun). Solomon also built Baaluth (Balbec or Heliopolis), and Tadmor (Palmyra). In both these places were temples to the sun. Here then we see how fully idolatry had taken hold of the powerful mind of Solomon, and naturally of many of his people.

The ruins of Balbec are to the present in fine preservation, and its marble palaces might, according to

Dr. Keith, easily be rebuilt. He writes, "the wondrous walls, which for so many ages have witnessed pagan worship and an apostate faith, have not stood so long in vain, but shall yet resound to holier strains, and Heliopolis (the city of the sun) be a city on which the Sun of Righteousness shall shine, and the Holy One of Israel be adored."

After the separation of the kingdoms of Israel and Judah, we find that the kings of both states fell into idolatry; Ahab married the daughter of the idolatrous king of Zidon, and served Baal, by building a house and altar for him in Samaria. Elijah however destroyed the prophets of Baal, and Jehu slew the worshippers, and broke to pieces the image and temple. Ahaz also, king of Judah, made molten images for Baalim, but his grandson Manasseh was much more impious. Ahaz only shut up the temple of God, but he set up images and altars to Baal, and all the host of heaven in both its courts, and filled Jerusalem with their idols, altars, and groves. Besides this he butchered all who would not worship them, and made Jerusalem swim with their blood. For this he was severely punished by God, but repented and was restored to his kingdom. His grandson Josiah purified the temple, destroyed every vestige of idolatry, and put down the priests of Baal.

Soon after this the Jews were carried captive to Babylon, which effectually and for ever cured them of idolatry. How many centuries of suffering were necessary to root out this propensity to a particular form of sin! Does not this show that there is something very attractive to the senses in the worship of the sun, which commends it to the deceitful heart of man? It appears to be the most excusable of all kinds of superstition. Of all inanimate things the sun is most worthy to represent God. Do we not read in scripture that the Divine being is compared to the sun? "He is a sun and shield," &c.; and who does not per-

ceive the beauty of satan's address to the sun :—

"O thou, that, with surpassing glory crown'd,
Look'st at thy sole dominion like the god
Of this new world."

Let us now glance at sun-worship in India. The worship of the sun is particularly insisted on in the Vedas. The Rig Veda, the most ancient, contains hymns to the sun; and the holiest verse of the Vedas, the Gyatri, is addressed to the sun as the representative of the glorious God over all. Now these books, according to Sir W. Jones, Ritter and other learned orientalist, were written about 1500 or 1600 B. C., which nearly agrees with the time of the Israelites' departure from Egypt. From this and many other arguments it is evident, that the worship of the celestial bodies was the first religion of India. The next period of Indian history informs us of the two royal races of the sun and moon, in the former Ráma being born and the latter Krishna. The Rajputs who profess to be descended from one or other of these races, universally worshipped the sun—and this worship is practised in Rajputana to a great extent.

In other parts of India, the Sauras wear the peculiar tilak, perform the worship, and read the Purana of the sun. His especial worshippers are few, but he is worshipped more or less every morning by all Hindus when they first see him, when bathing, and in certain ceremonies in conjunction with other gods.

On ordinary days the sun-worshippers never eat till they have seen the sun and have worshipped him, and when he is entirely covered with clouds they fast. The Hindus do not kiss the hand as mentioned in the book of Job, but raise their joined hands to their forehead, bow till they touch the earth, and pour out water from their joined hands towards him when bathing. Sun-day is especially devoted to his worship, as by the ancient Britons; and many natives think that this is our reason for resting and wor-

shipping on that day. We have very often been obliged to correct this misconception.

Before dismissing the subject of sun-worship, we shall notice a superstition intimately connected with it, the worship of the *horse*. Herodotus, when speaking of this practice among the Gotes, in the time of Cyrus, says, "they deemed it right to offer the swiftest of created, to the swiftest of uncreated beings." This shows that they considered the sun as a *god*. We also find mention made of horses and chariots of the sun in 2 Kings xxiii. chapter. Further, the horse was considered sacred as a type of the sun by many nations, as the Scythians, Scandinavians, and all the German tribes. This was also the case in India, where he was offered in the Aswamedh sacrifice. See an account of this sacrifice in Ward's book and Tod's Rajasthan. In the latter work an account is given of one so recent as 200 years ago, which was celebrated at Jyepur by raja Jyeesing.

The milk-white steed also, was deemed an oracle from whose neighing future events were calculated. It was such an omen, that gave Darius Hystaspes a crown. In Rajputana it is the omen of death to heroes. In the present day the horse is regularly worshipped on the Dewali festival, when all the horses belonging to rajas and great men are painted and gaily caparisoned in muslins, shawls, jewels, and gold or silver rings on their feet. The whole of the king of Gwalior's horses are led in review before him, and a particular *mare* is worshipped by him and his nobles, who stoop down and take hold of her feet. The syce bears a metal dish in which he receives the offerings made.

Let us pray that the Sun of Righteousness may arise on this benighted land, with healing beneath his wings, and bless God, if he hath shined into our hearts to give us the knowledge of the glory of God in the face of Jesus Christ.

Mutra.

P.

THE BAPTISTS IN ENGLAND,

DURING THE REIGNS OF JAMES I. AND CHARLES I.

1602—1650.

HITHERTO we have been engaged rather in tracing out obscure notices of the Antipædobaptists, as of individuals scattered throughout the country, maintaining their discriminating sentiment, yet mingling with their Pædobaptist brethren in church-communion, than as forming a distinct body, or denomination, contending for the divine authority of the baptismal institute, and its indispensable obligation as a term of communion: but we shall presently find them separating themselves to the law of their Lord, avowing their convictions and advocating their principles through the medium of the press.

In the year 1608 there was a small piece published, by Enoch Clappam, representing, in a way of dialogue, the opinions of the different sects of Protestants at that period. He speaks of some of them as leaving the kingdom to form churches amongst people of another language: and others, who remained in England, he censures for withdrawing from the national worship, and assembling in woods, stables, and barns, for religious service. He particularly distinguishes from Puritans and Brownists, on the one hand, and from Arians and Socinians, on the other, those whom by way of reproach were called Anabaptists; and who separated both from the church and other dissenters. Whatever may be thought concerning the truth and justness of their views on the question relative to baptism, their great seriousness of spirit and diligence in inquiry, must be praised by all candid persons. They arose out of those who, being tired with the yoke of superstitious ceremonies, the traditions of men, and corrupt mixtures in the worship of God, resolved, by the grace of God, not to receive or practise any piece of positive worship which had not precept or example in his word. On this

principle they pursued their researches, which they accompanied with fasting and prayer. When, after long search, and many debates, it appeared to them that infant baptism was a mere innovation, and even a profanation of a divine ordinance, they were not brought to lay it aside without many fears and tremblings, lest they should be mistaken, considering how many learned and godly men were of an opposite persuasion; and gladly would they have had the concurrence of their brethren with them. But since there was no hope of this, they concluded that a christian's faith must not stand in the wisdom of man, and that every one must give account of himself to God; so they resolved to practice according to their own convictions. They were persuaded, that believers were the only proper subjects of baptism, and that immersion, or dipping the whole body into water, was the appointed rite. But as this was not practised in England, they were at a loss for an administrator to begin the practice. After often meeting together to pray, and confer about this matter, they agreed to send over into Holland Mr. Richard Blount, who understood the Dutch language, to a baptist church there: he was kindly received by the society and their pastor; and upon his return he baptized Mr. Samuel Blacklock, a minister; these two baptized the rest of the company, to the number of fifty-three. Some few others of this persuasion were among the original planters of New England. They who continued in England, published, in the year 1615, a small treatise to justify their separation from the church of England; and to prove that every man has a right to judge for himself in matters of religion; and that to persecute any one on this account, is illegal and antichristian, contrary to

the laws of God, as well as several declarations of his majesty. The title of this pamphlet is as follows: "Persecution for religion judged and condemned: in a discourse between a christian and anti-christian: proving by the law of God, and by king James's many declarations, that no man ought to be persecuted for his religion, so he testify his allegiance by the oath appointed by law."*

In the year 1618, another vindication of their principles came from the press, entitled, "A plain and well-grounded treatise concerning baptism." It was a translation from a Dutch piece, and is thought to be the first that was published in English against the baptism of infants. But the vindication of their principles procured them no security against the power of persecution. They were inveighed against from the pulpits, and harrassed in the spiritual courts. Their goods were seized, and their persons confined by long and lingering imprisonments, under which many of them died, leaving widows and children. This drew from them, in 1620, during the sitting of parliament, an humble supplication to king James,* representing their miseries, avowing their loyal and blameless behaviour, and remonstrating against the cruel proceedings under which they suffered, as unbecoming the charity and goodness of the christian religion, tempting men to hypocrisy, and exhibiting the marks of antichrist, and humbly beseeching his majesty, the nobles, and parliament, to consider their case, and according to the direction of God's word, to let the wheat and tares grow together till the harvest. Notwithstanding the odium cast upon them, and the severities used against them, they maintained their separate meetings, had many disciples, and supported an exemplary purity of character.

Mr. Neal states that, in the year 1644, there were forty-seven congre-

gations of this denomination in the country, and seven in London. It cannot be doubted, that they gradually rose into such a number. Mr. Crosby says, that the baptists, who had hitherto been intermixed with other Nonconformists, began to form themselves into separate societies in 1633. The first instance of this secession was that of part of the Independent congregation, then under the ministry of Mr. John Lathorp, which had been gathered in 1616, and of which Mr. Henry Jacob was the first pastor. The minister of these separatists was Mr. John Spilsbury; their number is uncertain, because, after specifying the number of about twenty men and women, it is added—with divers other. In the year 1638, Mr. William Kiffin, Mr. Thomas Wilson, and others, adopted the same opinions concerning baptism; and having been, at their own request, dismissed from the Independent church, joined the new congregation.

In 1639 another congregation of baptists was formed, which met in Crutched-friars; the chief promoters of which were, Mr. Green, Mr. Paul Hobson, and Captain Spencer. A pamphlet appeared at this time, under the title of "New preachers, new;" designed to hold up to scorn and contempt, the leading members of this church. Among other foolish things, it is remarked, that "Green, the felt-maker (that is, a *hatter*), Spencer the horse-rubber, Quartermine the brewer's clerk, and some few others, were mighty sticklers in this new kind of talking trade, which many ignorant coxcombs call preaching." Green appears to have been a very zealous man, and to have excited no considerable attention by his preaching. In the pamphlet above-mentioned, some account is given of "a tumult raised in Fleet-street, by the disorderly preaching, pratings, and prattlings, of Mr. Barebones the leather-seller, and Mr. Green the felt-maker, on Sunday last, the 19th of December (1641). Barebones is called a *reverend unlearned leather-seller*, memorable

* These pamphlets are reprinted in the first volume of the *Hanserd Knollys Society's works*, published in 1846.—E.D.

for his fiery zeal, and both he and his friend Green were apprehended while "preaching or prating amongst a hundred persons" on that day. The following extract from this pamphlet is too good to be lost:—"After my commendations, Mr. Rawbones (Barebones I should have said), in acknowledgment of your too much troubling yourself, and molesting others, I have made bold to relate your last Sunday's afternoon work, lest in time your meritorious pains-taking should be forgotten; (for the which, you and your associate, Mr. Green, *do well deserve to have your heads in the custody of young Gregory, to make buttons for hempen loops!*) you two have the Spirit so full, that you must either rent or burst, did on the Sabbath aforesaid, at your house near Fetter-lane, and in Fleet-street, at the sign of the Lock and Key, there and then, did you and your consort, by turns, unlock most delicate strange doctrines, where was *about thousands of people*, of which number the most ignorant applauded your preaching, and those that understood any thing derided your ignorant prating. But after four hours long and tedious tattling, the house where you were, was beleaguered with multitudes that thought it fit to rouse you of your blind devotion, so that your walls were battered, your windows all fractions, torn into tattling shivers; and worse^d the hurly-burly might have been, but that sundry constables came in, with strong guards of men to keep the peace, in which conflict your sign was beaten down and unhinged, to make room for the owner to supply the place—all which shows had never been, had Mr. Green and Mr. Barebones been content, as they should have been, to have gone to their own parish churches."

The same writer, addressing Green, asks, "Do not these things come from proud spirits, that, Mr. Spencer a horse-keeper, and you a hat-maker, will take upon you to be ambassadors of God, to teach your teachers, and take upon you to be ministers of the

gospel in these days of light. Consider, I pray you, that our Lord would not have had the ass, Matt. xxi. 3, if he had not stood in need of him. Now the truth is, the church hath no need of such as you, an unlearned, self-conceited hat-maker. It is true, that in the beginning of queen Elizabeth's reign, the Papist priests and friars being dismissed, there was a scarcity for the present of learned men, and so some tradesmen were permitted to leave their trades, and betake themselves to the ministry; but it was necessity that did then constrain them so to do; but thanks be to God, we have now no such necessity, and therefore this practice of you and your comrades casts an ill aspersion upon our good God, that doth furnish our church plentifully with learned men; and it doth also scandalize our church, as if we stood in need of such as you to preach the gospel. This you call preaching, or prophesying; and thus, as one of them told the lords of parliament, that they were all preachers, for so they practise and exercise themselves, as young players do in private, till they be by their brethren judged fit for the pulpit, and then up they go, and, like mountebanks, play their part. Mr. Green, Mr. Green, leave off these ways: bring home such as you have caused to stray. It is such as you that vent their venom against our godly preachers, and the divine forms of prayer, yea, against all set forms of prayers; all is from antichrist, but that which you preach is most divine: *that* comes from the spirit, the other is an old dead sacrifice, composed (I should have said, killed) so long ago that it now stinks. It is so that in the year 1549, it was compiled by Dr. Cranmer, Dr. Goodricke, Dr. Skip, Dr. Thirlby, Dr. Day, Dr. Holbecke, Dr. Ridley, Dr. Cox, Dr. Taylor, Dr. Harris, Dr. Redman, and Mr. Robinson, archdeacon of Leicester; but what are all these? they are not to be compared to John Green a hat-maker, for he thinketh what he blustereth forth upon the sudden, is far better than

that which these did maturely and deliberately compose."

This extract is interesting on various accounts; the pamphlet from which it is taken is evidently the production of one of those *clerical* bigots of the establishment, of whom abundance are to be found in every age, since national establishments of Christianity were introduced;—a privileged order of men, who having found out the means of making their profession of religion subservient to their worldly interest, take it mightily amiss that any persons should presume to disturb them in their slumbers, or caution their fellow-creatures against being deceived by them. Hence all their cant and whining about "learned and godly ministers," as though any body complained of either their learning or their godliness; or as

though their having been *licensed* by their fellow creatures to officiate in parish-churches, were a substantial reason why another, who obtains his livelihood by honest industry, should not raise his voice in defence of the despised truth of the gospel, hold forth the word of life, and contend for the laws and institutions of Christ, against all who would corrupt them by human traditions. It is interesting too, as furnishing a pretty correct idea of the manner in which the earliest Baptist churches in this country conducted their public worship. We may also learn from it, the opposition which the Baptists of that day had to sustain, in yielding obedience to the will of their God and Saviour.

(To be continued.)

Spiritual Cabinet.

FROM STOVEL'S SERMON, "THE EVANGELICAL RESOURCE."

THE AID AND BLESSING OF THE HOLY SPIRIT INDISPENSABLE TO SUCCESS.—Our Lord appoints the Comforter as his witness to the church. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Within the church, therefore, and without the church, he holds a position which demands, in every action of the church, the love of all hearts, the subjection of all officers, the prostration of reason as it learns through him the will of the Redeemer, and of conscience as it consecrates our being and resources to his service, and to his glory. As there is no christianity without the Christ, so there is no success in christian labour without the Spirit; and neither life nor usefulness can be attained through the Spirit, while, by their actions and their motives he is grieved. Redemption, therefore, which emancipates a sinner from the law, subjects a justified believer to the re-

quirements of personal intercourse where all the heart is known, where all emotions become appreciated, where the ultimate aims of existence in all its forms and changes becomes perceptible, and where it is and must be adjusted to the intention of eternal wisdom and the holiness of God. He who hath predestinated his people that they should be unto the praise of his glory, watches and fosters every undertaking in which his people labour or profess to labour, in the promotion of his glory. He sees the fullness of their affection or its coldness; the courage of their faith or their cowardice; the vigour of their action or its insufficiency; their constancy or their unstableness; the annihilation of self or the desecration of his truth, his message of love, his ordinances, and the majesty of his name. The Holy Spirit, being always needful, is always present, and always sees the moral attitude of every soul

committed to his guidance, and subjected to his discipline. No mother's love is half so tender as his communications when he descends into the hearts whom he approves. Their cares are made his own; he supplies their wants; he sanctifies their tribulations, and comforts them with the comforts which we have of God: where he approves he blesses with omnipotence of love, making the feeble to be as David, and the house of David to be as God. As an agency of grace, himself divine, nothing is too hard for him to do, and nothing is too kind for him to give. Each act of christian service, therefore, assumes a majesty unspeakable from the fact that, in its performance, the Spirit may be honoured or displeased. His smile and his benediction, like the dew of Hermon, give fruitfulness to barren wastes, power to the men that have no strength, make poverty abundant as the loaves which, broken and delivered from the Saviour's hands, supplied the wants of thousands, and leave upon the history of this world the record of its greatest wonders: but when he is grieved, and frowns upon professors in his anger, he turns their deepest wisdom into foolishness, defeats the operations of apparent power, curses the very blessings which have grown from his former bounty, spurns each polluted sacrifice, avenges each robbery of God, and, as when the temple which Zerubbabel restored became polluted by new forms of sin, he made of it an altar of burnt offering on which its worshippers were consumed, so every church, and every member of the churches, their greater and their lesser associations, their individual acts, and all their greater undertakings in the name of Christ, must find their value, permanence, and fruitfulness in the blessing and approval of the Comforter, or grieving him most perish by his frown.

MORE COPIOUS EFFUSIONS OF THE HOLY SPIRIT NECESSARY.—While cherishing our gratitude for all that mercy has achieved, and praising the Redeemer for the present and the

past, in the state of our churches as we find them at home, and in all the operations they sustain abroad, we have palpable and diversified occasion for improvement. If the gospel be anything more than words, if there be any substance in its blessings, if it contemplate evils that have any reality, and its redemption from those evils be more than a *sham*, then is it certain that our present attainments can never be the result at which it aims. We have the beginning of its fruits, but not the harvest of its benefits. While, therefore, inspiration appears distended with facts, and promises, which show the operation of a mighty power in man: if we wish to advance, the question for us to study is, how far the operation of that power may be expected now? and to what end, results, and purposes, it may be employed? If the inward working of the Spirit may be now attained at all, then in what form, and to what extent may we seek it? If it may be sought and gained at all, then what may we expect as the result of its bestowment? I take these questions to the Niger's mouth, and while I feel the vastness and violence of the moral pestilence that rules there, I feel that men, as men, have laboured long and well there, and laboured not in vain; but might we expect no greater things in Africa if her own converts could become filled with the Holy Ghost, if God were enthroned in their assemblies, and their leaders were endued with power from on high? If we have reached the ultimatum of mercy in India, well, let no one be unthankful for what has been given; but, if not, then might not something greater be accomplished through the Promise of the Father? Ceylon has many languages,—what if they were kindled into tongues of fire, to plead with God for man, and man for God? Jamaica has already been a theatre of wonders; the man-despising advocates of freedom there have smashed her ancient slavery; but if the Promise of the Father were fulfilled in all her churches,

might not something more be done to emancipate her sons enslaved in sin? And not to pass over our own position, our mercy and our wants,—while much has been effected and enjoyed in England, and mercy has sounded out her voices from the assemblies of believers by the Thames, will any one who knows their real character and prospects say that, in them, there is nothing to be desired? Brethren, it cannot be! London itself is agonised by spiritual wants. Hearing the oft-repeated prayer, Pour out thy Spirit on the nations! I exclaim, Amen!! But holding this Promise of the Father, I respond—Exert thy Spirit's power in all thy churches, their members, their teachers, their deacons, their pastors, and their evangelists!

Poetry.

THE DEPARTING MISSIONARIES.

[We have just met with the following pleasing verses, which appear to have been written on the departure of the first Missionaries from the United States to the Empire of Burmah, by MARY ANNE ELLIOTT. How the aspirations of the writer have been granted, in the success of that interesting mission, is now known to christians of all nations.]

See that ship fair breezes waiting,
Destined far to Indian seas;
See her canvas now extending,
Catch the lingering wished-for breeze;
Richly freighted,
With ambassadors of peace.

See the friendly crowd assembling,
Anxious each the scene to view;
Some are weeping, others trembling,
While a mother presses through;
And with anguish,
Bids her only son adieu!

See a Father's heart dissolving,
While he gazes on his son;
Every tender thought revolving,
Turns away and weeps alone;
Silent saying,
"Father, let thy will be done!"

See a scene no less distressing,
Where a mother's anguish'd heart,
Fondly to her bosom pressing,
Cries, "My son, and must we part;
O, my Saviour!
Ever keep him near thy heart."

See that maiden's arms entwining,
Hanging on her brother's breast;
Tears and grief, and love, combining,
Still she cries, though much distressed,
"Go, my brother!
Go and make the Burman blest."

Sisters too, with fond embraces,
Stand together on the shore;
Gazing on each others faces,
Weeping, part to meet no more;
Grieved, yet tranquil,
God's mysterious ways adore!

Then the crowd all silent standing,
Solemn prayer devoutly flowed,
Clouds of incense like, ascending
Up before the throne of God
For our brethren,
When they're passing o'er the flood.

Go, ye heralds of salvation!
Go, proclaim redeeming blood!
Publish to that barbarous nation,
Peace and pardon from our God;
Tell the heathen,
None but Christ can do them good.

When the gospel trump you're sounding,
May the Spirit seal the word;
May the grace of God abounding,
Bring the Burman to the Lord;
Quadam leaving,
God alone he there adored.

Distant though ye be, yet blending,
All our hearts yet warm and true,
In our prayers to heaven ascending,
Brethren, we will think of you.
Heaven preserve you,
Safely all life's journey through!

When your mission there is finish'd,
And your work on earth is done,
May your souls by grace replenish'd,
Find acceptance through the Son;
Then admitted,
Dwell for ever near His throne.

Let hosannas loud resounding,
Make the heavenly concave ring;
Grace to sinful men abounding—
Grace, rich grace, for ever sing;
And with rapture,
Worship Zion's glorious King!

Reviews.

Sermons delivered on the occasion of the Death of the Rev. T. Swan, late pastor of the Baptist Church, Cannon Street, Birmingham, by the Rev. J. A. JAMES and Rev. I. NEW. London: Hamilton, Adams, & Co.—Birmingham: Showell.

THE tidings of the almost sudden removal of this excellent and amiable minister of Christ must have startled and affected many of his numerous friends, reminding them of the more sudden departure of the late Revds. J. G. Pike and Eustace Carey.

Mr. Swan was born in Manchester, Jan. 5, 1795, and was descended from pious ancestors, natives of Scotland. Returning to their native land, he was apprenticed, at fourteen, to a printer in Edinburgh.

"When he was about sixteen years of age his mind was opened to receive the truth in the love of it; and his father dying at this time, the chief care of his mother devolved upon him; and it was his invariable practice, night and morning, to conduct the worship of the family, never omitting to sing a portion of the old Psalms as used in the Presbyterian churches.

He then placed himself under the ministry of Dr. John Colquhoun, of Leith, one of the ministers of the Establishment, where he attended with great profit to himself, for several years, and enjoying the fellowship meetings then existing in the church.

About this time Dr. Colquhoun lectured, on the Acts, upon church government, which led many of his people to think for themselves. The consequence was, that many went over to the Independents, and some to the Baptists, of which last Mr. Swan was one, thinking it right, when his mind was directed to the subject, to obey the command contained in the commission in Matthew xxviii. 19.

He then attended the instructive ministry of his late esteemed pastor, the Rev. C. Anderson, and was baptized by him on the 17th of October, 1817, in a river near Edinburgh, as it is found in a short diary written about that time."

Having a desire to be useful he was encouraged to preach, and was admitted into the Baptist College in Bristol in 1821. He embarked for Serampore in India in 1825, and returned in 1827. Invited to Cannon Street, Birmingham, he entered on the pastoral office in Jan. 1829.

"Few ministers in the denomination have been blessed with a greater measure of success, peace, and prosperity in the church than Mr. Swan. His pulpit labours were remarkable for faithfulness, and fearlessness in proclaiming the truth. During the twenty-eight years he presided over the church in Cannon-street he admitted into communion.

By baptism	966
By letter and testimony	245
By restoration	22

Total 1233

Mr. Swan was truly laborious as a pastor: not only did he spend much of his time in visiting the poor, the afflicted, and the dying, connected with his own church and congregation, but these services of love were continually called in requisition by utter strangers to him."

The circumstances of his death were affecting. He was at Glasgow, collecting for the Birmingham school for the sons of ministers, and had engaged to preach twice on March 8th. But on the afternoon of that day a telegraphic message received in Birmingham requesting Mrs. S. to "leave by first train," alarmed his friends. On Monday morning another message announced the arrival of Mrs. S., but "no hope" for the "unconscious" sufferer. A Special Prayer Meeting was convened at Birmingham.

"At half-past seven o'clock in the evening there was an unusually large attendance in the lecture room, at which the Rev. Manoah Kent presided, and the greatest anxiety pervaded the meeting for further intelligence;—one hymn had been sung and one prayer offered, when, from the numbers who flocked in, it was considered necessary to adjourn to the chapel; whilst this move was being made, a telegraphic messenger appeared at the door with a despatch addressed to the deacons, containing the following short but distressing communication—'Mr. Swan died at ten minutes past six this evening—break it to the family—his end was peace.' When this announcement was made to the meeting, such a distressing scene followed as it is impossible to describe. The service was continued about half an hour longer in prayer, the reading of suitable hymns, and portions of scripture.

From his daughter, who resides in the neighbourhood of Glasgow, we learn that he walked with her on sabbath morning to the Trades Hall, where he had engaged to preach for Mr. Williams. He and Mr. Williams came on to the platform, (there is

no pulpit) Mr. Swan sat in the arm chair whilst the hymn was being read; he looked at his sermon anxiously, holding it in the large bible. It is remarkable that the sermon he had selected for the occasion, was the same he preached first in Birmingham, more than twenty-eight years ago, from Romans v. 1, on Justification by Faith. During the introductory services by Mr. Williams he felt himself unwell, walked out, beckoning his daughter to follow him, and retired into an ante-room. Putting his hand to his head, he exclaimed, 'the pain is dreadful,' repeating the words several times. He then said he could not see, and must preach without his notes. His daughter immediately replied, 'you must not preach at all,' and she besought him to sit down, but he could not rest, and could not be prevailed upon to abandon the attempt to preach. He went on to the platform again whilst Mr. Williams was engaged in prayer, but he felt himself too ill to remain, and again left the platform. He returned to the platform a third time, where he was seized with vomiting, and his distressed manner gave evidence that consciousness was leaving him. He was assisted into an ante-room by two gentlemen, and became so rapidly worse that he could not distinctly articulate. No time was lost in obtaining the attendance of one of the first physicians in Glasgow, who advised his removal to the nearest hotel, where additional medical aid was obtained. From the first there was no hope. Hot mustard and hot water bottles were applied (for he became very cold), he was then bled; after which he seemed to sleep naturally, but consciousness never returned; all that medical skill could do proved unavailing. In his last moments he was attended by his wife, some of his children, and near relations, and in the arms of his son-in-law, Mr. John Smith, of Glasgow, he breathed his last. His spirit took its flight to the heavenly world ten minutes past six on Monday evening, March 9th, 1857.

The funeral ceremony was attended by a great concourse of people, "numbering many thousands." The two discourses and oration, we need scarcely add, were every way adapted to the solemn occasion, and cannot fail to reward a serious perusal.

The Kingdom and People of Siam; with a Narrative of the Mission to that country in 1855. By SIR JOHN BOWRING, F. R. S., *Her Majesty's Plenipotentiary in China.* 2 vols. London: Parker & Son, 1857.

THE name of Sir John Bowring has obtained a by no means euiviable notoriety in consequence of the "untoward

event" which occurred a few months ago at Canton; the shock of which, like some mighty earthquake, agitated the British people, exploded their Parliament, and led, sooner than was expected, to the formation of a New House!

There is yet much mystery about that Canton affair; but if Sir John had been only half so foolish or wicked as some in and out of parliament represent him to have been, why all we can say is, that he affords another striking instance of the instability of human nature, for he must have acted in direct opposition to all his own "antecedents." The disciple and secretary of Jeremy Bentham the utilitarian philosopher, a cosmopolitan of the first order, and distinguished as a lover of peace and free trade, he must have renounced all these and have become, in the 66th year of his age, an imbecile negotiator, a vain charlatan, and a ruthless destroyer of his race. We are unwilling, we confess, to believe this.

These volumes confirm our doubts, for if the reputation of our Plenipotentiary stood so high in the estimation of a neighbouring sovereign not two years before, we must have stronger evidence than any we have yet seen that Sir John is guilty of the follies and enormities laid to his charge.

Siam, as our readers may see on their maps, is an extensive region, contiguous to Burmah, and lying between British India and China, 1200 miles in length, but varying in width, throughout a rich and fertile valley, watered by the Meinam. The population consists of 3,500,000 natives, and 1,500,000 Chinese. Its ancient name was *Thái*, or "Free Kingdom;"—its modern, *Saham*, or "The dark race." Many interesting facts of the manners and customs of the natives are given in these volumes. Our readers will find some references to Missionary efforts in our volumes for 1851, page 480;—1853, 251;—and 1855, 316. The King of Siam is said to be desirous of introducing Western civilization among his people.

As a literary curiosity we give the following fac-simile of a letter from His Siamese Majesty to Sir John Bowring on his arrival. It is said to have been written in a plain bold hand, and on an excellent paper, with a deep gold border, and stamped in red with several seals, as marks of high distinction and consideration.

“*Raj Mondirn House, Grand Palace,*
Bangkok,
27th March, 1855.”

My gracious friend,

It give me to-day most joyful pleasure to learn your Excellency's arrival here, as certainly as your Excellency remained now on board the steamer “Rattler” which accompanied with a brig of war I cannot hesitate to send my gladful cordil more than an hour. I beg to send my private Minister, Mr. Nai Kham Nai Puong, and Mr. Nai Bhoo, with some Siamese fruits, for shewing of my first respect and expressing of my greatest joy that I will have now personal entertainment with your Excellency in both publicly and privily, as well as very intimate friend during your Excellency's staying here, when our Officers of State have communicated with your Excellency, according to Siamese custom.

Please to enter the Parknam as soon as I have ordered the High Supreme Officer of the Department of Foreign Affairs to get down to-day to Parknam, where your Excellency will meet at the hall newly built for your Excellency's receptance.

After consulting with the High Officer thereon, your Excellency will be leaded or called to this city with as much respect as your Excellency is my friend. Please allow our respects according to Siamese manners. Your Excellency's residence here was already prepared. We are longly already for acceptance of your Excellency.

I remain your

Excellency's faithful friend,

S. P. P. M. MONGKUT,

the King of Siam.

P.S.—I have just returned from old city Ayudia of Siam fifteen days ago, with the beautiful she Elephant which your Excellency will witness here on your Excellency's arrival.

S. P. P. M. MONGKUT, the King.

To His Excellency Sir John Bowring,
Kight Dr. of Laws, &c. &c. &c.”

Correspondence.

THE CHURCH RATE QUESTION.

THE late General Election, we regret to say, resulted in the rejection of several eminent friends of religious freedom, and among the most practical and useful of these, we are pained in having to mention the names of Sir William Clay and Mr. Apsley Pellatt. No doubt another advocate will be found to take the place of Sir William, though, from the respectability of his character, his long advocacy of the measure of abolition, and his knowledge of the best mode of procedure, no man could possibly be better qualified for that important task. On looking over the speeches of candidates at the elections, we could not but notice that even in the counties, as well as the boroughs, the church rate matter was made a leading question; and few men of the old Tory party seemed disposed to maintain them as they are, but expressed their willingness to vote for abolition, providing some means for sus-

taining the edifices, at public expence, were provided. This is a considerable advance in the right direction, and in a quarter too where resistance has been most formidable. Let not the dissenters of England then, for one moment, flag in their efforts. *Petitions, more numerous than ever were sent before, ought to be poured into the New House at once.* There ought not to be any delay in sending them, not only from places where the rates are yet in force, but from places where they have been long refused. We are pleased to find that some of our brethren in the Principality are resisting the imposition of this offensive tax. A correspondent, B. E., residing in Abergaveuny, has sent us the following paragraph from the *Hereford Times* of certain recent proceedings of the aggressors in that neighbourhood. We only wish the resistance, grounded on the excellent reasons here mentioned, might spread over all Wales:—

“*Llanvapley.—Seizure of goods for Church-rates.*—One side of bacon weighing 85lbs. was, on Thursday sennight, taken from Mr. Nicholas Morgan, of Tykennel, the amount of his rate being 15s. 5½d., and one side of bacon weighing 76lbs. was taken from Mr. Thomas Parry, of Cefnddwi-glywd, the amount of his rate being only 4s. 3d. Mr. Morgan and Mr. Parry are respectable farmers; both are dissenters from principle and connection, and both are well known for their hospitality, generosity, integrity, and quiet and peaceful disposition. No one is more ready and willing than they to pay all taxes, and it was never known that a tax-gatherer had to call upon them more than once for money. But they have a decided objection to the payment of church-rates, and their objection is founded on a conscientious belief that church-rates are oppressive and unjust. In this case their conscientious scruples were not consulted, their goods were seized and sold, and thus another specimen of the cruelty of state churchism is presented to the public. Such proceedings are disgraceful to humanity; they are utterly at variance with the spirit and teachings of christianity, and they have a strong tendency to promote scepticism and infidelity in the land. Is it not nureasonable and unjust that the dissenters, who have to maintain their own places of worship, should be compelled to pay towards the support of an institution from which they derive no spiritual benefit? that their household

goods should be seized and sold in order to find money to pay for the repairs of an edifice which they never enter, for washing garments of officials used in the performance of ceremonies to which they cannot conscientiously conform, and for bread and wine of which they never partake? Such compulsion is an infringement on intellectual liberty, and an invasion of the sacred rights of conscience. It is to be hoped that all honest and straight-forward men, who believe that religion should be supported by voluntary contributions and not by compulsory methods and coercive measures, will not cease to contribute their quota towards the entire abolition of this iniquitous and unjust impost, which disturbs the peace of quiet neighbourhoods, engenders and creates an ill will amongst men, and even separates those who have been for years on terms of peace and intimate friendship. Should another attempt be made in the above named parish to impose a rate, it is to be hoped that all the opponents will come forward manfully and vote harmoniously and fearlessly against having any rate granted them again. Let the cottagers join the farmers in this laudable affair; let them assert their rights and maintain their principles; let no threats intimidate them; let no consideration of gifts, such as Christmas charities, soup, broth, and such like, be the means of keeping them back from discharging a duty which they owe to God, to themselves, and to society.

Christian Activity.

OPEN AIR PREACHING.

If we might be permitted to use a military figure, we should say, *the Campaign for 1857 has commenced.* Already we have heard of operations in various quarters. Last year we believe more was done in this way, and especially by the evangelical clergy of the establishment, than perhaps ever was known in the history of christianity in our country. We heartily hailed their entrance upon the work, and we would now cheer them on. No longer except in a diocese like that of Exeter, is a pious clergyman hindered, as he once was, by his ecclesi-

astical superiors. Nay, the bishops themselves are now setting the example. Here is an instance, just published:—

“*A Bishop Preaching in the Open Air.*—At the consecration of the cemetery connected with the important town of Keighley, the Bishop of Ripon, instead of sending the assembled multitude away fasting to their houses, seized the opportunity, and with great earnestness and effect addressed them in the open air. The crowd listened with riveted attention, and with almost the silence of the dead, whose remains will rest beneath the ground on which they stood. All were

astonished at such a sermon, from such a person, in such a place, and quietly went their way, under a deep and we trust lasting impression of the solemnity of the occasion.—*Darlington and Stockton Times.*”

Here also is a copy of a circular handbill:—

“*Pipewellgate, Gateshead.*—The working people of Pipewellgate, and the neighbourhood, are respectfully informed, that it is the intention of the clergy of this parish, to address them on the four successive Friday evenings of the present month, at half-past six o’clock, in the open space under the broad railway arch which crosses that street.

The first address, if all is well, will be given by the Rector, on Friday evening next. Subject:—The Christian Ministry; its leading subject and ultimate design. Col. i. 28.

The second. Subject:—The Duty and Privilege of Attending the public Worship of God. Heb. x. 25.

The third. Subject:—The Sanctification of the Sabbath. Acts xvi. 13.

The fourth. Subject:—The Guilt and Danger of Neglecting the great Salvation. Heb. ii. 3.”

These are only specimens of zealous devotion on the part of evangelical clergymen, and we give them for the purpose of provoking the congregational dissenters—baptists and pædobaptists—and the

Wesleyans of all classes, to be up and doing. The whole land is before them. No Lord Bishop can “forbid them.”

What we desire is, that county associations of evangelical ministers should at once be formed for the express purpose of visiting every village and hamlet, and also the popular districts of larger towns, in order to proclaim publicly to the people the glorious gospel of the blessed God. This has been done in some counties in former years with cheering success. Our richer brethren, not ministers, might help the preachers “on their journey after a godly sort,” and sing and distribute tracts for them at the close of the service. Such missionary trips round their own localities would not only enlarge their knowledge of the region, but would be healthful, pleasant, and profitable. Let ministers and people thus unite in one vigorous effort to evangelize our beloved country, and might we not hope that the crimes which lately made us stand aghast, would cease to be perpetuated, and the spirit of peace and love universally prevail. But do nothing, and those crimes will, in all human probability, increase in number and enormity. “Oh!” as the pious Doddridge once said, “for men who will work, like your London firemen, through dust, and smoke, and fire!”

Narratives and Anecdotes.

PRESENT STATE OF ITALY.—For forty years Europe has bent to power, until its partisans at length proceeded almost to deify it and promote all remonstrance a blasphemy. But a great tempest has cleared the atmosphere. We have not so far shed our blood in vain. The convulsion which has shaken Europe and tried the strength of the proudest empires will sweep away the languor and the infirmity of purpose which were spreading over Europe. We now feel the wrongs of those who have been complaining for so many years, and, what is more, we feel our own strength to redress them. There are few who do not know something of the state of Italy; but the truth is probably beyond the belief even of those best acquainted with the Penin-

sula, for things are in constant progress from bad to worse, and the portent of yesterday is the unregarded occurrence of to-day. What, indeed, is the state of the papal provinces—the heart of Italy, the patrimony of the church, the religious centre of many great nations, a soil venerable from the deeds of antiquity, and famous even for the genius of modern times? A feeble prelate, placed on a throne which he is unfitted to fill, nominally rules this unhappy region. He cannot leave his palace without hearing the dismal cries and looking on the moody faces of those over whom it is asserted that God has given him a double charge. The northern provinces of his dominions are occupied by Austrian troops. The people of the Legations have a recollection

tion of better times and juster laws, for even conscriptions, which hurried them to fight a great conqueror's battles everywhere from Lisbon to Moscow, were not so grievous as the deadly oppression under which they now groan. They are imprisoned without trial by an Austrian police. They are shot without crime by Austrian courts-martial. The privacy and honour of their families are at the mercy of Austrian commandants. Law is suspended when it comes in contact with Austrian military rule, and the people suffer from the strangely combined evils of despotism and anarchy. To make the injustice more deeply felt, they have to pay for the occupation which oppresses them. The expenses of the Austrian regiments are borne by the districts in which they are quartered. Rome itself is in the hands of the French, and though these latter troops are far from committing similar excesses, and rather supply the place of an efficient police for the city, yet, now that nearly seven years have elapsed since their first entry, it must be felt that the time has come when so exceptional a condition of things should have its close. Naples, though under a still more degrading government, is perhaps less to be pitied, as its people have not the aspirations of their fellow Italians. But Sicily, ruined and oppressed, asks for a deliverer. Cruelty, the result of fear, fills the prisons of the Two Sicilies; the miserable king, like a degenerate Tiberius, was lately hastening from place to place, from vague disquiet or fear of danger; the police is all-powerful, mercenary, and remorseless; the priesthood is what it has always been. The Milanese and Venetian provinces, though part of the Austrian empire, we must not be induced by any false delicacy to sever from Italy. All the evils which foreign rule brings with it—insolence on the one side, bitter heart-burnings on the other, wanton and wholesale arrests, delations, forfeitures, long and unjust imprisonments, sentences out of proportion to the offence committed—prevail in the regions which are subjected to German sway. Indeed, Italy cries aloud to all men who have eyes, hearts, and imaginations to see and feel for the wrongs of humanity. Europe should no longer consent to this system of States protected by foreign arms. There is in every independent community a limit to oppression. Even a worm will turn,

and the most facile and enervated race will some day rise against the prolonged abuse of rulers. But where the tyrant can call in foreign help this natural check ceases to exist, and the people is lured in evil case. If, however, it be beyond our strict right to interfere ourselves, we may yet determine that no one else shall interfere. We may demand that Pope and Cardinal, King and Camarilla, shall deal unaided with their own people, and that if Italy rejects them brute force shall not carry them back in triumph.

LEISURE MOMENTS.—Young man! after the duties of the day are over, how do you spend your evenings? When business is dull, and leaves at your disposal many unoccupied hours, what disposition do you make of them? I have known, and now know, many young men, who, if they devoted to any scientific, or literary, or professional pursuits, the time they spend in games of chance, and lounging in bed, and in idle company, might rise to any eminence. You have all read of the sexton's son, who became a fine astronomer, by spending a short time every evening in gazing at the stars, after ringing the bell for nine o'clock. Sir William Phipps, who, at the age of forty-five, had attained the order of knighthood, and the office of high sheriff of New England, the governor of Massachusetts, learned to read and write after his eighteenth year, of a ship carpenter in Boston. William Gifford, the great editor of the *Quarterly*, was an apprentice to a shoemaker, and spent his leisure hours in study. And because he had neither pen nor paper, slate nor pencil, he wrote out his problems on smooth leather with a blunt awl. David Rittenhouse, the American astronomer, when a ploughboy, was observed to have covered his plough and fences with figures and calculations. James Ferguson, the great Scotch astronomer, learned to read by himself, and mastered the elements of astronomy whilst a shepherd's boy in the fields at night. And, perhaps, it is not too much to say, that if the hours wasted in idle company, in vain conversation at the tavern, were only spent in pursuit of useful knowledge, the dullest apprentice in any one of our shops might become an intelligent member of society, and a fit person for most of our civil offices. By such a course, the rough covering of many a youth is laid aside; and their ideas,

instead of being confined to local subjects and professional technicalities, might range throughout the wide fields of creation; and other stars from the young men of this city might be added to the list of worthies that is gliding our country with bright yet mellow light.

REV. DR. MURRAY.

SIMEON AND WESLEY.—The following occurrence is narrated by Dobbin, in reference to an interview between Charles Simeon and John Wesley:—Three or four years after Simeon, whose name has since become sacred in the annals of the church of Christ, was ordained, this young minister had an opportunity of conversing with the founder of Arminian Methodism; and, wishing to improve the opportunity to the utmost, he began to question him thus:—"Sir, I understand you are called an Arminian; now I am sometimes called a Calvinist, and therefore, I suppose, we are to draw daggers. But, before we begin to combat, with your permission, I will ask you a few questions, not from impertinent curiosity, but for real instruction. Pray, sir, do you feel yourself a depraved creature—so depraved that you would never have thought of turning unto God, if God had not put it into your heart?" "Yes," said the veteran, "I do indeed." "And do you utterly despair of recommending yourself to God by anything that you can do, and look for salvation solely through the blood and righteousness of Christ?" "Yes, solely through Christ." "But, sir, supposing you were first saved by Christ, are you not somehow or other to save yourself afterwards by your good works?" "No; I must be saved by Christ from first to last." "Allowing, then, that you were first turned by the grace of God, are you not, in some way or other, to keep yourself by your own power?" "No." "What, then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?" "Yes; altogether." "And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?" "Yes; I have no hope but in him." "Then, sir, with your leave, I will put up my dagger again; for this is my Calvinism; this is my election, my justification, my final perseverance. It is, in substance, what I hold, and as I hold it; and therefore, if you please, instead of searching

out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree."

THE SOLAR SYSTEM.—Our solar system occupies a spot or situation near the centre of a vast bed of stars, called the Milky Way, and is performing a revolution around the star Alcyone, one of the brightest in the Pleiades, the single journey occupying 18,200,000 years,—moving at the amazing velocity of 400,000 miles a-day. The bulk or magnitude of that sun around which it revolves is no less than 117,400,000 times that of our sun. There are stars, in all probability, of that amazing magnitude, that if any one of them were placed where our sun is, it would not only fill out the entire planetary system,—the whole orbit of Neptune, but extend far beyond! Light passing from Alcyone to the earth occupies 537 years, travelling 200,000 miles in a second: therefore this star cannot be at a less distance than 3,389,986,240,000,000 of miles from our earth. A cannon ball travelling at the above rate,—500 miles an hour,—would consume or require 773,280,000 of years in passing from it to us. Lord Rosse's gigantic telescope has revealed stars to us so distant, that the light passing from them to us would consume not less than 30,000,000 of years,—travelling at the rapid rate already mentioned. These stars cannot be at a less distance than 189,345,600,000,000,000,000 of miles from us. A cannon-ball moving at the aforesaid velocity, would consume 43,200,000,000,000 of years in travelling from them to us. Wonderful and astonishing as these magnitudes and distances are, they are but mere insignificant points or atoms in comparison with the whole boundless universe, which can call into requisition all the energies of a Newton or a Herschel, and which the Great Sovereign of the whole controls with perfect ease.

PREPARING FOR THE PULPIT.—Mr. Thomas Shepherd was an excellent preacher, and took great pains in his preparations for the pulpit. He used to say, "God will curse that man's labours who goes idly up and down all the week, and then goes into his study on a Saturday afternoon. God knows that we have not too much time to pray in, and weep in, and get our hearts into a fit frame for the duties of the sabbath."

Baptisms.

FOREIGN.

INDIA, *Calcutta*.—On the 1st of Jan., after an interesting New Year's-day service in Bengali, Mr. Stubbins, of Cuttack, baptized an Oriya in the College Chapel. This interesting convert is a sirdar bearer in the family of E. A. Samuells, Esq., of the Sudder Adawlut, who bears a very high testimony to his character, and, with a few friends, was present to witness his public profession of christianity.—On the 15th of January, after a sermon by E. B. Underhill, Esq., Mr. Leslie had the pleasure to baptize a young believer, the daughter of the senior deacon of the Circular Road church, and grandchild of one of our early missionaries.

DOMESTIC.

LEOMINSTER.—The blessing of God still attends the labours of our pastor. Three friends, a husband and wife, a young man from one of our village stations, and a young female disciple from Bromyard (a town twelve miles distant, where there is water, but no Philip to lead her down into it and baptize her), were immersed by Mr. Nash, and added unto the church on Lord's-day, March 29. We think there is an opening for a baptist interest in that town, where we have six or seven members who are anxious for an effort to be made, and are willing to aid it to the best of their power. We wish the Baptist Home Mission would take it up? The young man referred to is a farmer's servant, who was brought up in ignorance, and seldom attended any place of worship. About a year ago he came to live in a pious family (members of our church), and after a time was induced to attend our services at the station and in town, and began to learn to read his bible. As soon as the Puseyite vicar perceived the change, he urged him to attend the parish church, though he took no notice of him while he was pursuing the "broad road." He held many fruitless discussions with him, and among other arguments said, "You know, John, the scriptures tell us that false teachers will come in the last days, and I advise you not to go amongst them any more." John replied, "Do you think, Sir, that a poor sinner would

find Jesus among false teachers?" The Vicar said, "No, I think not." John rejoined, "Well, sir, I believe I have found Jesus among the baptists, and therefore they are not false teachers." This logic rather confused his reverence. The farmer's son to whom I referred in my last report as having had to take up his cross, has since been obliged to leave the parental roof on account of his professing his love to Christ and uniting with his people, which has caused no small stir. Still the work is going on, and another young man from the same village is one of five candidates now before the church. To Him that worketh, and none can let or hinder, we ascribe all the glory!
G. B.

NEWTOWN, *Montgomeryshire*.—On the first Lord's-day in April, our pastor, Mr. D. Evans, baptized eight believers. It was a very impressive and interesting service. Six were males and two females—one was an aged female—all of whom were received into our fellowship. One was a zealous and useful Primitive Methodist preacher, who for the last three months has been much perplexed as to the mode and subjects of baptism. Divesting himself of all prejudice, he carefully read the New Testament, and came at length to the conclusion to follow the example of his Lord. He gave us a statement of his present views, and how he was brought to decision, in a lucid and feeling address. We are sorry that some of our pædobaptist brethren have not been sparing in attributing his motives to everything but the right one. We have several more candidates before the church, so that God is blessing the labours of his people. May he alone have the glory!
R. T.

YARMOUTH, *Isle of Wight*.—The sabbath of April 12 was a day of refreshing for our baptist friends at this place, when four candidates were baptized on their profession of love to Christ, three of whom were young persons. One is a member of a congregational church at Southampton. Mr. Whimper, from London, preached and baptized. In the evening we had a solemn "supper" service, when the newly-baptized were admitted to church fellowship.

SUNBURY, Suffolk.—For nearly two years the church here had to mourn that the work of the Lord was not progressing amongst them. Apathy and indifference appeared to have taken possession of most minds. In consequence of this our pastor decided on having a series of revival prayer-meetings to implore the Divine favour. We commenced one sabbath evening, and continued in prayer until Thursday evening. They were seasons never to be forgotten by those who took part in them. Many who had grown cold were warmed, revived, and started afresh. They felt that they had not been witnesses for God as they ought to have been. Our gracious God heard us; we might almost say, while we were yet praying, the answer came. In the first week of March our pastor baptized two females, who were received into the church; and on April 1st, before the largest congregation ever known to be present upon such an occasion, nine young disciples thus followed their Lord. These were also received. Three were from our sabbath school, the youngest being fourteen years of age; two others are teachers. We have several more inquirers, and I trust it will not be long before we report again. Our hope is that this instance of Divine goodness to the church at Sudbury will stimulate us all to more active labour and fervent prayer, that a yet larger blessing may descend upon us!

G. B.

COTE, Oxon.—It is with much pleasure I inform you that our pastor, Mr. Arthur, who lately came amongst us, baptized twenty-five candidates on March the 29th, after preaching from, "Why baptizest thou?" to a large and orderly congregation. The whole service was indeed an interesting scene, for both young, middle aged, and old, descended willingly into the watery grave of their Lord and Saviour. Many of these were once scholars in our sabbath schools. We have more inquirers, and hope we shall ere long, witness a repetition of this solemn spectacle.

H. L.

LIVERPOOL, Great Cross Hall Street, Welsh Baptists.—On the evening of the last sabbath in March, after a sermon by Mr. Griffith Roberts, from Capel Gwyn, Anglesey, Mr. Benjamin Thomas went down into the water and there immersed two believers into the names of the Sacred Three. We hope to have another baptism ere long.

J. S. H. E.

WATERBARN, Rossendale, Lancashire.—One female friend put on Christ by baptism, March 29. She was to have been baptized some months ago, but was taken ill on the evening before the service. "Good Friday" was a high day with us, for our pastor, Mr. Howe, after preaching from, "By what authority doest thou these things?" baptized eight young females, chiefly scholars from our sabbath schools. After this service all the members took tea together in the school room, after which we had a meeting, and addresses acknowledging the goodness of God who has blessed the efforts of his servants in this place. It is about twenty years since preaching was commenced in the kitchen of one of the friends. Now we have a large chapel, and two commodious school rooms, nearly out of debt. We have good congregations, and trust that a spirit of serious inquiry is moving amongst the people.

J. C.

CARDIFF, Bethel Chapel, Bute Docks.—I have much pleasure in informing you that on Lord's-day, March 29, our pastor, Mr. Howe, late of Warminster, after preaching on the subject, baptized four females,—two from our sabbath school; the other two were mother and daughter, the former had been a member of an Independent church for some years. We have more inquirers, who we hope will soon decide to give themselves to the Lord and to his people. I may also add, that we have disposed of our present place of worship in order to build a larger, to accommodate our increasing congregation.

G. S. S.

CRADLEY, Worcestershire.—On the evening of Lord's-day, March 24th, Mr. Jeavons led down into the water and baptized seventeen believers in the Lord Jesus Christ. We have also hope that a considerable number will soon tread in their steps. The Lord is blessing us indeed! On the 13th of April, we invited our new minister, Mr. Jeavons, late of Regent's Park College, to a tea-meeting, after which several addresses were delivered, encouraging to both minister and people.

J. F.

BROUGH, Westmoreland.—On the last Lord's-day in March, after an interesting address by our minister, Mr. Marshall, he had again the pleasure of witnessing the immersion of two disciples of Jesus the Saviour, before a very orderly congregation. The chapel was filled to excess.

R. Y. F. A.

NEWARK.—We have had another pleasing addition; on sabbath evening, March 22nd, our pastor, Mr. Bayly, had the happiness of again administering the scriptural ordinance of believers baptism, when six females in the bloom of youth professed their love to the Saviour, by being buried with him in the liquid grave. The congregation was large and deeply interested in the solemn service, and we trust the divine blessing will follow. These young friends were all received at the Lord's table. We hope, in a short time, to see several more, who are now candidates, thus put on Christ.

R. P.

HOUNSLOW, *Middlesex*.—Your scriptural remarks in the *Reporter* for April (page 116) concerning the reporting of baptismal services, encouraged me to inform you that a baptist church has recently been formed in Hounslow, and that on what is called "Good Friday"—April 10th, six believers were baptized on confession of Christ as their only hope of salvation—two of whom were a father and his daughter. Rising to newness of life, may they be found in Him.

J. H. P.

CASTLEACRE, *Norfolk*.—On the evening of Lord's-day, March 29th, our pastor, Mr. Stutterd, after preaching from "Buried with him in baptism," immersed two brethren—one a teacher, and the other the husband of a member. The Redeemer's cause is progressing, but alas! too slowly. More, around us, we fear, are lost than saved. This is an affecting thought! May it move us to new efforts for the salvation of souls. J. H.

MANCHESTER, *York Street*.—On sabbath evening, April 12, five believers put on the Lord Jesus by baptism; two were young persons from the sabbath school. May they all hold fast the profession of their faith without wavering, steadfast unto the end! On the following sabbath evening, another young person thus obeyed her Divine Master's commands by being buried with him in baptism.

E. W.

LEICESTER, *Carley Street*.—Three young friends, who had been scholars in the girl's sabbath school and are now teachers, were baptized by Mr. Winks on the first Lord's-day in April.

OAKHAM.—Mr. Jenkinson baptized six believers in Jesus, three of them eldest daughters of members of the church, on the first Lord's-day in April.

BRAMLEY, near *Leeds*.—On the first Lord's-day in March, our minister, Mr. J. Compston, after preaching to a congregation of eleven hundred persons, baptized nine candidates, five of whom joined the baptist church at Armley; the other four were added to us. Most of these received their first serious impressions in the sabbath-school. We have great reason to believe that the work of God is reviving amongst us since our minister came, for we have many young persons inquiring the way to Zion. The attendance at our week evening lecture is more than doubled, and our prayer meetings more numerous attended. May the Lord bless us more and more!

T. L.

CAMBERWELL, *Cold Harbour Lane*.—On Thursday evening, April 2, five believers were immersed on profession of faith in Jesus, all young converts. Dr. Steane gave an interesting address at the water side, after which Mr. Bigwood administered the ordinance. One could scarcely suppose that any christian could listen to such an address as that of Dr. S., without feeling a personal interest in all the sentiments put forward by the speaker.

BIRMINGHAM, *Hope Street*.—Again we rejoice in having to mention a further accession to our numbers; one male and three females having been buried with their Lord in baptism, on the last sabbath in March. May they be useful and persevering, so that they may live and reign with their Lord in the world to come.

J. W.

Bond Street.—On the first Lord's-day in April, after a suitable discourse by our pastor, Mr. New, from, "And the Lord added to the church daily such as should be saved," six young persons obeyed the Divine command, by being baptized into the names of the Sacred Three. May many more soon follow their example.

J. E. H.

SUTTON-ON-TRENT, *Nottinghamshire*.—Three young females were buried with Christ in baptism, on sabbath evening, April 12th. The ordinance was administered by Mr. Bayly, of Newark, who preached on the occasion. Our chapel was filled with an attentive congregation, and we hope soon to be able to report another baptism.

T. F.

BIRCHCLIFFE, *Yorkshire*.—Mr. Lockwood, pastor of the church at this place, says:—"We baptized sixteen on the first sabbath in April."

PADDINGTON, Shouldham Street Chapel.—The above chapel was kindly lent on sabbath-day, March 21st, for the baptism of three persons from an Independent church. Mr. Whimper preached and administered the ordinance. We have heard that several were convinced that "adult baptism" is the only baptism of the New Testament, and all enjoyed a happy evening.

RUGBY.—On the last sabbath in March, Mr. Angus baptized two disciples "on their profession of repentance towards God and faith in the Lord Jesus Christ," in the presence of a very large audience, after a convincing discourse on "The first baptism of the Gentiles," founded on Acts x., 44-48. We hope soon to report a further increase. The spirit of the Lord appears to be working amongst us.

GREAT SAMPFORD, Essex.—On Wednesday evening, April 1st, six believers in the Redeemer were baptized by Mr. W. C. Ellis, in the presence of a very crowded congregation. One of the candidates was the eldest daughter of the minister, aged 14 years.

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

PAISLEY, Storie Street.—A young believer from the sabbath-school was baptized by Mr. Wallace, March 15.

BEAULIEU RAILS, Hampshire.—After a sermon by our pastor, J. B. Burt, he baptized four young friends in the presence of a large congregation on the first sabbath in April. In the afternoon they were received at the table of the Lord. We had a good day, and hope good was done. Others are desirous to cast in their lot with us, and several more are inquiring the way to Zion. J. W.

LONDON, New Park Street.—On Monday evening, March 30th, thirteen believers in the Holy Saviour were baptized by Mr. Spurgeon, who were received into communion with us at "the table" on the following Lord's-day evening. D. E.

[Whilst expressing our thanks to our friend for his punctual promptitude in sending reports of baptisms at New Park Street, we cannot but regret that of late we have had few reports from other places in the metropolis. Surely these are not all! There must be many more. Who will report for us.]

HALIFAX, Pellon Lane.—On Thursday evening, April 2nd, Mr. Whitewood baptized two believers in the Lord Jesus. One is a teacher in our sabbath-school, the other is an Independent who remains among his former connections. J. C.

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

The Jews never baptized by Sprinkling.

THE JEWS are, however, no authority on the question of christian baptism. Let those who are not satisfied with the authority of Christ, his forerunner, and his apostles, go to the Jews. Nevertheless it is of some consequence to ascertain what meaning they attached to the term baptism. I assert, then, that they never applied the term to their "purifications by sprinkling;" and, that immersion in water began among them at the same time that sprinkling with blood and oil did.

1. The priests were immersed at their consecration to office, as we have seen.

2. They were immersed every morning during their terms of officiating in

the tabernacle and the temple. "They dipped their whole body in water, and the house in which the ceremony was performed was denominated "the house of baptism." (See Hammond on Matthew iii. 1.)

The ablution mentioned in Exod. xix. 10, 14, three days before the giving of the law was, the Jewish writers affirm, "a baptism or immersion in water of the whole body together with the apparel." Comp. Lev. xi. 25, xiv. 47, xv. 5.

4. Every person, priest, or layman, who had contracted ceremonial uncleanness, was required to immerse in water. See Lev. xv. (throughout); xvi. 26, 28; xvii. 15, 16; xxii. 6.

5. "The law of the leper" required him "in the day of his cleansing" to be immersed in water. Lev. xiv. 8, 9.

* Continued from page 118.

The preceding immersions were appointed in the wilderness, "a land of drought without water," but where God gave them "streams out of the rock, and caused waters to run down like rivers," Ps. lxxviii. 16; and the learned Jews determine, that if the least part of the surface of the body was not wetted by the dipping, the purification was incomplete. These are the immersions that Paul denominates the "divers baptisms" (Gr.) of the law.

6. But, besides the foregoing, there was the baptism of proselytes to the Jewish religion, which was performed by immersion, in the presence and under the direction of appointed elders; "nor was it necessary (says Witsius) that the person to be baptized should put off all his clothes."

7. The Pharisaic baptisms mentioned in Mark vii. 24, were immersions. Cups, tables, beds, &c., were actually *dipped* into water; but they were not feather beds nor mahogany tables! Neither the one nor the other was any the worse, but rather the better, for the plunge into pure water. The Pharisees immersed *themselves* too, not "before any meal," but when they came "from the market," where they were liable to defiling contact.

ALL the Jewish baptisms were immersions.

The tract-writer, however, has three "instances of Old Testament baptism," which, he says, "were by sprinkling." I will state them in his own words.

1. "Nebuchadnezzar was wetted (baptized in the original) with the dew which came down upon him; this was not immersion." I need not tell anybody, except this writer, that "baptized" is *not* in the original! But let this pass. In the Greek Translation of Daniel a form of the word *bapto* is used, and our English word "wetted," or dipped, or bathed, is a proper rendering of it. Now, was Nebuchadnezzar sprinkled, or poured upon? Does either of these words express the saturating effect of exposure to heavy dews? The meaning plainly is, that he was wet like one immersed. It is not unusual to hear such phrases in English as "bathed in dew," or even "bathed in tears," but the word *bathe* does not mean to sprinkle any more than the word *baptize* does.

2. "Elijah commanded water to be poured on (baptized) the wood for the

sacrifice." Here there is no metaphor, but a literal application of water. We are here given to understand that the pouring of the water is expressed in Greek by the term *baptized*. *Now this is a direct and daring untruth. It is a wicked forgery committed on the word of God. A reference to the Septuagint will shew this. The word "baptized" is not used, nor any word like it in sound or meaning.*

3. "The Hebrews (1 Cor. x. 2.) were baptized unto Moses, &c., though they went through the sea on *dry land*. From Ps. lxxvii. 17, we learn that the clouds poured out water upon them, and this is true baptism in St. Paul's opinion." First of all I observe, that if the thunders and lightnings and heavy rains of this psalm relate to the passage of the Red Sea, they were certainly not directed against Israel, but against the Egyptians. Exodus xiv. 24. Second. It would not be true that they went through on "dry ground" if in their passage they were drenched with rain. Third. Paul's expressed "opinion" has no reference to water poured out of clouds. Fourth. Paul says that "they were baptized in the cloud and in the sea"—not "in the cloud" only, nor "in the sea" only, but in both—yet that they went "*under* the cloud," and "*through* the sea," so that neither touched them. Now, he will be a clever man, who out of this representation, can evolve either a sprinkling or a pouring. The sea stood as a wall on either side of Israel, the cloud of God's presence floated just above the waters and over their heads, thus they were encompassed, or enveloped, in the cloud and in the sea. This, Paul, by an easy figure of speech, calls a baptism, or immersion, and it was every way like it. They went down into the magnificent baptistry on one side, were for a time lost to view in the baptizing elements, and they then emerged out of it on the other side. So much for these examples of "baptism by sprinkling!"

I will furnish him with another case of "Old Testament baptism," on which I advise him to consult "the original." It is that of the leper Naaman, 2 Kings, v. 14. He was ordered by Elisha to go and *wash* in Jordan seven times; what was meant by washing in his state of disease he readily apprehended, and he therefore went "and *dipped* (in the Greek *baptized*) himself seven times in Jordan."

Sabbath Schools and Education.

ROYAL PATRONAGE OF THE EDUCATION OF POOR CHILDREN.

THE Golden-lane Schools are erected at the narrowest and almost the dirtiest part of that narrow and dirty thoroughfare. The first beginnings were in a blacksmith's shed; there are now buildings which have cost £18,000, and which provide for 2,500 children. From nine in the morning till ten at night there is a continual influx of scholars. The last erected, and by far the largest buildings, were formally opened by Prince Albert on Thursday, March 19. The Prince arrived about three o'clock, accompanied by the Prince of Wales. There was also present the Archbishop of Canterbury, the Bishop of London, the Deans of St. Paul's, Windsor and Salisbury; Earl Granville, and Lord Robert Grosvenor. The proceedings were opened with an address read by the Rev. Mr. Rogers on the part of the promoters of the schools, giving a history of their rise, progress, and usefulness. Prince Albert, in reply, pointed out that the progress of the schools afforded a fine illustration of the Divine truth that a principle of good once sown is not destined to lie dormant, but to develop itself in ever-increasing usefulness. Addressing Mr. Rogers, he said:—

The reflection that you have been the instrument, under Divine Providence, of conferring upon the poor and needy in this vast district that greatest of all boons, the means of obtaining for their children the blessings of education and of religious instruction, without which any lasting success in life or any permanent amelioration of their lot would seem hopeless; and still further, the feeling that this inestimable blessing will be secured in a yet higher degree to their children's children, will carry with it its own best reward. Still it will be a source of legitimate pride and satisfaction to you to know that your labours have not been unobserved, but that your noble and christian-like exertions to benefit those who cannot help themselves, have attracted the notice and admiration of your Sovereign, and of those who are deputed under her to watch over and promote the education and moral welfare of her

people. The means which you have adopted to effect your work of benevolence appear no less deserving of commendation than the object itself. You have not been content with the bare attempt to force, perhaps upon unwilling recipients, a boon the value of which might not be appreciated, but you have wisely sought to work upon the convictions of the parents of the children you wish to benefit by extending your assistance to those who, by a small contribution out of their hardly won earnings, have proved that they are awake to a sense of the vast importance it is to their offspring that the means of being fitted to pass successfully through life, and by honest industry to better their worldly condition, should be brought within their reach. It is a source of high personal gratification to me that I have been enabled by my presence here this day, and by that of the Prince of Wales, to mark not only my own appreciation of your labours, but also the deep interest which the Queen takes in the well-being of the poorest of her subjects, and that gratification will be greatly enhanced if by this public expression of the sympathy of the Queen and of her family and Government this noble cause shall be still further advanced. Most earnestly do I pray that the same success which has hitherto blessed your labours may continue to attend your future progress, and that your example may stimulate other localities to emulate your useful efforts.

The 127th Psalm was then sung by the children of the school with admirable good taste and feeling, and prayers having been read by the Bishop of London, the blessing was pronounced, and Prince Albert formally declared the schools opened amid great applause. The National Anthem was then sung by the children. His Royal Highness Prince Albert and the Prince of Wales were greeted as they drove away, with hearty cheers from a numerous crowd which had collected outside the schools.

How pleasing that the Heir of England's Throne is thus conducted by his enlightened and amiable father to scenes of this character! May we not indulge hope for the future?

Religious Tracts.

THE MESSAGE OF THE TORN TRACT.

A FEW printed words may hold fast one whom a volume could not arrest, or an eloquent discourse subdue. Here is an instance. We believe the same was in the western world. How forcible are right words!

Mr. L. was a young man of uncommon abilities. With much of that enthusiastic temperament peculiar to the southern constitution, he possessed a disposition frank, generous, and social. A mind highly cultivated, a conversational talent of a commanding order, together with family connexions of extensive influence, gave him a decided superiority over many of those with whom he associated. His amiable disposition particularly, secured him an interest in the friendship of the youth of the neighbourhood. In the early part of youth, however, he had drunk deep from the stream of infidelity. Pursuing his studies at a distance from home, beyond the immediate control of parental authority, and surrounded with circumstances rather hostile to the influence of parental advice, he gradually forgot the pious lessons received from a godly mother, and finally succeeded in persuading himself that the bible is priestcraft, and the holy tendency of its doctrines delusion. He returned to the parental roof a fine-looking, well-educated young gentleman, but—A CONFIRMED INFIDEL.

He ill concealed from the solicitude of a mother the change of his opinions on the subject of religion. She trembled at the discovery. They mingled their tears; but while they wept together, pity for her weakness and superstition, and indignation for the means which had first led her into the delusion, were the prominent feelings of his bosom.

Months passed on. How he figured among the gay, and the vain, how his sentiments were received and respected both by male and female, need not here be mentioned—the extent of the injury which his infidelity has occasioned, can never, in this world, be unfolded. Yet in all this he was an affectionate son, and an amiable man; beloved and caressed by all who enjoyed his acquaintance. The mother could not but rejoice in having a son so high-minded and honour-

able; yet she could not but weep that his heart was wedded to infidel principles. This one thought embittered all the joy—her son scornfully rejected her blessed Saviour. The midnight hour witnessed her tears and prayers for the conversion of her ungodly child. Never did she forget, before the throne of grace, her infidel sou. But it seemed that God would not answer her prayers. Frequently her heart almost yielded to despair, for fear that her son was given up to a prostrate mind.

Mr. L. after having been at home a few months, married and settled on his own property, near the residence of his mother. He now became more domestic in his habits, more grave and serious in his deportment, but continued an avowed advocate of infidelity. One day, in a musing frame of mind, walking round his mill-pond, his glance fell on a leaf of paper near the edge of the water; he carelessly picked it up, and a few steps further he picked up two or three more. He now had in his hands a complete tract, which perhaps the winds of heaven had blown to the spot. Having arranged the separate leaves, as he walked he read. Becoming interested, he read the tract through. The little thing spoke of God—it spoke of the bible—it spoke of eternity. Again he read it, and feelings awoke in his bosom which he thought had been annihilated: having arrived at his house he again read the tract. He paused and thought—deeply thought—if this be all true, what? The idea was too awful, he would not pursue it: he rose and paced the floor. Now, for the first time, perhaps, in his life, he felt an anxious desire to look into a bible. But in his well-furnished library that precious book was not to be found. The pocket bible which he called his own when a boy, was now in the book-case at his mother's residence. His mother had often urged him to take it home, but no, he had no use for such books. "I will send," said he, quite aloud, "and borrow one. But no, that will expose my weakness. Yes," catching at the thought suggested by the word last uttered; "yes it is weakness, I will not submit to it. Have I not lived satisfied with my principles? What reason have I now to distrust them?"

Strange, that reading this tract should so disturb my composure! I see how it is, I am indisposed—have been unwell all the morning: I will throw the tract aside, and think no more of this matter.”

But the tract was not to be put off in this manner. It had seized on the spirit of a stubborn sinner, it grappled with his infidel principles. It gave no ground; the contest was long and serious; the tract was read over once more, and it triumphed. “Yes,” said he, “I will have a bible.”

He recollected the pocket-bible at his mother's. He thought, too, that it was possible to obtain this bible, without exciting suspicion in his mother's family. For this purpose he stepped over to her residence.

The perturbation of his mind discovered itself in his countenance, which alarmed the fears of his mother for the health of a son, who had caused her so much solicitude. Eager were her enquiries as to his health; and his replies, that he was well, had no tendency to remove her fears. The sole object of Mr. L. in paying this visit, was secretly to secure the pocket-bible; several anxious glances, therefore, were directed toward the book-case. The glances observed by the mother gave a different turn to her thoughts; she looked for a moment intently at his countenance—could it be possible?—the idea did force

itself upon her mind, and she almost sank under it—could it be possible that the spirit of God had found her lost child; and that he was now operating upon his heart? Hope and fear were too strong in her bosom. She left the room, in order to give way to a burst of feeling. Pious mothers of infidel sons alone are capable of judging of her emotions at the time. She knew that her son had refused to have a bible in his house. Those anxious glances did give rise to the idea that he had come for the bible which she had many times urged him to take; there it stood—the pocket bible from which, in his boyhood, he had so often read to her.

After giving vent to her tears, the tears of hope and fear, and after having poured out her soul before God, she recovered in some degree her composure. Again, like Joseph, she entered the room—her son was gone—she sprang toward the book-case—the pocket-bible was gone.

I have the happiness of adding, that Mr. L. is now a member of a gospel church. He repented in sackcloth and ashes, his former hostility to Jesus of Nazareth; and in the course of some weeks he found peace in the Saviour whom he had scornfully rejected. If he was once zealous in scattering the poison of infidelity, he is now doubly so, by his walk and conversation, in advocating the doctrines of the gospel.

Intelligence.

BAPTIST.

FOREIGN.

EDUCATION IN JAMAICA.—We have received a second printed report of the Day Schools under the care of Mr. Walter Dendy, Baptist Missionary, Salter's Hill, Jamaica. It will be within the recollection of our readers that last year we furnished a full report of the various schools, and how much Mr. Dendy deserved the countenance and support of British christians. We rejoice to hear that we did not appeal in vain. From the report now before us, we gather that the same necessity for assistance exists; indeed, from various causes, it appears to be more needed than ever. Many obstacles appear to obstruct the progress of education in Jamaica, and when we see a man like Mr. Dendy battling against adverse circumstances, as he has done for many years, we

certainly think him entitled to generous aid in his noble enterprize. We shall give a few extracts from the report, and then leave the matter to the kind consideration of those of our friends who are competent to render the assistance so much needed: “The schools originated by Mr. Dendy are at Salter's Hill, Maldon, Sudbury, Springfield, John's Hall, and Lottery, in the parish of St. James. The first and second were established in 1837, Sudbury in 1843, and the others at different periods within the last seven years. The distance between the extreme stations is about fourteen miles. They are situated in a wild and mountainous district, where communication from one place to another is extremely difficult, especially in some months of the year. There are no bridges over the rivers, and in the rainy season, what was before a small stream which would only cover the pas-

seuger's feet who crossed it, becomes in a few hours an impetuous mountain torrent, impassable even for horsemen. Instances have occurred of persons leaving Salter's Hill, who have been carried away and drowned in attempting to cross the rivers in a swollen state. The usual examinations have been held during the year. D. Miller, Esq., of the Presbyterian Institution, Montego Bay, who attended both in June and December, thus writes: 'There is much connected with the schools calculated to produce a favourable impression; the school-houses are commodious, well-adapted for the purpose for which they are intended, situated at convenient distances from each other, in districts where they are much needed, and affording the means of instruction to the inhabitants of a wide extent of country. There is a sufficient supply of text-books, maps, and other utensils for carrying on the work of education successfully; the school-books are good and cheap; the teachers are well fitted for their work, and seem willing to apply themselves to it—cheerful, industrious, and kind to their scholars; the greater part of the scholars are very young, and their attendance at school, in many cases, irregular, yet they appear to be in very good order, and have made satisfactory progress in proportion to the time and opportunities they have enjoyed.' Remembering that the Jamaica peasantry have emerged from a state of degrading slavery but recently—that the society they see is, after all, but imperfectly civilized—that, unlike English people of the same class, they have few opportunities of seeing, in actual living examples, the practical advantages of a good training, and that their pecuniary means are small, we shall feel the impropriety of expecting at once from them results that have taken the Anglo-Saxon race centuries to produce. The greater part of these schools have been in operation during the whole year. One has suffered through the misconduct of the teacher, and another by the death of a faithful and energetic mistress, whose place is but temporarily supplied. It is a much more difficult matter to find a good and efficient teacher in Jamaica than is realized by christians in England. The number of persons sufficiently educated, and willing to engage in this employment, is very small, and there are at present no large institutions like those in this country, capable of supplying an adequate number of good teachers. We have been in the habit of receiving valuable aid from the Society of Friends as well as from the subscriptions of a few private individuals, to all of whom we desire to express our grateful acknowledgments. We must still look for assistance to those English friends who feel interested

in the work of education. We trust that their sympathies will be exhibited in a practical shape in a still greater degree than hitherto. The peasantry are growingly unable to support these establishments. Mention was made last year of the fact, that fourteen out of nineteen sugar estates, in the midst of which the schools are situated, have been abandoned and dismantled. It is calculated, by a competent authority, that thus, in this country district alone, £28,000, at a moderate computation, formerly paid for labour and salaries, has been thrown out of circulation. Nor is there any other cultivation that has replaced the sugar. These estates are not at all likely to come into working order again. When once the coppers, &c., have been removed, it requires a considerable outlay of capital to replace them; nor do the canes themselves come into full productiveness till after the lapse of five years. The abandoned estates have already become overrun with bushes, and present an appearance almost the same as if they had never been cultivated at all. We trust that British christians, seeing how deplorable the state of this part of the island, and how urgent the need of help, will not be backward in giving assistance to a field whose prospects once seemed so bright. Mr. Dendy is now in England, and will be happy to give any additional information that may be required. He may be addressed either at 33, Moorgate Street, London; or at 3, Bruce Grove, Tottenham, near London, N."

Sunday Schools under the care of Mr. W. Dendy:—

	TEACHERS.		SCHOLARS.	
	Male.	Female.	Male.	Female.
Salter's Hill, Infant	0	1	8	17
" Juvenile	7	5	68	94
" Adult.	6	1	22	6
Maldou, Infant ...	1	1	46	46
" Juvenile	5	2	70	63
" Adult ..	5	3	33	14
	24	13	247	240

Sunday Evening Schools at Salter's Hill and Maldou—Schools, 17; Teachers, 40; Scholars, 509.

DOMESTIC.

PRESTON, *Lancashire, Pole Street*.—Mr. R. Stanion, formerly of Leicester, and recently of Regent's Park College, was recognized as pastor of the baptist church in this place, on Friday, April 10th. In the morning a prayer meeting was held. In the afternoon, after prayer and an address by Mr. Davies, Independent, Mr. Burohell, of Rochdale, addressed the pastor, and Mr. Birrell, of Liverpool, the people. The services, which were appropriate and solemn, closed with a tea meeting and addresses.

NEWPORT, Monmouthshire.—On Wednesday, March 25, the beautiful new chapel in Commercial Street, was opened with sermons by Mr. Aldis, of Reading, and on next Lord's-day by Messrs Haycroft of Bristol, and Davies of Haverfordwest. The erection is in the Byzantine style; will seat 1000 persons; estimated cost £2,300. The chapel is entered by a wide doorway protected by a handsome portico, and the whole frontage is constructed of Bath freestone, and is richly carved. The interior has its galleries, supported on coupled-iron columns, and is lighted by the windows of a lofty clear story, supported on arches of elegant form, and decorated. The iron columns are bronzed, and have capitals enriched with foliage. The orchestra and organ are situated at the back of the pulpit and are open to the chapel by a lofty arch with columns wreathed with vine-leaves and fruit. The pulpit is of stone, carved with open work and foliage, and the communion rail of iron and bronzed. The pews are of modern construction—low with leaning backs. Mr. W. Aitchison is the pastor. The schools will accommodate 300 children.

CHIPPING-SODBURY, Gloucestershire.—*Bi-centenary Meeting.*—The baptist church in this town having been in existence 200 years, commemorative services were held on Thursday, April 2nd. In the afternoon a powerful sermon was preached by Mr. Probert, of Bristol, (Mr. Haycroft, who was announced, being prevented by illness). A public tea-meeting was held in the Town Hall, at which, (notwithstanding unfavourable weather,) there were about 230 persons present. In the evening, Mr. F. H. Roles-ton, pastor of the church, gave a brief history of the cause at Sodbury; after which Mr. Probert delivered an impressive address.

DOVER, Salem Chapel.—Nearly too late for notice, we received a paragraph from the "Dover Chronicle," stating that the friends of this place have been making a vigorous effort to move off a mortgage incubus of £600. They had lately built and paid £145 for a new school-room; but a friend sent Mr. Pitt, the minister, £100, on condition that £270 was raised. Subscriptions were put down, the ladies fell to work, got up a bazaar, and prepared a tea-meeting, at which it was stated that £270 had been raised, and therefore £370 secured.

BIRMINGHAM, Cannon Street.—We hear that the church and congregation are kindly engaged in raising a fund for the benefit of the widow of their late beloved minister—the Rev. T. Swan.

BRIXTON HILL, Salem.—The chapel here having been enlarged, and new school rooms erected, the place was reopened with sermons by Rev. Baptist Noel, Dr. Leifchild, and Dr. Hamilton.

APPEALS FOR HELP.—We could almost fill the columns of this department of our periodical with the appeals of our friends in various places. They are just now more numerous than usual. At *Castleacre, Norfolk*, they require help to clear off their debt. They are a poor people, but very zealous. Mr. J. Stutterd is their minister.—At *Crieff, in Perthshire*, "a favourite summer resort," there is a small church, and they wish to fit up a building which has been given to them for public worship. Mr. D. Fairless, M. D., will be happy to receive contributions.—The baptists in the *Shetland Isles* wish to erect a chapel, at Lerwick, the chief town in the islands. They have raised about £100, but require £300. Mr. Sinclair Thompson, of Spiggie, Shetland, receives subscriptions.—A piece of land, in a good situation, has been offered at *Flint, North Wales*, on which to erect a chapel, and the friends are very anxious to commence. But they cannot without help. Mr. J. Ll Owens, is the minister.

MR. ALFRED BOOKER, of Hamilton, Canada, who met with death through the fatal railway accident near that city a few weeks ago, was formerly of Peter Gate, Nottingham. The train ran off the line down into the frozen canal, a depth of sixty feet, when nearly 100 persons were killed or drowned! Mr. B. was in his 56th year, and was returning from preaching that evening. He was greatly respected. About fifty carriages followed at his funeral.

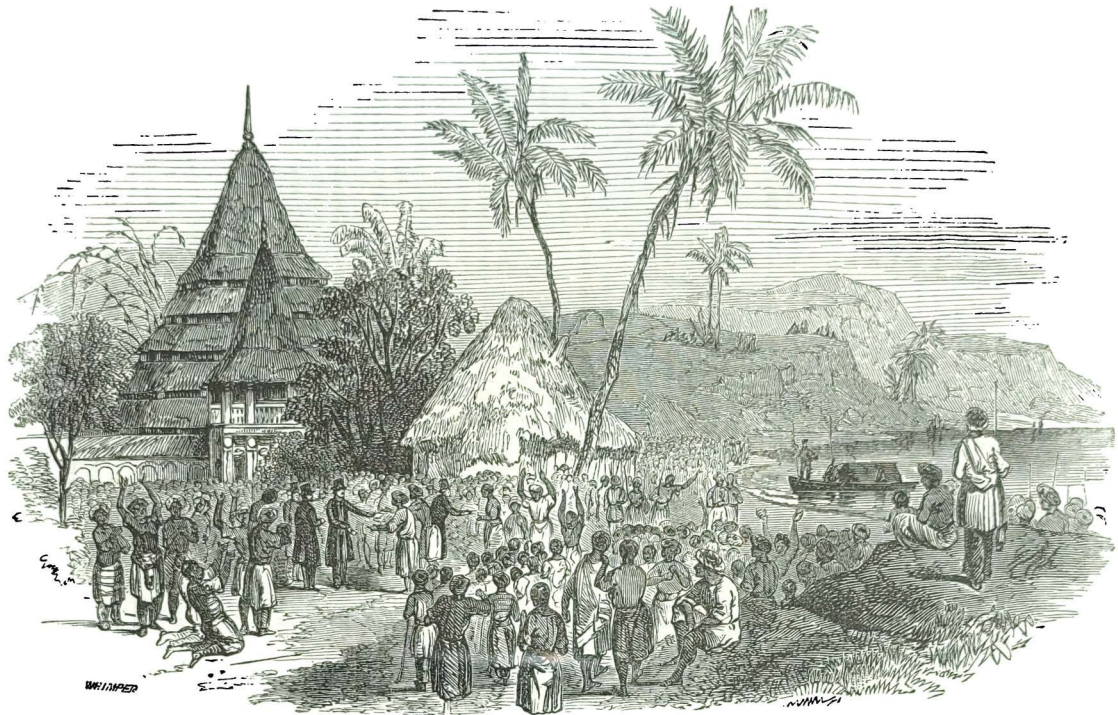
MANCHESTER, Grosvenor Street, Chorlton.—Mr. Arthur Mursell, son of Mr. Mursell, of Leicester, was recognized as pastor of the baptist church in this place, April 10. Mr. James Mursell, of Kettering, brother of the minister, offered the ordination prayer and addressed the members, and Mr. M., senr., delivered the charge. A Tea-meeting was afterwards held, followed by addresses.

PECKHAM, Hill Street.—This place of worship was re-opened after enlargement, on April 15, when Dr. Steane preached in the afternoon, and in the evening a meeting was held. Mr. T. J. Cole, is pastor of the church, and the increased attendance on his ministry, led to the extension of accommodation.

BAPTIST UNION.—We are requested by the secretaries to announce that the annual session for 1857, will be held in Nottingham, on Friday, the 26th of June. Further notice will be given.

REMOVALS.—Mr. John Keller, of Hilleley, Gloucestershire, to Bovey Tracey, Devon.—Mr. J. W. Lance, of New Brentford, to Newcastle-on-Tyne.

NOTICE.—Intended resignations we have not found it expedient to insert, whether sent by minister or people. For sometimes they have not taken place, and inconvenience has followed.



THE MELA OF KALEE.

THE MELA OF KAJEE.

Is explanation of the Engraving we briefly state that the "Mela" is a gathering of the people to worship the idol Kallee; and on such occasions the missionaries attend, preaching the word, and distributing tracts and gospels, as seen in the sketch.

MISSIONARY.

STATISTICS OF THE BENGAL BAPTIST ASSOCIATION.—The *Oriental Baptist* for Feb., 1857, gives the following table. The Editor

CHURCHES.	PASTORS.	Baptized.	By Letter.	Restored.	Dead.	Dismissed.	Withdrawn.	Excluded.	Cl. Increase.	Cl. Decrease.	Mem. now in communion.	N. Preachers.	Boys' Schools.	No. of Boys.	Girl' Schools.	No. of Girls.	Sabbath Schools.	Number of Children.
Serampore	J. Trafford	2	7	—	1	—	—	1	7	—	37	1	3	200	—	—	—	—
Jannagar	J. Robinson	17	3	5	6	4	2	1	12	—	91	2	—	—	—	—	3	53
Cutwa	J. Parry	2	5	5	2	—	—	—	10	—	35	2	1	14	—	—	—	—
Dinajpur	Paul Rutton	1	—	—	1	—	—	1	—	1	20	1	1	30	1	10	2	32
Lal Bazar	J. Thomas	6	1	—	1	—	—	3	3	—	129	2	—	—	—	—	1	50
Dacca	R. Robinson	11	—	1	1	—	—	3	8	—	34	1	—	1	9	—	2	32
Commilla, &c.	R. Bion	—	—	—	2	3	1	2	—	3	44	7	2	40	—	—	2	18
Chittagong	J. Johannes.	6	—	—	7	5	2	2	—	8	37	3	2	18	1	15	1	16
Circular Road	A. Leslie	8	3	—	2	2	—	—	5	—	105	1	—	—	—	—	1	50
Birbhum	J. Williamson	—	—	—	1	—	—	—	—	1	38	3	3	120	1	12	1	—
Colinga	Gulzar Shah	1	1	3	2	15	11	11	—	34	39	—	—	—	—	—	—	—
Intally	C. B. Lewis, Ramkrishna Kobiraj	1	2	9	—	—	—	—	—	—	16	—	—	—	—	—	—	—
Haurah	T. Morgan	3	1	1	2	—	—	4	—	1	16	—	2	90	—	—	1	40
Cuttack	I. Stubbins, J. Buckley	12	2	9	2	16	—	3	2	—	131	5	3	94	2	68	3	48
Burisal	J. C. Page	104	2	12	13	2	—	19	94	—	325	15	1	20	1	25	—	—
Alipore	G. Pearce	9	8	3	—	—	—	—	—	—	21	2	1	6	1	41	—	—
Khari	Jacob Mandal	1	—	13	—	—	—	1	13	—	51	—	—	—	—	—	—	—
Lackhyantypur	Khargeshwar Sirdar	4	—	1	—	—	—	5	—	—	59	3	3	70	—	—	—	—
Jessore	J. Sale	2	2	6	3	—	—	3	4	—	122	10	5	212	1	13	—	—
Satberiya	J. H. Anderson	8	—	—	—	—	—	2	6	—	44	2	—	—	—	—	—	—
Narsigdarchoke	Shristidhar Sirdar	14	—	5	2	3	—	—	14	—	67	3	2	35	2	12	—	—
Maylayapur	Bishonath Sirdar	—	—	—	—	—	—	6	—	6	5	2	1	25	—	—	—	—
Balasore	R. Cooley	6	—	—	1	2	—	3	—	—	43	2	3	70	1	14	2	40
Jellasure	B. B. Smith	3	2	—	2	—	—	—	—	—	34	2	2	34	2	14	4	39
Dum-Dum	C. B. Lewis	5	—	—	5	—	—	2	—	2	12	—	—	—	—	—	—	—
Berhampore	H. Wilkinson, W. Hill	7	8	—	—	—	—	1	9	—	72	2	1	34	1	30	2	60
Choga	I Stubbins, J. Buckley	5	2	—	—	—	—	0	—	2	65	1	1	13	1	6	—	—
Khunditta	I. Stubbins, J. Buckley	—	10	—	—	—	—	—	—	—	16	—	—	—	—	—	—	—
Piplee	W. Miller	4	2	1	—	—	—	2	5	—	29	2	2	40	—	—	1	10
		242	62	74	56	52	16	84	105	63	1737	76	76	1165	16	269	26	488

observes:—"Though far from being so encouraging as we desire, the increase recorded is considerably greater than we had reason to expect before the returns were sent in, and should call forth lively gratitude to Him who has given it."

BAPTIST MISSIONARY SOCIETY.—On Wednesday evening, April 15, a meeting of the Young Men's Association was held in the Library of the Mission House, to bid farewell to Mr. and Mrs. Allen, on their return to Ceylon. Dr. Angus presided. The presence of Mr. Davis, who had just arrived from that island, and of Mr. Underbill from India, increased the interest of the proceedings. Mr. and Mrs. Allen leave four children in England. How much do missionaries deserve our tenderest sympathies!

RELIGIOUS.

INDIA.—A private letter from Dr. Duff, dated Jan. 8, conveys the following interesting intelligence: "On sabbath evening, Dec. 28," Dr. Duff says, "it was my happiness to admit five adults by baptism, into the christian church—three Mohammedans, one Hindoo young man from our institution, and one Hindoo female. The Mohammedans were brought to a knowledge of the truth as it is in Jesus, by the zealous and indefatigable labours of our native preacher, Behari Lal Singh."

RETURN OF MR. ELLIS FROM MADAGASCAR.—Mr. E. has returned in health and safety. Although his stay at the capital of Madagascar was limited to five weeks, he received great attention and kindness from the Queen and the native authorities, and from the Prince, her son, and the native christians. The laws against christianity are not repealed, but their enforcement is greatly relaxed, and since the year 1849 there have been no acts of violent persecution.

AUSTRALIA.—Mr. J. L. Poore, independent minister, formerly of Manchester, who went out about three years ago, and since his residence in this colony raised £20,000 in New South Wales, and £10,000 in Tasmania, for new places of worship, has returned to this country to secure sixteen efficient ministers, for whom he guarantees an adequate maintenance.

WESLEYAN METHODIST MISSIONARY SOCIETY.—According to *The Watchman*, the receipts of the society for the past year have equalled those of the previous year, and amount to more than £19,000. The expenditure of the year has been met, and the balance remaining from former years has been liquidated.

AUSTRIA.—A letter from Berlin states that conversions from Catholicism to Protestantism are increasing rapidly in Austria Proper, since the last concordat, and that this religious movement is gaining ground in Bohemia, Moravia, and Carinthia.

GENERAL.

TO YOUNG MEN.—*The Lancet*, having given up its columns for several weeks past to correspondence relative to the tobacco controversy, now delivers its own opinion. Its conclusions may be thus stated:—1. To smoke early in the day is excess. 2. As people are generally constituted, to smoke more than one or two pipes of tobacco, or one or two cigars, daily, is excess. 3. Youthful indulgence in smoking is excess. 4. There are physiological indications which, occurring in any individual case, are criteria of excess. "We most earnestly desire," says *The Lancet*, "to see the habit of smoking diminish, and we entreat the youth of this country to abandon it altogether. Let them give up a dubious pleasure for a certain good. Ten years hence we shall receive their thanks."

CORRECTING A CLERGYMAN.—At Warwick, Lord Campbell and his fellow judge attended the service at St. Mary's church. The Rev. Albert Boudier, apparently ignorant that parliament was non-existent, began to read the usual prayer for the parliament. Whereupon Lord Campbell cried out, much to the amazement of the congregation, "No, no! there is no parliament." Mr. Boudier passed to the next prayer.

AUSTRALIA.—The Victoria Parliament has passed a bill for the encouragement of the emigration from this country, of skilled working men, on a larger scale. It is reported that a quarter of a million pounds sterling will be devoted to this object, and they hope to obtain 30,000 persons during 1857. Many of the unemployed workmen who met in London last winter have already been engaged.

ACCIDENTS BY RAILWAYS.—During last year, 281 persons were killed, and 394 more or less hurt, on railways in the United Kingdom. The number of passengers killed was twenty-seven; nineteen of the twenty-seven deaths arose from the incautiousness of the sufferers themselves, leaving eight as the number who died from "accidents" beyond their own controul.

PUBLIC REVENUE.—The total amount of the revenue for the quarter ending March 31st, is £18,519,149; for the year, £72,334,062. The Official Return shows an increase on the quarter of £115,074, and on the year of £2,525,066.

MR. COBDEN.—*The Times* says:—"With regard to Mr. Cobden, we can only repeat that in our opinion, while he is living and in full possession of his faculties, no English House of Commons will be complete without him."

THE NEW INCOME TAX of sevenpence in the pound, and fivepence under £150, came into operation, April 6th.

CHINA.—The advices from Hong Kong up to Feb. 15, state that with the exception of an attack on the junks in the Canton river, no further active operations had taken place. Admiral Seymour was at Hong Kong, waiting for reinforcements. The trial of A-lum and his fellow-prisoners had resulted in a verdict of "Not guilty." A telegraphic message received at Bombay from the authorities of Calcutta, states that the Emperor of China had sent orders to Yeh to conclude peace.

TEMPERANCE ADVOCATES.—A public meeting was lately held in Surrey chapel, over which the Rev. Newman Hall presided, when a blacksmith, a tailor, and a chimney sweep, addressed the audience with considerable effect.

THE LEICESTER ELECTION resulted in the exclusion of the chairman of the "National Sunday League." Mr. Harris, the pro-sabbath candidate, was placed at the head of the poll.

SIR MORTON PETO, Bart., has just returned from Portugal, where he has been engaged in arranging for a railway from Lisbon to Oporto, and to the Spanish frontier.

"**THE NATIONAL SUNDAY LEAGUE**," as it was improperly called, is reported to be dead. *May Resurgam* never be written on its tomb!

AN ALARM OF MURRAIN among cattle in Europe has brought orders in council to prohibit the importation of living animals or hides from the ports of the Baltic.

BRITISH AND FOREIGN SCHOOL SOCIETY.—Mr. Henry Dunn, after many years service, has resigned his office as Secretary. Mr. Wilkes succeeds him.

THE BRITISH MUSEUM LIBRARY now contains 450,000 volumes, arranged on fifteen miles of shelves.

THE IPSWICH ELECTION.—We regret that Mr. Marshman was not successful. But he was within a few votes of his opponent.

DISGRACEFUL ELECTION RIOTS took place at Kidderminster and Whitlsea, outdoing even the Irish in lawless violence.

THE SALOON OMNIBUS.—That is, a vehicle more spacious and convenient has been built. Several are now plying in London.

REVIEW OF THE PAST MONTH.

Saturday, April 25.

AT HOME.—The Queen gave birth to another daughter, on Tuesday, April 14. Both mother and babe are well. This is the ninth child. There are now four sons and five daughters in the royal family.—The New Parliament is to meet on the 30th of April, and is expected to be of a more liberal character than the last. A New Reform Bill is expected; Lord John having given the Premier notice that if government

does not move in the matter he shall. His lordship is a plucky little gentleman after all. John Evelyn Denison, M.P. for North Notts., is to be proposed as Speaker. The late Speaker has been created Viscount Eversley.—The venerable Duchess of Gloucester, now more than eighty years of age, the last of the family of George III., is now seriously unwell, and her recovery doubtful.—Part of the reinforcements for China have left our shores for the scene of contention. We hope all will be settled peaceably before they arrive at their destination.

ABROAD.—The *Times* of April 8, thus shuts up the late Russian War scene—"The British fleet has just left the Bosphorus and Dardanelles, the Austrians are out of the Principalities, the Russians have evacuated Ismail, and abandoned the mouths of the Danube. Thus the last vestige of the great contest has passed away."—Russia seems now to be using all her strength in putting down the Circassians.—Before the British Fleet left the Bosphorus, the Sultan visited Admiral Lyons on board the "Royal Albert," and expressed his high approbation of his conduct.—The Emperor of Austria is said to have proclaimed a political amnesty for Hungary, excepting only Louis Kossuth!—The Grand Duke Constantine, of Russia, is expected on a visit to the Emperor of the French.—The Neuchâtel dispute is, after many delays, said to be finally adjusted.—Mr. Buchanan was fully installed as President of the United States on the 4th of March. His inaugural address was moderate in tone. Mr. Breckenridge is Vice-President. The United States Government decline to join France and England against China. They will act for themselves. The Supreme Court at Washington has decided that no negro can have personal rights—he is only a chattel! He cannot buy or receive freedom. Can the force of tyranny go further than this? Can more be done to excite insurrection among the negro race? Surely this outrageous judgment of the highest legal authority in the United States will rouse the slumbering spirit of freedom to rise and demand the entire emancipation of the down-trodden African!

Since the above was written, we have seen this morning's *Times*, which contains reports of further outrages in China, in the destruction of the government warehouses at Hong Kong by incendiaries—of the murder of all the passengers in the steamer "Queen"—and of the burning of Sarawak, in Borneo, by the Chinese. Sir James Brooke only escaped by swimming a creek. He then avenged the aggression by gathering forces and slaughtering 2000 of the Chinese. These are awful tidings, and indicate further mischief.

Marrriages.

March 19, at Bloomsbury baptist chapel, by Mr. Brook, Robert Cates, jun., Esq., Fakenham, Norfolk, to Louisa, eldest daughter of Mr. William Baker, of the same place.

April 2, at Belvoir-street baptist chapel, Leicester, by Mr. Mursell, Mr. John Withers, to Jane, only daughter of Mr. John Carrington.

April 2, at the baptist chapel, Hillsley, Gloucestershire, by Mr. Keller, Mr. Joseph Wilson, to Miss Ruth Haywood.

April 6, at the baptist chapel, Brixham, Devon, by Mr. Sandders, Mr. William Finch, to Thirza Maria Tackerman. This being the first wedding in the chapel, the minister presented the newly-married couple with a well-bound bible.

April 7, at Denmark Place baptist chapel, Camberwell, by Dr. Steane, Thomas Young, Esq., to Rachael, eldest daughter of F. Bankart, Esq.

April 9, at the baptist chapel, Bourn, by Mr. Pike, Mr. F. Hinson, to Miss S. A. Angood.

April 10, at the baptist chapel, Mansfield, by Mr. Wood, Mr. G. Hardwick, to Miss Ann Harrison.

April 14, at George Street baptist chapel, Nottingham, by Mr. Edwards, Mr. T. Benton, to Miss R. Burton.

April 16, at the baptist chapel, Hugglescote, Leicestershire, by Mr. Hopps, Mr. Carey Fox, of Beeby Lodge, to Miss Elizabeth Jackson, Heather.

Deaths.

February 14, aged 83, Mr. Joseph Davies, late of Black Hall, for more than threescore years a devoted servant of Christ, and a deacon of the church at Newtown, Montgomeryshire. When he was a youth preaching the gospel was a perilous task. On one occasion a set of lawless fellows broke in upon the worshippers and upset the benches, when the preacher exclaimed, "God has a great work to do here, for the devil has gone mad!" What a change since then! Mr. D. aided to build the chapel at Sarn at an expense of £400, and supplied it himself. He was a man of great veracity. On one occasion he was introduced to a bishop, when he said, "I know no Lord Bishop but the Lord Jesus." He was a man of much prayer, and very punctual at every service for public worship. Indeed, "he was a good man."

Feb. 28, at Ash, next Sandwich, of angina maligna, Jane Dennis, aged four years; March 10, Evangeline, aged 11 months; March 16, John, aged eight years; March 17, George Fells, aged seven years; the children of William and Harriet Stiff, of Ash.

March 22, after a long illness, borne with christian patience and holy triumph, Agnes, the beloved wife of Mr. Thompson, baptist minister, daughter of John and Helen Carmichael Gray, Glasgow.

March 28, Mr. George Billings, of Sawbridgeworth, Herts, upwards of thirty years deacon of the Independent chapel, aged

seventy-two. Notwithstanding his advanced age, he was an indefatigable sabbath-school teacher, and zealous in his efforts to promote the cause of Christ. His late illness was characterized by exemplary christian fortitude.

March 9, at Streatley, Berks, the Rev. James Howes, forty-two years minister of the Countess of Huntingdon's chapel, Goring, Oxon, and for many years also jointly of South Stoke and Basilton, aged seventy-five. His ministerial life was laborious, and his end was peace.

March 12, suddenly, at his residence, Elm Cottage, Sible Hedingham, Matthew Staines, Esq., formerly of Hadleigh, Suffolk, for several years deacon of the Congregational church at Castle Hedingham, in his sixty-fifth year. In him the church has lost a valuable officer, and the poor a kind and sympathizing friend.

April 14, at Upper Clapton, Isabella Grant, wife of the Rev. James W. Massie, D.D., L.L.D., after protracted indisposition, in the sixty-third year of her age.

April 15, Fanny, third daughter of Mr. J. Goadby, baptist minister, Loughborough, in her 17th year, after a protracted and severe affliction, borne with much resignation. "She indeed slept in Jesus; so gently and sweetly did she depart."

April 19, at Blakeney, Gloucestershire, Mr. W. Copley, baptist minister, after a protracted and severe suffering, borne with much resignation.

THE
BAPTIST REPORTER.

JUNE, 1857.

ANNIVERSARIES OF BAPTIST SOCIETIES—1857.

FOLLOWING in the course we have for many years pursued—and which we have reason to believe is approved by our readers, as we have never met with one objection—we now proceed to furnish brief digests of the Reports. Next month we shall cull some of the choicest things that were said at the various meetings.

THE BIBLE TRANSLATION SOCIETY

Met in Bloomsbury chapel, on Thursday evening, April 23, J. C. Marshman, Esq., from India, in the chair.

Report.—“At the last annual meeting hopes were expressed that, during the year, the committee of the British and Foreign Bible Society might be induced to pursue a course, with regard to the translations of the scriptures by baptist missionaries in the East, which would very much modify the operations of this society, if not render them unnecessary. Such hopes have, however, not yet been realized. Whether they will ever be, it is impossible to predict. A few weeks since, a memorial from the committee of the Baptist Missionary Society was presented to the committee of the British and Foreign Bible Society, asking that a portion of the money which they contemplated devoting to the circulation of the scrip-

tures in India, should be given to the baptist missionaries, to be employed by them in the distribution of their versions of the Word of God; or, what the memorialists would very much prefer, that the resolution of the Bible Society which led to the formation of the Bible Translation Society should be rescinded, and the baptist versions of the bible again receive the support of the Bible Society. The answer has not yet been received.” [It was stated that the answer had been received in the course of the evening.] “From the summary of scriptures printed in India, up to March 31, 1856, it will be seen that versions of the entire Bible in Bengali, nearly so in Sanscrit, and of the entire New Testament in Hindustani and Hindi, have been completed, and subjected to repeated and severe revision; that editions of the New Testament in Persian and Armenian, and portions of the scriptures in five other languages, have been carried through the press; that seven editions of the entire volumes of the bible numbering 9,500 copies, and twenty-six editions of the New Testament, consisting of 52,490 copies, have been published; and, that in all, 293 editions of volumes and parts of scripture, comprising 1,231,405 copies have been printed. It may also be interesting to know

that the average cost of a Bengali Bible is 8s., a New Testament 2s. 8½d.; of a Sanscrit Bible 5s. 7½d., a New Testament 3s. 6d.; of a Persian Testament 3s.; and of a Hindi Testament about the same. There is no difficulty in distributing these books gratuitously, but on account of the repugnance of the people to the purity of the gospel, it is difficult to find purchasers."

The cash account was next read, from which it appeared that at the beginning of the year there was a balance in hand of £38 1s. 10d.; subscriptions and donations realized £1,001 15s. 8d.; legacies, £152 1s. 10d.; railway dividends, £11 1s. 8d.; interest on £700 in the hands of the late treasurer, £35; giving a total of £1,138 1s. On the other side of the account appeared £900 grants in support of the Calcutta translations; £186 19s. 7d. for salaries and commissions to agents and collectors; £56 0s. 11d. for travelling expenses; £6 16s. for stationery, postage, &c.; £20 17s. for printing the report; £2 7s. for advertisements and report of the annual meeting; and £2 2s. expenses at the Mission House; giving a total of £1,175 2s. 6d. disbursed during the year.

BAPTIST UNION.

This year, at the request of the General Baptist section of the body, the Annual Meeting was postponed to Thursday and Friday, June 25 and 26, when the session will be held in Nottingham. We refer our readers to our "Intelligence" department for a programme of the services.

THE HOME MISSIONARY SOCIETY

Met in the Poultry chapel, on Monday evening, April 27, Peter Broad, Esq., in the chair.

Report.—"In reviewing the proceedings of the past year, the committee are thankful to state that their report will, on the whole, be of an encouraging character. Most of the

brethren assisted by the society, both in the agricultural and in the manufacturing and mining districts, have pursued their self-denying labours steadily and earnestly; and, although in some instances they have only met with discouragement, and have appeared to labour in vain, in many others their hearts have been cheered, and their hopes invigorated by the measure of success with which the Divine Master has favoured them. In general their operations, as is well known, are not of a nature to warrant the expectation of anything brilliant and imposing. But in not a few instances dormant intellect has been quickened, gross ignorance has been removed, prejudice against christian ministers and institutions has given way, and numbers have been induced to give themselves, first to the Lord, and then to his people, according to his will. There is a cause for gratitude and hope; and it would be wrong not to give expression to both. Notwithstanding their comparatively scanty resources, and their consequent financial difficulties, the committee have adopted several new stations. Many applications for assistance they have been obliged, most reluctantly, to decline: but in other cases, appeals for help to important places have been so urgent, that they have felt bound to respond to them."

After referring to Madeley, in Shropshire, and the city of Ely, into which preaching by the baptists has been lately introduced, and where it is hoped suitable places of worship will ere long be erected, and the resuscitation of the cause at Loughborough, the report proceeds:—

"Assistance has also been given to Rickmansworth and Uxbridge, both of which have obtained the services of brethren who have commenced their labours auspiciously and with fair prospect of success. The affiliated societies of Lancashire and Yorkshire, the great centres of manufacturing industry, and of Wilts and East Somerset, and East Kent, receive no assistance from the parent committee; but as they are

engaged in the same important work, they send copies of their reports, in order that our friends may have a general view of the home operations of the denomination. The number of central stations which had been assisted during the year was 97; 24 of them belonging to affiliated societies. The number of tributary stations was 113, making a total of 210. The number of Sunday-schools was 99, with 1,000 teachers and 7,000 scholars. The places of worship would accommodate 27,000, and the number of weekly hearers was from 17,000 to 18,000; 239 were added during the year by baptism, and the number of members of churches was about 4,000 persons. Last year the committee were in debt £620. In the course of the month which preceded, and the month which followed the annual meeting, they received towards the liquidation of the debt from liberal christian friends, without any application to the churches, £500; leaving a balance of £120. During the past year they have had to borrow £120, leaving a balance due to the bankers of £240. Peter Broad, Esq., finding that his numerous engagements prevented his being present at the meetings of the committee, has retired from the treasurership. George Lowe, Esq., has kindly accepted the invitation to succeed him."

In conclusion, the committee would venture to remark that the necessity for varied, well-chosen, and well-sustained home missionary effort is not yet adequately understood and felt by the churches. The amount of ignorance, indifference, sensualness, and practical atheism, which obtains, both in the agricultural and manufacturing districts, is most deplorable. There is but one sufficient remedy; and this, in order to prove effectual, must be applied wisely, earnestly, patiently, not only by home missionaries, but by all the servants of Christ, according to their several ability—by their holy christian life, even more than by their testimony to christian truth, and in a deeply devout spirit of dependence on

Divine agency for success. If our countrymen are to be rescued from the moral and social degradation by which multitudes of them are now characterised; if they are to attain a manly intelligence, self-government, self-respect, and dignity; if they are to be brought under the control of reason, conscience, and the Word of God; if they are socially and politically to advance, and use their political advancement for their own good and the good of the community; above all, if they are to be rescued from perdition, reconciled to God, and become the subjects of the liberty wherewith Christ makes his people free;—the grand old truths of the Gospel must be made known to them, not only in apostolic purity, but with apostolic wisdom, and life, and power. Not only for the sake of those who remain at home, but for the sake of those who may go to distant lands, these efforts should be made.

George Lowe, Esq., the new treasurer, then read the financial statement, from which it appeared that the total receipts during the past year were £4,043 19s. 2d."

THE BAPTIST IRISH SOCIETY

Met on Tuesday evening, April 28, in Kingsgate chapel, Holborn, the Hon. and Rev. Baptist W. Noel, in the chair.

Report.—After an appropriate reference to the death of the late Secretary, the Rev. W. Groser, in August of last year, and the election of the Rev. C. J. Middleditch to that office, a list of the stations, schools, and sub-stations, together with the names of the ministers, female missionaries, and scripture readers, is furnished, and which will be found in the "Irish Chronicle" for May.

"The average number of attendants on the public ministry of the gospel ranges from 1,000 to 1,200; the number of members in church fellowship is 428; the eight day schools contain 225 children, and the ten Sunday schools, 620. The society supports wholly, or in part, ten missionaries,

nine teachers and scripture readers, and three superannuated agents. Several of the brethren itinerate somewhat widely in different parts of Ireland, and some hundreds of families are constantly visited by the missionaries and scripture readers. A considerable number of Roman Catholics, as well as nominal Protestants, are brought within the range of the society's operations.

Two very important facts thus demand attention; first, that the resources of the society are not expended on the maintenance merely of small baptist churches that have been already gathered, but are employed also in making known the gospel among the people of Ireland in general; and secondly, that the operations of the society are not limited merely to nominal Protestants, but are also carried on to a considerable extent among the Roman Catholic part of the population."

In order to secure, as far as possible, a more effective system of operations, the committee have determined on a thorough inspection and revision of the present stations, which the secretary will shortly visit. The financial affairs have caused much anxiety, and although the deficiencies of the year were happily made up by legacies, it is desirable that the funds at the disposal of the committee should not only increase, but assume a more permanent form.

THE BAPTIST FOREIGN MISSIONARY SOCIETY

Met in Exeter Hall, on Thursday, April 30, the Right Hon. the Earl of Shaftesbury in the chair.

Report—the sixty-fifth.—After referring to the return and departure of various missionaries, the stations in France, West Indies, Africa, Ceylon, and India, pass under review, with their numerous agencies of translations, colleges, schools, native preachers and pastors; for details of which we must refer the friends of the mission to the

"Missionary Herald" for May. As usual, India occupied a principal position in the report.

"The committee have great satisfaction in reporting that Mr. Underhill has completed the work which he was deputed to do. His labours, during an absence of two years and a half, have never been interrupted by illness. They trust that the knowledge and experience gained by him during his protracted residence in India, will be found eminently beneficial to the mission for many years to come. In the stations occupied by your missionaries in the north-west, the Word of God has been uninterruptedly proclaimed by them, assisted by the native preachers. Till Mr. Mackay's settlement at Delhi, its Hindi population had heard the Word of Life from one solitary native preacher since Mr. Thompson's decease; and Muttra, the centre of Krishna worship, has been similarly destitute since the departure of Mr. Phillips. Mr. Evans now occupies this sphere of labour. Schools have been usefully established at both stations. At Chitoura the experiment of a native pastorate has been going on, and on the whole, satisfactorily. The mission in the central provinces of the Bengal presidency has enjoyed the services of the brethren throughout the year. Preaching is its chief characteristic. The missionaries extend their labours to the indigo districts of Tirhoot and Purneah, in northern Bengal, and to the sacred city of Gya. Every day the crowded streets of Benares—the city of Shiva—the roads round Patna, where Mohammedans crowd, the open streets of Monghir, where the Hindi-speaking population dwell, witness their endeavours to draw souls to Christ. In the lower districts of Bengal where the missionaries labour, omitting Calcutta, there are 61,184 towns and villages, containing a population of 12,988,430 persons, to whom they have done their best to make known the glad tidings of the gospel. Alas! how few are they amidst this over-

whelming mass of immortal beings! And there are yet as many more who have never heard a missionary's voice! From these vast districts, teeming with population, almost all forms of violent opposition have vanished away. Crowds listen, and apparently with cordial assent, to the gospel message; but conversions are comparatively rare. Multitudes hear, but few obey the voice of Christ. The labour is incessant, but the fruit gathered is small. Yet it is obvious to the most casual observer that the sentiments and feelings of the people are undergoing a great change. Pilgrims to idol-festivals diminish every year. Cruel rites, long-sanctioned by custom and the highest priestly authority, are put down by government as nuisances, and scarcely a murmur of disapprobation is heard. The marriage of Hindoo widows is now legalized, which will extinguish a vast amount of profligacy and crime. Natives of influence and wealth are advocating female education, and a movement has begun in the north-west provinces which bids fair to extend all over India. Who that knows what the state of the country was prior to the advent of missionaries, and looks at it now, but must admit that christianity has been the prime agent in effecting these marvellous changes! It is slowly but surely pervading the entire mass of the people. Should it please God to bestow a large measure of his blessing on the efforts now making to raise up a native ministry, it will be incumbent on our brethren most carefully to cultivate the minds of those converts whose piety and ability may indicate a fitness for mission service. The rapid spread of knowledge in Bengal; the growing influence of European literature; the hold which religious works, that are a power at home, are beginning to take there; the starting up of questions—social, political, and religious—hitherto confined to the west, rendering it indispensable to prepare a class of men fitted to grapple with the new phases of sentiment and opinion daily present-

ing themselves, and to meet the quickened mind of India, now rising up from its deep degradation, and awakening from its long sleep. From the school of the prophets, founded at Serampore College, a few such have gone forth; and it is hoped that the class hitherto instructed by Mr. Denham will supply many evangelists and pastors who will scatter over the whole country the seeds of divine truth. The publication of the papers read before the Calcutta Missionary Conference in August, 1855, have greatly affected public opinion in India. The press has taken up the subject most warmly, and an exciting but salutary controversy has been going on ever since. The committee of this conference presented a memorial to the Governor-General, respectfully but earnestly requesting him to issue a commission to inquire into the Zemindary system, indigo planting, and the tenure of land, more particularly in regard to the ryot, as well as to the administration of law, and the police. The Indian Government have declined to grant this request, not as your committee have reason to believe because they deem the allegations on which it is founded to be untrue, but because they consider such a step to be inexpedient, not to say perilous. Meanwhile, the brethren have appealed to the Imperial Parliament, and the Hon. A. Kinnaird was requested to bring the subject before the House of Commons. To assist him in this duty, Mr. Underhill's pamphlet, and other documents illustrative of the whole case, were sent to the Court of Directors of the Honourable East India Company, and to a large number of members of both houses; and the subject would have been brought under discussion ere this, had it not been for the recent unexpected dissolution. The committee are, however, prepared to take steps to insure its early consideration in the newly-elected house."

With regard to the finances we are informed:—

“This important part of their duties

has given the committee much anxiety. During nearly every month of the year the receipts were below those of the previous year, and its income was not more than an average one. Including £2,000 appropriated in India, it amounted to £21,402 2s. 2d.; the expenditure to £21,100 2s. 6d.; leaving a balance of £301 19s. 9d. in the treasurer's hands. The total income of this year is £21,752 19s. 10d.; the expenditure, £22,039 0s. 9d.; leaving a balance of £286 0s. 11d. due to the Treasurer. The present income is *exclusive* of any Indian funds, the committee not having carried to account any proceeds of the Mission Press, as Mr. Underhill had only time to balance its accounts on the eve of his departure from Calcutta. The increase in the society's income for the present year is £2,065 2s. 4d.

Now, it must be frankly stated that this increase is not owing to any augmentation of the receipts from the usual sources of income. It has mainly arisen from the generosity of an unknown friend, and, as the committee believe, not even a member of the denomination, who has *twice* placed in the banker's hands to the society's credit, donations of £1,000; and he would have given yet more, but from an apprehension that he might thereby damp the ardour and repress the liberality of the society's friends. He now waits to see the result of the annual meetings; and if his gifts should quicken the liberality of others, he will be prepared again to render aid. It will, therefore, greatly depend on those present at these services, whether this pecuniary help be secured or not.

The committee have great satisfaction in reporting the success of the appeal which they made to the churches for a contribution to the Widows' and Orphans' Fund, on the first sabbath in the year. They only desired that communicants on that occasion might have an opportunity of *increasing* their contributions at the Lord's table, and that what was beyond the sum usually given, might be sent to the Treasurer.

They wished most carefully to avoid any interference with the claims of poor members. The amount received from 300 churches was rather over £500; and it was exceedingly gratifying to observe how many of the poorest churches evinced their liberality and zeal.

THE REV. DR. ANGUS, president of the college in the Regent's-park, invited the ministers then in London attending the annual meetings of the baptist societies, together with other ministers and friends of the Baptist Missionary Society, to meet, on Saturday evening, April 25, Mr. Underhill, the secretary of that institution, who has just returned from India. About 250 accepted the invitation, and after enjoying the hospitalities provided, and much pleasing social intercourse, gathered together in one of the spacious rooms of the college, where the chair was taken by the Rev. Dr. Steane. Prayer was offered by the Rev. B. W. Noel, and then the Rev. Mr. Philipppo, who has laboured for many years at Spanish Town, Jamaica, and has just arrived in England, gave a sketch of his position and treatment when he first visited that Island, and the estimation in which christian ministers were now held. The Rev. Mr. Dendy, from Jamaica, was also invited to speak, but declined, in order to make way for Mr. Underhill, who spoke of the vastness of the field for christian effort presented in British India, adverted to the hold which the superstitions of India had maintained for so many centuries, as a proof that they contained something congenial with the human intellect, and urged the importance of a more careful study of them, in order to arrive at the best mode of destroying their influence. Amongst the company was the Earl of Shaftesbury, Sir S. M. Peto, Bart., and Lady Peto, Rev. John Graham, of Craven Chapel, as well as very many of the leading ministers of the denomination, both in town and country.

THE BAPTISTS IN ENGLAND,

DURING THE REIGNS OF JAMES I. AND CHARLES I.

1602—1650.

BUT there are accounts of some societies existing in the country long before these congregations in London were formed. There is great reason to believe that the baptist society at Shrewsbury has subsisted, through all the revolutions of time to this day, from the year 1627. The congregation at Bickenhall, now at Hatch, six miles from Taunton in Somerset, had, according to the opinion of its oldest members about twenty years ago, subsisted near two hundred years; and they had a clear tradition of its assemblies having been held, so early as 1630, in the woods and other places of concealments, on account of the severity of the times. Even in 1457, there was a congregation of this sort at Chesterton, near Cambridge: six of them were accused of heresy, and condemned to abjure and do penance, half naked, with a fagot to their backs and a taper in their hands, in the public market-places of Ely and Cambridge. Notwithstanding this early appearance of the sect, it laboured under such difficulties, from the odium with which it was regarded by the people, and from the severities practised against it by the ruling powers, that its progress was for many years impeded.

But in the times of civil war, so difficult or so impossible is it to extirpate opinions, this sect revived; held its weekly assemblies for religious worship; and printed various pieces in defence of their sentiments and practice: the number of converts to it rapidly increased, and it boasted in that prophecy, "that many shall run to and fro, and knowledge shall be increased."

It is remarkable that some eminent men who did not join their communion were strongly in favour of their sentiments. The right honourable lord Robert Brook published about

this time *A Treatise on Episcopacy*, in which he says, "I must confess that I begin to think there may be perhaps something more of God in these sects, which they call new schisms, than appears at first glimpse. I will not, I cannot, take upon me to defend that which men generally call *Ana-baptism*: yet I conceive that sect is two-fold: some of them hold freewill, community of goods, deny magistracy, and refuse to baptize their children; these, truly, are such heretics, or Atheists, that I question whether any divine should honour them so much as to dispute with them. There is another sort of them who only deny baptism to their children till they come to years of discretion, and then they baptize them." He censured the applying to this people the opprobrious name of schismatic; and gave it as his judgment, that it was very easy for those who held that we should go no farther than the Scriptures for doctrine or discipline, to err on this point, since the Scriptures seem not to have clearly determined it. He went even so far as to call in question the accuracy and conclusiveness of the argument urged against them from circumcision, which he looked upon as a fine rational argument to illustrate a point well proved before; but he doubted whether it was proof enough for that which some would prove by it; because, besides the difference in the ordinances, the persons to be circumcised were stated by a positive law, so expressly as to leave no room for scruple: "but it was otherwise with baptism, where all the designation of persons fit to be partakers, for aught I know," said his lordship, "is only such as believe: for this is the qualification which, with exactest search, I find the Scriptures require in persons to be baptized: and this it seems to require in all such

persons. Now, how infants can properly be said to believe, I am not yet fully resolved."

A divine also, of great fame in that age, Mr. Daniel Rogers, candidly declared, in a book on the sacrament, that he was unconvinced by any determination of Scripture for infant baptism. The learned and eminent Dr. Jeremiah Taylor, bishop of Down and Connor, published in 1647 his treatise on "The Liberty of Prophecy;" in which he stated the opinion of the antipædobaptists with such advantages of style and elaborate chain of argument, that he was thought to have said more for the baptists than they were able to offer for themselves. The design of this excellent prelate, in exhibiting the weight of the arguments they could allege, and the great probability of truth on their side, was to abate the fury of their adversaries; and to show that they were, if in an error, still entitled to candour and indulgence.

But neither their own vindications, nor the pleas of so generous an advocate, could screen them from that spirit of intolerance which actuated the predominant parties of those times. One of the seventeen canons, which were passed by the convocation of 1640,

viz. the fifth canon, which was directed against the Papists, should be in full force against all Anabaptists. In the following years they were inveighed against from the press and the pulpit. Dr. Featley owned, that in writing against them he could hardly dip his pen in anything but gall. The severe ordinances of the day were aimed at them as well as the other sectaries. Edwards, in his "Gangræna," proposed a public disputation with them, and that on their being found in an error, the parliament would forbid all dipping, and take some severe course with all dippers, as the senate of Zurich did. In this he referred to an edict, published at Zurich in 1530, which made it death for any to baptize by immersion. On this law some, called Anabaptists, were tied back to back, and thrown into the sea: others were burnt alive, and many starved to death in prison. But this was not the wish of Edwards alone. There was a general cry against toleration, especially of these people. In the petition of the lord mayor, court of aldermen and common council, in 1646, that a speedy course might be taken to suppress all private and separate congregations, the Anabaptists were by name specified.

(To be continued.)

Spiritual Cabinet.

THE DIVINE DECLARATION ;

"All the earth shall be filled with the glory of the Lord."

THE PIOUS RESPONSE ;

"Let the whole earth be filled with his glory."

GLORY is the manifestation of excellence. The glory of God is that display of his most blessed character and will which opens the way for his intelligent creatures to know, to love, and to obey him. This glory is developed in various ways. It shines in all the works of creation. All the works of God praise him. Then the glory of

the Lord is manifested in all the operations of his providence: here his wisdom, his power, and his benevolence, gloriously shine. But above all, is the glory of God exhibited in the work of redemption: in that great plan of love and mercy by a Redeemer, which was first revealed to the parents of our race immediately after the fall

which was more and more clearly unfolded in the ceremonial economy, and which reached its meridian brightness when the SUN of RIGHTEOUSNESS rose upon a dark world. In this wonderful plan of salvation the glory of God shines with its brightest lustre.

When the benign power of the gospel, and all the graces and virtues which it inspires, shall reign over all the family of man: when the highest intellectual and moral culture shall be everywhere enjoyed: when the voice of prayer and praise shall be heard in every tabernacle: when the sabbath shall be universally kept holy to God: when the christian law of marriage, that noblest and most precious bond of social purity and happiness, shall be universally and sacredly obeyed: when temperance, without any unscriptural extremes or fanatical perversion, shall pervade the world: when wars shall cease to the ends of the earth: when fraud and violence shall be banished from the abodes of men: when the voice of profaneness shall no more pollute the life or the ears of creatures claiming to be rational: when tyranny and oppression in every form shall come to an end: when sectarian feuds and jealousies shall be unknown, save only in the pages of history: when all heresy and error shall give place to the power of truth, and all vice and profligacy to the reign of christian purity: when the mosque and the pagoda shall be transformed into temples of the living God: when the habitations of savage cruelty shall become the abodes of holiness and peace: when the activity of a greatly extended commerce shall become subservient to the intellectual and moral culture of society: when justice, order, industry, brotherly kindness, and charity, shall universally reign: in a word, when the church of God, with all its choicest influences, shall fill the earth: then shall that promise be gloriously realized. This will emphatically be "the glory of the Lord," the glory of his power, the glory of his holiness, the glory of his love. It

will be, in its measure, the same glory which forms the blessedness of the heavenly world. O! how glorious shall this fallen world be, when all the nations which compose it shall be "just, fearing God:" when those who are nominally the people of God shall be "all righteous;" when every family shall be the abode of purity, order, and love: when every individual shall be a "temple of the Holy Ghost:" and when from pole to pole the song of the redeemed shall be heard, "Blessing, and honour, and power, and glory, be unto Him who sitteth upon the throne, and to the Lamb for ever and ever! Alleluia! for the Lord God Omnipotent reigneth!"

And further, our confidence that the religion of Christ shall one day fill the whole earth with its glory, is confirmed by the consideration that this religion is, in its very nature, adapted, above all others, to be a universal religion.

In the forms of false religion which obtain in our world, there is something which renders them unfit and impracticable for universal adoption. Some are adapted to particular climates only: others to particular states: a third to particular orders of men: so that in their very nature they cannot be universal. Indeed none of the pagans seem ever to have thought of a universal religion as either to be expected or desired. Nay, even the true religion as it appeared in its infant and ceremonial form, under the old economy, was not, in its external method of dispensation, adapted to be universal. But when we examine the religion of Jesus Christ in its New Testament form, we find it divested of every feature and circumstance adapted to confine it to any particular territory or people. Its doctrines, its precepts, and its system of moral duty, are all equally fitted for universality. And as all the great doctrines and principles of the religion of Christ are equally adapted to the whole human race, so the rational and benevolent laws, the unostentatious rites,

the simple worship, and the whole spirit and requirements of this religion are no less adapted to be universally received as the religion of the whole race of man. It has nothing national, nothing local, nothing exclusive, except its uncompromising holiness; no burdensome ritual; no tedious or expensive pilgrimages; no blazing altars; no bloody sacrifices; no intricate genealogies; no special adaptedness to any particular form of civil government or occupation in life: in short every thing in this blessed religion, the simple costume which it bears; the heavenly Spirit in which it breathes; its law of marriage; its holy sabbath; its meek-

ness, forgiveness, humility, and benevolence, applying alike to all classes of men and to all states of society, proclaim that it is suited to the condition of man in all ages and nations; to meet the exigencies of all; to supply their wants; to refine and invigorate their talents; to elevate their character, and to unite all who receive it into one sanctified and happy brotherhood. Surely this character of the religion which we profess is adapted to confirm our confidence, that it will one day, as Jehovah has promised, gloriously fill the world: and that literally in Christ all the families of the earth shall be blessed!

Agra.

W. E. C.

Poetry.

THE WAY TO THE KINGDOM OF GOD.

BY THE DEAN OF WESTMINSTER.

I say to thee, do thou repeat
To the first man thou may'st meet,
In lane, highway, or open street—

That he, and we, and all men move
Under a canopy of Love,
As broad as the blue sky above:

That doubt and trouble, fear and pain,
And anguish, all are shadows vain:
That death itself shall not remain.

That weary deserts we may tread,
A dreary labyrinth we may thread,
Through dark ways underground be led;

Yet, if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And we on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

And ere thou leave him, say thou this,
Yet one word more:—They only miss
The winning of that final bliss—

Who will not count it true that Love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know,
That, to believe these things are so,
This firm faith never to forego—

Despite of all which seems at strife
With blessings, all with curses rife—
That this is blessing, this is life.

LABOUR IN FAITH.

Ye who think the Truth ye sow
Lost beneath the winter's snow,
Doubt not, Time's unerring law
Yet shall bring the genial thaw.
God in nature ye can trust;
Is the God of grace less just?

Read we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the mediæval night,
Now the harvest we behold;
See! it bears a thousandfold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word:
"Now the faithful sower grieves;
Soon he'll bind his golden sheaves."

If Great Wisdom have decreed
Man may labour, yet the seed
Never in this life shall grow,
Shall the sower cease to sow?
The fairest fruit may yet be borne
On the resurrection morn.

Reviews.

The Ottoman Empire: the Sultans, the Territory, and the People. London: Religious Tract Society.

IN this handsome small volume we are furnished with a brief yet comprehensive sketch of the Ottoman, or, as it is commonly called, the Turkish Empire. More than what we find here we scarcely desire to know of its rise, progress, extent, power, and decay. For further details would only present further spectacles of outrageous tyranny and horrid fanaticism. John Milton said, in reference to his own blindness, that there were many things in this world he never wished to see. So have there been in the history of this people and its rulers, many dark deeds of which we never wish to hear.

To aid the reader, a beautiful new map of this vast empire, when in its fullest extent, is prefixed. Here and there, too, are suitable pious reflections indulged, not too long to break in upon the course of the narrative, but natural and appropriate, reminding us that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

"Now he exalts neglected worms,
To sceptres and a crown:
Anon the following page he turns,
And treads the monarch down."

Among our "Narratives" will be found some extracts from the volume.

Mr. Spurgeon's Critics Criticised. By a CHURCHMAN. London: Collingridge. Sixpence.

WE wish some people would let Mr. Spurgeon alone, and just permit him to take his own course. We are tired of hearing so much about his merits or demerits. But as our author elegantly says, "If there are two donkeys on a common, no sooner does one begin to bray than the other exercises his assinine lungs in the same way." So here is another pamphlet from the "City Press," which, what with the "Rivulet Controversy" and the "Spurgeon Criticisms," must have had full work of late; and printers, like all other trades, must be kept a going! This pamphlet (sixpence) looking at it with an eye to the business, is just the size of the *Reporter* (two-pence). It is paged at top all through,

but half of it is also paged below "705" to "719." What does this mean? We ask, for we confess that we do not understand the mysteries of the "City Press" pamphlet manufactory. But again quoting our author, and only putting *sixpence* for *shilling*. "We cannot call it a *sixpence worth* of nonsense, although its contents is nonsensical, and its cost is a *sixpence*." Or, as he observes in another place, "like most of the pamphlets about Mr. Spurgeon, it appears to have been written, and published, to *sell*."

Letters to the Working Classes on Important Subjects. By ONE OF THEMSELVES. London: A. Hall & Co.

THE Author of this small volume is an active and successful evangelist in one of the populous coal and iron districts of Staffordshire. His close acquaintance with working men for many years enabled him to judge of what would be most suitable to meet their views and circumstances. He says that his desire and aim has been "to meet the objections, and refute the arguments of infidels, in a calm and a considerate manner." And, in our opinion, he has succeeded admirably.

The Reason Why: a careful collection of many Hundreds of Reasons for Things, which, though generally believed, are imperfectly understood. London: Houlston & Wright. Tenth thousand.

LET any young person pay down half a crown for this cheap book, and there will be no "reason why" he should not be satisfied with the bargain, and rise from its perusal with a far greater knowledge of many things which he ought to know, and will be glad to know, than he now possesses. We say this confidently. "Tenth thousand"—we shall not be surprised if it reaches One hundred thousand.

Historical Tales for Young Protestants. London: Religious Tract Society.

THIS is another neat volume for the young, consisting of thirteen chapters on individuals and incidents, and ornamented by a number of excellent engravings. It is well adapted for family reading or juvenile libraries.

Correspondence.

NON-ESSENTIALS.

To the Editor of the Baptist Reporter.

DEAR SIR,—Can any human beings conscious of rationality and responsibility, professing faith in the Lord Jesus Christ, on whom they depend for their present and eternal salvation, with their eyes open, their rational faculties in exercise, their mind unprejudiced, read the third chapter of Matthew and then deem the term at the head of this article applicable to a believers baptism by immersion; if so, let them harmonize the following parody.

13th verse. "Then cometh Jesus from Galilee to Jordan (a distance of some eighty miles) unto John, to be baptized of him." *To exhibit a Non-essential!*

14th. "But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us" *To submit to a Non-essential!*

16th. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him," *To sanction a Non-essential!*

17th. "And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased"—*In attending to a Non-essential!*

And now let the reader say, should the divine ordinance, which received the sanction of Father, Son, and Holy Spirit, be deemed a Non-essential? Certainly not. Thus to characterize believer's baptism by the incongruous, and unscriptural term "a non-essential," is no less than an impeachment of infinite wisdom.

But some might say, then you make the baptism of believers by immersion essential to salvation. We do not consider it a saving ordinance, but one whereby the believer in Jesus expresses his love to Christ and obedience to his commands.

Still we do consider it essential to obedience. Let others separate salvation from obedience if they can, the writer confesses himself unable since they are coupled together in the sacred word. See Mark xvi. 16. "He that believeth

and is baptized shall be saved;" and these words following our Lord's commission, we necessarily conclude that baptism by immersion should be administered to all penitent believers, after having professed their faith in Christ. In a word, it is a positive institute commanded to be observed, and sanctioned by "the King eternal, immortal, invisible, the only wise God, and our Saviour." Therefore, as believers in Him, we are bound to obey. "A disobedient christian!" Why the very term is altogether a misnomer!

We must, then, maintain (with all due deference to others whose views differ from us on the subject) that a believer in Christ is the only proper subject, and immersion the only scriptural mode to be observed, by which every sincere, conscientious, faithful follower of the Lamb, is to be initiated into the church militant on earth. Observing the will of Christ in reference to this and every other command, it is his pleasure, yea more, his highest honour, to become a follower of Him who said, "If ye love me keep my commandments." "Ye are my friends if ye do whatsoever I command you."

G. L. L. J.

TESTIMONY OF A HEBREW ON BAPTISM.

To the Editor of the Baptist Reporter.

DEAR SIR,—Your Magazine has long been distinguished for a worthy defence of the doctrine of believers' baptism. The following letter may be interesting to some of your readers. Mr. S. D. Tepper forsook Judaism, his Hebrew relatives and connexions, about twenty years ago, and became, I believe, a sincere and earnest follower of the despised Nazarene. From him, about fifteen years ago, I took my earliest Hebrew lessons, whereby I had many opportunities of close conversation with him on heart christianity; while his life, and the persecution he suffered of his brethren, bore witness to there being something vital and substantial in his quiet, unostentatious christian profession. So great was the hatred of his Jewish brethren, that they formed a plot to seize him by giving him an invitation to a party of friends; and when, by deceit, they had enticed him in their midst, at a signal, they flew

at him, forced him down, and left his injured hand to bear, till the day of his death, the marks of their malignant rage. Exceedingly tried in providential circumstances, his faith through them all was extraordinary. He was a finished Hebrew scholar, and during the last year or two of his life found sufficient bread for his very large and young family by aiding students at Oxford. S. D. Tepper is dead; and the last I heard of his widow was that she had been compelled to seek assistance at the Greenwich Union.

W. J. A.

"Greenwich, March, 1846.

Dear Brother,—Not long since I paid a visit to a Roman Catholic chapel, London, and was much surprised to find that the clothing of the priests, the burning of incense, the moving about of the priests during the whole of the service, and the receiving assistance from children, are an entire imitation of those holy rites performed by the priests in the holy temple at Jerusalem, the city of God. I shortly afterward had an interview with the Rev.—, one of the officiating priests in the said chapel, when I asked him the reason why they adhered to ceremonies for which there is no warranty in the New Testament. He replied, 'that the New Testament which we possess does not contain all the doctrines of christianity, and that it cannot be understood without the explanation of the fathers, handed down to the churches by tradition; to which the Protestants ignorantly subscribe, since *there is no command that infants are to be baptized*; likewise, that sprinkling serves for baptism is not told us in the New Testament, but is founded upon tradition.' I might have told you that

the reason he brought forward was, in order to prove his statement, 'that tradition was absolutely necessary;' which he endeavoured to substantiate by the fact, that the Protestant church, which professed to reject it altogether, actually built one of her ordinances entirely upon it.

With sentiments of esteem, believe me,
Yours very sincerely,
S. D. TEPPER."

BAPTISM OF HOUSEHOLDS.

To the Editor of the Baptist Reporter.

DEAR SIR,—I have just read the April number of the *Reporter*, and the remarks made by M. W. on the term "house," or "household."

Without reference to the distinctive views held by baptists, it seems clear that the term, "and all his house," is sometimes used in scripture when only part of the family is spoken of. Two instances occur to me as conclusive on this subject. One is in the 1 Chron. x. 6, "So Saul died, and his three sons, and all his house died together." Though it is evident from the account given, 2 Sam. ii. 8, 9, 10, and the iii. 14 and 15, that Ish-bosheth, Saul's son, and Michal, Saul's daughter, were both still living.

The other is in the first book of Sam. i. 21, 22, "And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever."

A. B. C.

Christian Activity.

PREACHING IN EXTRAORDINARY PLACES.

WE say extraordinary places in order that, in the remarks which follow, we may not only refer to open-air services in summer and fine weather, but to the occupation during winter and unfavourable weather of places other than regular houses of worship, such as public halls and theatres. The latter has grown out of the former. The happy revival of

open-air preaching, for after all it is the "good old way," within the last few years, by evangelical christians of all denominations, led to the engagement of these places during the winter season. It was known and lamented that thousands in populous places did not and would not attend at either church or chapel. They would stand and listen in the open-air, or sit and hear, with order

and attention, in the public hall or theatre. That was enough for the warm-hearted preachers of Christ's gospel. They were willing to go wherever the people would go; and they had the example of the Lord Jesus himself and his apostles for so doing. The missionaries we send abroad do so; and they must do so, or they would have no hearers. Dan Taylor once said, and he was right, "ministers are sent, under Divine favour, to *make* christians, not *find* them." We rejoice, therefore, in the successful results of this novel mode of bringing thousands of our countrymen under the sound of the glad tidings of great joy. Indeed the occupation of the Surrey Garden's Music Hall by Mr. Spurgeon and his friends is something of the same character. Where, but in such a place, could the vast crowds that flock to hear this young preacher be sheltered? We ought always to adapt our movements to our circumstances.

But whilst we approve of the occupation of such places under certain circumstances, we would yet earnestly plead for the old apostolic mode of open-air preaching. Fill the public hall or the theatre full as you may, there will yet remain outside a far greater number who will not even go there; and these will never hear the glad tidings at all, from one year's end to another, except the preachers go into the highways and hedges—in town and country—where they dwell. There are many reasons why they may not or will not. Many poor mothers of young children, whose husbands are at the beer shop, may be unable; but go near where they dwell, and you will soon see one or another of them, without waiting to dress, take the baby in one arm and leading a child by the hand with the other, come and hear with silent attention. Many a time has the writer seen them do so, while swimming tears and quivering lips told what they felt, as they heard again the once familiar words of "Jesus" and "salvation" which they often heard in years gone by when scholars in the sabbath-school. And he has observed them too, gladly join in singing that favourite hymn

"Come let us join our cheerful songs,"

as if they knew it well.

Why, oh! why then should these poor lost sheep be left to wander? Oh for more shepherds, who, in the spirit of their Master, will go out to seek and to

save them! We have mentioned this class—the wives of unfeeling, or dissipated husbands—specially, as they are deserving of our tenderest sympathy. But it matters not of whom the out-of-door crowd is composed, providing we can gather them together and preach Christ to them.

We again desire to express our earnest hope that open-air services will be continued. Last year more work of this kind was done in this country—we venture to affirm—than in any previous year since the gospel was first brought to our shores. We must not do less this year; we must do more! We rejoice to hear that active operations have already commenced in many places—the spiritual campaign against the powers of darkness has commenced. The enemies of the gospel will oppose. They have already shown themselves. At "Chester Races" a smart contest has taken place. We have received a "bulletin of the battle," and next month, when we have received further information, we shall furnish our readers with the facts.

May we add one word to our friends who are not preachers. Your assistance is indispensable. Accompany your preacher. Stand by him. Every one, male or female, may do something in aid, by singing, giving away tracts, or conversing with the people. Above all, let your deportment on such occasions be serious, earnest, and devout. Go to the work in the spirit of prayer, dependent on Divine aid, and the God of heaven will prosper you!

AN OPEN-AIR PREACHING INCIDENT.

PERMIT me to relate an interesting incident which came under my own observation. One evening in the month of June, 1847, in the village of Hemingborough, near Selby, Yorkshire, I stood in the open-air and preached the gospel. At the close of the service, a young man came and spoke to me, and expressed a desire to accompany me home. As we proceeded on our way, we engaged in earnest conversation, during which he told me that for some time past he had realized the fact that he was a sinner, and he believed that the Lord had directed him to come that night and hear words whereby he might be saved. After further conversation, coming to a convenient spot, and deeming it desirable, we

kneeled down, and amid the stillness of the night, and under the broad canopy of heaven, I offered earnest supplications on behalf of that young man. Those prayers were, I believe, heard; for before we parted he was enabled to rejoice in Christ Jesus as his Saviour. Some time after, I received a letter from him informing me that he was still travelling in the way to Zion, and trusting in Christ alone

for eternal life. He said that the night on which we met in the open-air, was the happiest he had ever experienced; and from that hour he dated the commencement of his pilgrimage to a better world. I mention this to encourage others, and earnestly hope that your spirited appeals from time to time will be productive of much good. J. S.

Narratives and Anecdotes.

CONSTANTINOPLE.—Seven gates lead into the city from the sea of Marmora, and seven from the Golden Horn, but the original number was twenty-eight. Within the walls is a confused mass of narrow, winding, and dirty streets, or lanes, crowded with wooden houses, and interspersed with numerous baths, khans, and mosques. But as the most majestic of the mosques crown the summits of the seven hills, with their massy domes and lofty minarets, they give to the capital, from a distance, an appearance of great magnificence, the effect of which is heightened by the gleaming waters, and the extreme beauty of the surrounding shores, studded with kiosks, and clothed with the brightest verdure. To a spectator on the Seraskier's Tower in the city, or the Tower of Galata, or the heights above Scutari, the scene is incomparably glorious. The eye overlooks a fanciful mixture of domes, minarets, and cypress groves; glittering mosques, ruined aqueducts, and solemn cemeteries; graceful slopes and castled crags; with the windings of the blue and brilliant sea, over which thousands of boats are gliding; while, eastward, the grand panorama is bounded by the hills of Mysia and Bithynia, amid which, and above all, rises the lofty head of the snow-crowned Olympus. Equally imposing is the appearance of the city on approaching it by sea. "At last," says a visitor, Constantinople rose in all its grandeur before us. With eyes rivetted on the expanding splendours, I watched, as they rose out of the surrounding waters, and pointed minarets, the swelling cupolas, and the innumerable habitations, either stretching along the jagged shore, or reflecting their image in the mirror of the deep, or creeping up

the crested mountain, and tracing their outline in the expanse of the sky. At first agglomerated in a single confused mass, the lesser parts of this immense whole seemed, as we advanced, by degrees to unfold, to disengage themselves from each other, and to grow into various groups, divided by wide chasms and deep indentations; until at last the cluster, thus far still distinctly connected, became transformed, as if by magic, into three distinct cities, each individually of prodigious extent, and each separated from the other two by an arm of that sea whose silver tide encompassed their base, and made its vast circuit rest half in Europe, half in Asia. Entranced by the magnificent spectacle, I felt as if all the faculties of my soul were insufficient fully to embrace its glories. I hardly retained power to breathe, and almost apprehended that in doing so I might dispel the glorious vision, and find its whole fabric only a delusive dream." This is not the language of exaggeration; but it is equally true that close inspection is as disappointing as the distant prospect is attractive.

THE ANCIENT CHURCH OF THE HOLY WISDOM, *Hagia Sophia*, which Europeans have absurdly converted into a female, St. Sophia, occupies the summit of the first of the seven hills, reckoning them from the Bosphorus, and immediately overlooks the seraglio. It was founded by Constantine the Great, enlarged by his son Constantius, burned down in the reign of Arcadius—having been set on fire by the party of John Chrysostom—rebuilt by Theodosius II., and burned again in the fifth year of Justinian, who reconstructed it from the

foundations with far greater splendour, and in its present form. Anthemius of Tralles, and Isidorus of Miletus, were the principal architects. Under them were a hundred master artificers, each of whom had charge of a hundred men, making a total of 10,000 labourers. Half of this number worked on the right side, and the other half on the left. Heavy taxes were laid upon the people, to defray the expense of the erection, and even the salaries of the professors of learning throughout the empire were devoted to it. The costliest materials were collected for the building, especially for the columns; white marble, with rose-coloured stripes, from Phrygia; green marble from Laconica; blue from Lybia; black Celtic marble, with white veins; Bosphorus marble, white, with black veins; Egyptian starred granite, and Saitic porphyry. Eight green columns originally belonged to the temple of Diana at Ephesus, and eight of porphyry to the temple of the Sun at Baalbec. The tiles for the cupolas were made at Rhodes of a particularly light white clay. They bore the inscription, "God has founded it, and it will not be overthrown: God will support it in the blush of the dawn." By the time that the walls had been raised two yards above ground, 452 cwts. of gold had been expended. The altar was composed of every species of precious materials, matted together with gold and silver, and crusted with pearls and jewels. It had vine-formed candelabras of the purest gold, and all the sacred vessels were of the same description. The doors of the church were of ivory, amber, and cedar; and the floor was paved with variegated marble. Seven years and a half were consumed in collecting and preparing the building materials, eight years and a half were devoted to the task of erection; so that the finishing of the whole occupied sixteen years.

THE NEWSPAPER PRESS IN TURKEY dates from the year 1828, the first journal, called the "Spectator of the East," appeared at Smyrna, under the direction of M. Blaeque. The sultan summoned the editor to Constantinople in 1831, and commenced the Ottoman *Moniteur*, the official journal of the Porte. It was published in French, but in the following year it appeared also in Turkish, con-

taining civil and military details, official bulletins, news from the provinces and foreign countries, with occasional extracts from the debates of the French chambers and the English parliament. Great was the wonder of the Turks in regard to it. They had no conception at first of any amusement to be derived from a sheet of paper. But it soon became an object of attraction, and found its way to the coffee-houses, where one who could read might be seen making its contents known to a group of listeners profoundly attentive,—a grave ejaculation of 'Mashallah!' or 'Allah Keerim!' occasionally interrupting the reader.

OPPOSITION TO REFORM.—Among the expedients adopted by the foes of the reforming movement to arrest it, an attempt was made to work upon the religious fears of the sultan, but this was foiled by his sagacity and firmness. Being accustomed to visit his father's tomb to offer up his devotions, he one day heard a voice from beneath reiterating in a stifed tone, the words, "I burn!" On the next occasion of his going there, the same ominous cry was renewed; and on subsequent visits, "I burn! I burn!" still saluted his ears. Applying to the chief of the imams to explain the prodigy, he was informed that his father must be undergoing some terrible penance in the invisible world; and the functionary hinted that his anti-Mohammedan policy was the most probable cause of it. To others, besides the sultan, the doleful subterranean complaint was audible. He at last resolved to pry into the mystery, and ordered his guards to dig up the pavement and remove the tomb. Its guardians were now alarmed, and represented such a proceeding as a horrible profanation. Abdul Medjid persisted in his purpose; and a vault beneath the tomb was found, containing, not a burning sultan, but a lying dervise. "You burn?" said he, to the delinquent; "we must cool you in the Bosphorus." In a few minutes the dervise was in a sack, and the sack in the water. The sultan returned quietly to the palace, his attendants ejaculating, "Mashallah! Allah is great."

PERSECUTION RESTRAINED.—The sultan, whenever made personally cognisant of persecution, has acted a noble part in repressing it. In 1850, an Armenian

merchant of some wealth, residing near Bebeck, a village on the Bosphorus, embraced Protestantism; and after he had resisted many efforts to reduce him to recant, the patriarch ordered him to be denounced from the altar as an excommunicated person. As the consequence, an armed mob of his countrymen assailed his house, destroyed his goods, and reduced him to penury. After forming various plans to obtain redress, he resolved to seek an interview with the grand vizier. This functionary received him kindly, heard his tale, and shook his head hopelessly; but, after a moment's pause, told him to appear again the next day. The Armenian came at the appointed time. To his astonishment, he was conducted to the presence of the sultan, who had been made acquainted with the case and determined to settle it himself.

"I am told," said Abdul Medjid, "that the Armenians at Bebeck and its neighbourhood have pulled down your house and burned your goods. This is wrong, very wrong. But tell me, what have you done? for no man pulls down another's house for nothing. What crime had you committed?"

"May it please your highness, I committed no crime at all. I forsook what they call the faith."

"It is a bad thing," said the sultan, "to forsake the faith; but what faith did you forsake?"

"I forsook the faith which commanded me to bow down and worship the panagia (virgin Mary) and the saints."

"What! those yellow painted things that I have been told christians worship?"

"Yes," your highness, "but *christians* do *not* worship them. Since I have been a christian, I have not bowed down to the panagia."

"Well you are very much in the right; you have no right to worship their nasty pieces of painted wood. There is no god but God, and Mohammed is his prophet."

The merchant retired. The sultan having satisfied himself of the merits of the case, sent an order to the Armenian patriarch to attend him at the palace of Beshik-tash, at a certain hour.

"How is it," said he, "that your people burn the goods, and pull down the houses of my subjects? Am I not sultan-ad-deen? Am I to eat dirt?" The alarmed functionary, whose conscience smote him, was about to speak—

"No" said the sultan; "I know all about it, and have made up my mind."

"May it please your highness"—

"It does not please me, and that is the reason why I have sent for you. Now hear what I have to say. I persecute no one for his religion, and I will not allow you to do it. God is great. What pigs you are to do such a thing! This man puts his trust in God, and sits down under our shadow: he shall not be robbed. Now listen—this merchant must be reimbursed for his losses. (The patriarch turned pale.) As he has been injured by my subjects, my treasury must make good the damage."

The primate recovered himself. "Your highness is the source of comfort and the rose of justice."

"Yes, doubtless, I am. This being the case, I must see to the redress of all mischief committed against those who look to the green banner for protection. Now, if I do no more than this, all true believers will have a right to complain, for will it not be taxing them to make up for the crimes of dogs and infidels? Therefore, as I pay the merchant, you must pay me."

The patriarch stood aghast. The sultan proceeded—

"By this time next week, the Armenian will have his wrongs redressed; on the corresponding day on the week following, you will restore the amount to our treasury; and then as soon as you like, you will have our imperial licence and permission to make the evil doers, set on, O father of bad advice, by your persuasion, indemnify you in your turn."

His holiness would have put in a word, but speech failed him. His highness waved his hand, and closed the interview with the significant, "I have spoken."

RELIGIOUS FREEDOM.—Since November, 1850, the Protestants in the empire have been a recognized body, invested with certain political rights, and having a magistrate or functionary to represent them in civil affairs at the Porte. As far as the government is concerned, it presents no obstacle to the propagation of evangelical truth, but leaves the door freely open to the efforts made for the purpose, both by the diffusion of the scriptures and the ministrations of missionaries and other teachers.

Baptisms.

LIVERPOOL, *Stanhope Street, Welsh Baptists*.—On the first Lord's-day in April, after a discourse on "christian baptism," we had the pleasure of seeing our pastor, Mr. Hughes, baptize seven believers in the Saviour. At the close of one of our weekly meetings a young man, an officer on board one of the vessels sailing from this port, came forward and requested to be baptized on the following sabbath, as the vessel was about to sail to a distant land in a few days. Our pastor and the deacons having conversed with him, and his replies to their questions being satisfactory, his request was complied with, and accordingly, on Lord's-day, May 3, he was baptized by our pastor, after an appropriate address on the subject. Again, on Lord's-day, May 17, five more candidates were baptized, in the presence of many witnesses. During the past twelve months we have added fifty-three new members, the majority being from our sabbath school; and we feel happy in being able to state that several others are inquiring the way to Zion. J. R.

CARDIFF, *Bethany*.—After a long silence I have the pleasure once more to inform you that on Lord's-day, April 5, our pastor, Mr. Tilly, late of Bridgnorth, immersed one believer; and on Lord's-day, April 26, after a sermon by Mr. Williams, of Agra, East Indies, from the words of Ruth to Naomi, Mr. Tilly immersed two females. One was the wife of the candidate baptized on the 5th; the other was a young person who had been brought up in the Church of England, but having been led to attend a baptist place of worship, and hearing their views of baptism explained, she searched the scriptures to see if these things were so, when, to her surprise, she found that immersion was the only mode practised by Christ and his apostles. She at once determined to obey her Lord and Master by following him through his watery grave. They were both added to the church. I hope soon to report again, as there are more who seem anxious to cast in their lot amongst us. J. J.

BIRMINGHAM, *Lombard Street*.—We had a baptism of two believers in Jesus, on Lord's-day morning, May 3, by our pastor. One had been a scholar and is now a teacher. J. S. C.

LOUTH, *Walkergate*.—On the evening of Lord's-day, April 19, eight believers put on Christ by baptism, five of whom are teachers. After seven of these, who were regular candidates, and our pastor, had come out of the water, another came to the edge of the baptistry, and addressing himself to Mr. Kiddall, said in the language of the Eunuch, "See, here is water, what doth hinder me to be baptized?" The reply was, "If thou believeth with all thine heart, thou mayest." He answered, "I believe that Jesus Christ is the Son of God." It was next inquired, "Are you resolved, by the grace of God, to observe all things whatsoever Jesus has commanded?" He replied, "I am." Mr. K. now addressed the congregation, and remarked that all this was in perfect accordance with primitive practice, that the profession of faith was publicly made, that it was scripturally expressed, and that there were many witnesses. The administrator then returned into the water, our friend followed, and Mr. K. baptized him. We rejoice over these who have thus given themselves to Christ and his people, and thank God for the prosperity we now enjoy. W. G.

MIDDLETON CHENEY, *Northamptonshire*.—Mr. Medcalf had the pleasure of baptizing three followers of the Saviour in February; one of whom, the wife of a member, had long feared the water, but she went through it with firmness; another had been a "Primitive," who, now taught the way of the Lord more perfectly, delayed not to keep the commandment; the other had been first seriously impressed at a former baptism. On the first sabbath in May, two more disciples were thus buried with their Lord: one was the husband of one of the former candidates. We rejoice in these additions, though small, as tokens of divine favour. W. J. O.

CREECH, *near Taunton*.—Two teachers from our sabbath school publicly put on Christ by baptism, on Lord's-day evening, April 26, after our pastor, Mr. Medway, had delivered an impressive discourse. One of these had been a Wesleyan. Our friends are earnest in prayer for yet greater manifestations of divine favour. W. M.

LEOMINSTER.—On the last Lord's-day in April, our pastor, Mr. Nash, after a discourse from, "Follow thou me," immersed four young disciples, and afterwards gave them the right hand of fellowship at the Lord's table. One of them was the young man referred to in our last report, from a village station, who opened his house for the preaching of the gospel about a year ago; and whose heart the Lord opened so that he "attended unto the things which were spoken." The other three were young females from fifteen to seventeen, who now say, "My father, thou art the guide of my youth." Two of them were cousins, whose parents are members, and one of them a deacon of our church. One of our young friends, on the day previous, travelled about the same distance to be baptized, as her Lord and Master did to set her the example. May they all be "kept by the power of God through faith unto salvation." G. B.

LEDBURY.—You will, I doubt not, be glad to hear that a revival of religion is now taking place amongst us. The cause of Christ here had been in a very languid state for some years, and until Mr. Wall came our average attendance at the sabbath services did not exceed thirty! The scene, blessed be God, is now changed; for we have more than double that number at our weekly prayer meetings. Many have become impressed under the preaching of the word, and others have given themselves to the Lord and to us. On sabbath-day, April 19, three believers were baptized; and on sabbath-day, May 17, four more thus put on Christ. In the evening the chapel was crowded, even to the doors of the pulpit. Mr. W., who has scarcely been with us two months, has yet upwards of twenty "anxious inquirers." May many more be saved and added! G. K. S.

LLANELLY, Carmarthenshire—*Bethel Chapel.*—Fourteen followers of the Lord Jesus were baptized by Mr. Hughes on the first sabbath in May, in the presence of a very crowded congregation, after a sermon by Mr. Morgan, of the Zion chapel. The holy cause of our blessed Redeemer is in a prosperous condition amongst us, and in the neighbourhood. The above were mostly young persons from our sabbath school; and our hope of them is that they will be useful and happy in the service of their Lord and Saviour. J.

WALSALL, Ebenezer.—We are gratified to hear that the friends who left this place a few months ago to form a new interest under the former minister have returned, and that the minister has found another sphere of labour, in a neighbouring town. Mr. C. Burrows, late of the Leicester College, is now the minister; and we have further pleasure in stating, that much success appears to be attending his efforts to do good in this populous and respectable town. Within the past few weeks, Mr. B. has baptized and received eighteen believers, chiefly young men, and an equal number of candidates are now waiting to be admitted to baptism and fellowship. The prayer meetings are scenes of affecting anxiety for salvation; the Holy Spirit is evidently striving with many. A tea-meeting, at which 250 sat down, was lately held, when several animating revival addresses were delivered. May this good work be as permanent as it is hopeful?

TYDDYN SHON, Carnarvonshire.—On Lord's-day afternoon, April 26, after an appropriate out-of-door discourse in Welsh, from, "What saith the scripture?" in connexion with, "And the scripture cannot be broken," our pastor, Mr. W. Roberts, baptized seven believers upon a profession of their faith in Christ, in a stream close by the chapel, varying in their ages from eleven up to twenty-one. There were three of one family, a youth fourteen, and two sisters, the one eleven and the other twenty-one years of age. About 400 spectators witnessed the solemn service, and were very peaceable and orderly. Mr. R. is about to remove to Ruthin, Denbighshire. J. E.

ROTHLEY, near Leicester.—We are happy in being able to report that the blessing of the Most High has so followed the labours of our pastor, that we have had several additions by baptism this year. In March, Mr. Riley baptized three; in April, two, one of whom was the husband of a former candidate; and on May 10, six more thus put on Christ. Nine of these were females. Our preaching services and prayer-meetings are now well attended, and we have several more hopeful inquirers. Blessed be God for his mercy! W. D.

CARMARTHEN, Tabernacle.—Mr. H. W. Jones, after a discourse from Acts iv. 19, baptized two disciples of Jesus, on the last sabbath in April. May they both be faithful unto death! J. E.

ABERDARE, Glamorganshire — Calvary Chapel.—We met again on the banks of the river Cynnon, whose waters have been so often consecrated by the sacred rite of baptism, on Lord's-day morning, May 10, when more than two thousand spectators were assembled to behold the solemn scene of burial with Christ. Mr. Price stood up and preached from, "Seek ye out of the book of the Lord, and read," after which he led nine believers down into the water and baptized them. These were all added unto the church. Many more are asking the way to Zion, with their faces thitherward.

LONDON, Spencer Place, Goswell Road.—On Tuesday evening, May 5, an interesting baptismal service was held in this place, when Mr. J. H. Cooke preached from, "I counsel thee to keep the king's commandment," and afterwards baptized nine believers, of whom one belonged to the "Established Church," three had been connected with the Independent body, and five had been brought to decision through the instrumentality of the means used in connection with this place of worship.

HARPOLE, Northamptonshire.—We had a baptism of three believers in April, and three more in May. One of these had been a Wesleyan. We hope to have further additions, but fear of water holds back some who wish to join us. Oh, this cold water! what a cross to go into it! and yet how refreshing to the body afterwards; and how satisfactory to the mind, when this act of self-denial, in obedience to Christ, has been performed!

W. H.

PATTISHALL AND EASTCOTE, Northamptonshire.—Two believers put on Christ by being baptized into his death, on Monday evening, May 4th. One of these had been a follower of the Saviour many years, but met with no friendly Barnabas (Acts ix. 26, 27) to take her by the hand and bring her before the church. We fear there are yet many in our congregations, who, like our friend, come and go without notice. Should they not be sought for?

W. B.

[Yes: they should. And yet, is it not the duty of such to make themselves known to the brethren? The case of Paul was different from this. He did assay to join himself to the disciples, who were afraid of him, knowing that he had been a bitter persecutor. Then it was that Barnabas took him by the hand and spoke for him.]

NUNEATON.—After a discourse on some of the objections raised against believers baptism from the words of the Eunuch, "See, *here is water*; what doth hinder me to be baptized?" our pastor, Mr. Langridge, baptized sixteen believers, one of whom was a "Primitive." These were received into the church on the same day. Better behaviour could not have been manifested by the large audience assembled on this occasion. We can truly say, "The Lord hath done great things for us, whereof we are glad!"

W. H.

BILDESTONE, Suffolk.—On the last Lord's-day in April, after preaching on the subject, Mr. Thompson, our new pastor, had the pleasure of leading down into the water six believers in Him who died for them and rose again; making ten who have been baptized since Mr. T. came amongst us, seven of whom are teachers: and let me add, seven are also total abstainers. May they all be "temperate in all things," and so "adorn the doctrine of God their Saviour." R. D.

GORSLEY, near Ross.—We are happy to report an awakening of many to deep concern for salvation. The spirit of prayer has also been poured out upon our people. We baptized five in February, four in March, and six in April. We have good hope that many more will soon thus give themselves to the Lord, and to his people according to his recorded will.

J. H.

SUNNYSIDE, Lancashire.—Mr. Nichols baptized a young man during the evening service on Lord's-day, May 10, before a large assembly of young people.

LONDON, New Park Street.—On Thursday evening, April 30th, we had another baptism of twenty believers in the Lord Jesus, by Mr. Spurgeon, who preached from, "This is my beloved Son, in whom I am well pleased."

D. E.

[We thank our friend for his constancy in sending reports of the baptisms at New Park Street. But what are some of our old correspondents in the metropolis doing now? They were once punctual in sending reports, but now we seldom hear from them! We wish they would resume the task, which, as it neither requires much time nor money, might be easily and pleasantly done. And here we may as well say again to all our friends in town or country, that reports of baptisms will always be acceptable, come from whom they may. All we ask for are the facts, with the name and address of the writer.]

CATSHILL, near Bromsgrove, Worcester-shire.—After an appropriate sermon by Mr. Davis, four believers were baptized, May 17. Two were husband and wife, teachers in our sabbath school. We had a very large congregation, and the word seemed to make a great impression. We hope we shall soon have more coming forward. J. A.

BLAENFOS, Pembrokeshire.—On sabbath morning, May 10, after an impressive discourse to a very large and orderly congregation, by Mr. Price, from, "One Lord, one faith, one baptism," we had the pleasure of witnessing the immersion of seven believers, all of whom were admitted to the Lord's table on the same day. W. L.

COVENTRY, Cow Lane.—On the first sabbath in May, our pastor, Mr. Macmaster, after an impressive sermon on "The baptism of Jesus," immersed twelve disciples who had gladly received the word. On the same day they were added to the church. Many others are asking, "Men and brethren, what shall we do?" T. B.

KINGSTON-ON-THAMES.—The favour of God continues with us. On Monday evening, March 30, Mr. Medhurst baptised six believers in the Holy Redeemer; and on Wednesday evening, April 29, six more. Our congregations are so increased that we are compelled to enlarge our accommodations. We are subscribing for this purpose, and have already obtained about £80. Is not this cheering? J. A.

PILL, near Bristol.—After a sermon and an address by the waterside, our pastor, Mr. Lea, baptized nine believers, May 10, six of whom were from Charlton; the others were admitted to our fellowship in the evening. The services were very solemn and affecting, and will be long remembered. A. G. T.

TODDINGTON, Beds.—We have lately baptized two young female candidates, both teachers in our sabbath-school. Our place of worship was filled to overflowing with a very orderly and attentive audience. Others, we hope, will soon thus follow the example of their adorable Redeemer.

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

God never baptizes by Sprinkling.

I SHOULD think it very irreverent to adopt this heading of my own choice, for properly speaking God does not baptize at all. But as the writer to whom I am replying gives the example, I am prepared to abide by it. If God, in the dispensations of his providence and grace, always honours sprinkling and pouring, and never immersion; then,

1. David's complaint was most inappropriate; "All thy waves and thy billows are gone over me."

2. David's prayer also was offensive; "Wash me thoroughly from my iniquity, and cleanse me from my sin."

3. The prophet's representation was unauthorized; "There shall be a fountain opened for sin and uncleanness." And the hymn founded upon it must be given up,

There is a fountain filled with blood,
Drawn from Immanuel's veins:
And sinners plunged beneath that flood,
Lose all their guilty stains.

* Continued from page 150.

4. The song of the redeemed is improper, "Unto Him that loved us and washed us from our sins in his own blood, &c." Do these examples put honour upon sprinkling, or upon immersion?

It is true that "the gift of the spirit" is often "described as a shedding forth, pouring out, &c.," but *the baptism of the spirit was a baptism*. It was not a sprinkling or pouring, but an immersion. After his resurrection the Lord said to his disciples, "John baptized in water, but ye shall be baptized in the Holy Ghost not many days hence." Acts i. 5. This was fulfilled on the day of Pentecost, when the Spirit entered the place where the disciples were assembled "as a mighty wind, and filled the house where they were sitting." Thus they were effectually immersed in the spirit. No other term so fitly expresses their situation, for they were entirely covered and enveloped by the Holy Ghost. And in conformity with this example, believers are said to be *in the Spirit*, to walk *in the Spirit*, to live *in the Spirit*. Such phrases do not convey the idea of sprinkling. Far otherwise.

The work of the Spirit which baptism represents is not the bestowment of *particular benefits* on believers, but the *renewal and sanctification of our entire nature* by his mighty and pervading energy. Baptism is the emblem of *regeneration*—of a “death unto sin and a new birth unto righteousness.” Sprinkling would be a weak emblem of so great and thorough a transformation.

Rom. vi. 3, 4. Col. ii. 12. “Buried with Christ in baptism” is a figurative expression which has no propriety but from the circumstance that the mode of baptism bears a resemblance to burial. Render the word into English and this appears at once. “Buried with Christ *in immersion*,” is a clear and strong expression; but what shall we say of “buried with Christ *in sprinkling*!” An innumerable host of scholars and divines, of all ages, sects, and climes, have explained the passage by a reference to baptismal immersion. Their interpretations find terse expression in Mr. Wesley’s note, “Buried with;” alluding to the ancient manner of baptizing by immersion.” As Bishop Hoadly has observed, “if baptism had been performed in the first days as it is now (i. e. by sprinkling) we should never have so much as heard of *dying and rising again* in this rite.”

The puerile and laughable efforts of the tract-writer to make these texts fall in with his wishes I pass over, although I gave them ample attention in the lectures. As if to discover how forlorn he felt his efforts to be, he winds up with two questions, which, after “so much vain boasting,” sounds very *small* indeed.

1. “If God designed immersion to be the christian mode, would he not have commanded it expressly, especially as sprinkling had been the Jewish mode?”

To this I rejoin, that “God has commanded it expressly;” and that *immersion* “had been the Jewish mode.”

2. “Can a single text be produced, wherein sprinkling is forbidden to Christians?”

I reply, 1. That neither Christians nor infidels are forbidden by texts of scripture from sprinkling with water, (or with blood and oil,) their children, themselves, their servants, their houses, their beds, their dead, or their graves; no text of scripture forbids the priests of St. Anthony from sprinkling the horses and donkeys of Rome; no text of scripture forbids Papists from sprinkling with holy water at the entrance of churches and elsewhere; *but the scripture will not allow such sprinklings, nor any sprinklings, to pass for christian baptism.*

2. I suppose no protestants admit, that the church has power to decree sacramental rites and ceremonies, but if christians may adopt any custom or ceremony that is not expressly *forbidden* by scripture, then the door is thrown wide open to the abominations of popery. When pagan ceremonies were introduced into the christian church the plea was, that they were harmless and not forbidden by scripture.

3. If we invent rites for ourselves, call them by divine names, and use them in divine service, God will say, “Who hath required this at your hands?” “Behold to obey is better than sacrifice.” “Ye have made void the law of God by your traditions.”

4. As God has appointed immersion he has virtually forbidden sprinkling. If God commands immersion, and we say sprinkling will do as well, we assume to be “wiser than God.”

Sabbath Schools and Education.

LONDON SUNDAY SCHOOL UNION.

The annual public meeting of the members of the Sunday School Union was held at Exeter Hall, on Thursday evening, May 7. The large upper room was densely crowded in every part. The Hon. A. Kinnaird, M.P., upon taking the chair, observed that it was cheering to find, and cheering to know that, while politicians were talking about

national systems of education, the Sunday School Union was, at all events, working in this great cause; and, whatever might be the issue in a political sense, it was a glorious fact that, Sunday after Sunday the Union was gathering together those children who would be without instruction and without knowledge. The report, which was read by Mr. Watson, the secretary, took a review

of the extension of the Sunday School system in Paris, the United States, India, South Australia, and the West Indies. The committee congratulated the society upon the success that had attended the opposition to the movement for opening the British Museum and National Gallery on Sunday afternoons; and mentioned, that although one Minister of the Crown was so inattentive to the feelings of the people, as well as regardless of the character of the Lord's-day, as to permit Sunday bands in the Regents and Victoria parks, Lord Palmerston resented the outrage inflicted on the religious feelings of the people, by putting a stop to the bands, and his lordship had been thanked by the society for his manly conduct. The committee called attention to the fact, that several of those members of the House of Commons who had supported the Sunday openings had been rejected at the late general election, and they thought, therefore, coupled with the conduct of the Prime Minister, that for the present no further attempt would be made to secularise the Lord's-day. During the year the committee had supplied 239 lending libraries, to the value of £1,041 10s. 10d. The schools thus assisted contained 46,479 scholars, of whom 27,692 were Scripture readers. The total number of lending libraries supplied amounted to 3,696. The expenses in connection with the building of the new premises were £8,140, of which £5,050 had been received, leaving the sum of £2,090 yet due. The com-

mittee had received the loan of two sums of £1,000 each, one at three and the other at four per cent., towards paying the sum due; but they were desirous of liquidating the loans as soon as possible. The sale in the depository amounted to over £12,000, which was an increase of £1,321 13s. over the previous year. Reading-rooms and libraries had been established in the new building, and at the present time there were 1,200 subscribers to the library. In conclusion, the report referred to the personal canvass which took place in the Metropolis on the 20th of April last. There were 6,172 persons engaged in the task, who visited the various streets and lanes throughout London. 120,675 houses were visited, in which 240,186 children, between three and eighteen years of age, were found; of these, 123,794 attended Sunday-schools, and 34,901 were promised to be sent, and it appeared that 13,345 fulfilled their promise. Thus 20,000 children had been added to the schools; but there still remained upwards of 100,000 persons requiring instruction, which the Sunday-school Union afforded. Another canvass was contemplated, and subscriptions were earnestly requested. The meeting was addressed by Mr. T. Chambers, the Common Serjeant, the Rev. A. M. Henderson, the Rev. R. Maguire, Rev. H. Madgin, of Tiverton; Rev. J. P. Chown, of Bradford; Rev. Dr. Leask, of Ware; E. Ball, Esq. M.P.; and Rev. W. Dendy, of Jamaica.

Religious Tracts.

HISTORY OF A LITTLE BOOK IN BURMAH.—The Rev. E. A. Stevens, missionary in Burmah, states that as he was explaining to a Burman the way of salvation through the atonement of Christ, he replied that he was familiar with that subject, and gave the following history. At Pantanau, which it is supposed no missionary had yet visited, this Burman received from his brother a book which his brother received from a "white-book teacher;" and as this Burman was reading it aloud, a Karen passed by and stopped to listen. The Karen became deeply interested, and requested the Burman to go home with him, and read the

book to his Karen brethren. The Burman did so, expecting a present for his trouble; and on reaching the place, the whole village came together to hear the "white-book" read. While he was reading, the Karens gave the strictest attention until he came to a certain passage, when he observed the tears flow down the cheeks of some of them. The passage was one in which Jesus Christ is spoken of as dying on the cross for sinners. The Karens rewarded him for his trouble, and begged him to repeat his visit, which he did. That tract, entitled "The Way to Heaven," was written by the Rev. Mr. Comstock, missionary in Arracan, who

has entered into rest. The Burman's brother, into whose hands it first came, received no impression from it; the Burman himself at first read it with indifference; but the heart of the Karen who heard it was opened, and there is reason to believe that by the blessing of the spirit, it became the messenger of life to him and others.—*American Messenger*.

RELIGIOUS TRACT SOCIETY.—On Friday evening, May 8, the annual meeting, the largest ever convened by the society, was held in Exeter Hall; Mr. Joseph Napier, M.P., in the chair. The report stated that the new publications during the year had amounted to 290. The total issues during the year were

33,988,316 copies, being an increase of 2,459,131 over the previous year. If the foreign issues were added, the total number for the year would be 37,000,000, and for the 58 years the society had been established, 744,000,000. The produce of sales during the year had amounted to £70,958 17s. 2d., being an advance of £3,284 6s. over the previous year. There had, however, been a deficiency in the general benevolent receipts, the total of subscriptions, donations, and collections, only amounting to £7,507 0s. 9d. The grants had been £9,681 4s., exceeding the benevolent income by more than £2,000.

Intelligence.

BAPTIST.

BAPTIST UNION.—*The Forty-fifth Annual Session* will be held at Nottingham, on Thursday and Friday, June 25 and 26, 1857. On Thursday evening, a sermon will be preached at Derby Road Chapel, by the Rev. W. Landels, at seven o'clock. On Friday morning, at seven o'clock, a prayer meeting (conducted by the Rev. W. R. Stevenson, M.A.) will be held at Broad Street Chapel. And on the same day, at ten o'clock, the Annual Session will be holden at George Street Chapel, an Introductory Discourse being delivered by the Rev. J. H. Hinton, M.A. Dinner will be provided at the school-rooms connected with Mansfield Road Chapel, at two o'clock; and tea at the school-rooms connected with Stoney Street Chapel, at five o'clock. On Friday evening, a Public Meeting will be held at Stoney Street Chapel, John Heard, Esq., of Nottingham, in the chair. The chair to be taken at half-past six. Ministers and friends desiring accommodation are requested to forward their names, (not later than the 20th of June), to either of the following ministers at Nottingham—the Revs. J. Edwards, H. Hunter, W. R. Stevenson, M.A., and W. Jones.

EDWARD STEANE, }
J. H. HINTON, } *Secretaries.*

LANELLY, *Carmarthenshire*.—Amidst the rapidly increasing population of this town, it is gratifying to find that the religious requirement of its inhabitants are not overlooked by the several denominations of evangelical christians. Many new places

of worship have lately been erected, and nearly all the old chapels in the town and its extensive vicinity, have lately been rebuilt and enlarged. Amongst these general movements, it is with pleasure we state that the baptists have not been backward. A few years ago they built a new chapel at Llwynhendy (two miles from the town) capable of holding about 700 persons; and they have made extensive alterations at Bethel Sea-side chapel (one mile from the town) which will now contain about 900 people. Zion chapel (in the town) has also been enlarged, and a handsome edifice is now in course of erection, at the estimated cost of £1500, which will be capable of accommodating 1000 persons, and from the large attendance at the old chapel, together with the increasing prosperity of the district, both temporally and spiritually, it is confidently anticipated that this spacious building will soon be filled. The services in the above-mentioned chapels are carried on entirely in the Welsh language; and the town has been totally destitute of English services by our denomination. The want of an English Baptist chapel was much felt by those who could not understand Welsh; and accordingly a few devoted and earnest Christians have determined to have this want supplied also. They have selected a piece of ground in a very commodious part of the vicinity, midway between Sea-side and town, and have there commenced an elegant structure, which is expected to be completed before the end of the present year. The cost is estimated at £1,100. May the Lord crown their praiseworthy endeavours to raise a house for his name

with success, and may the gospel preached there, be the means of bringing many to seek for salvation in the name of Him who died and rose again.

D. T.

DIORAMA, REGENT'S-PARK CHAPEL.—On Tuesday evening, May 12, the annual *soiree* took place, of the congregation assembling under the pastoral care of the Rev. W. Landels. Nearly 700 persons took tea in the school-rooms under the chapel. Afterwards they assembled in the chapel, where Sir S. Morton Peto, Bart., took the chair, and expressed his great gratification at the success which had in every respect attended the experiment of opening this place of worship. At the end of this, the second year of the existence of the cause, the congregation had been able to meet all the current expenses, and to show that they were able to go alone. He saw no reason, therefore, why he should any longer delay to put the chapel in trust on the terms that he had originally indicated—namely, that a moiety of the cost of erection should remain on mortgage. The alterations of the building had, indeed, cost much more than he had at first anticipated; but all this extra expense Lady Peto and himself would bear, and the congregation should only be burdened with a moiety of the sum first named. Mr. Landels supplemented this statement by saying, that, within little more than a year, the congregation had raised £1,939; and he fully expected that next year they would do much more for general objects. The church had only been formed a year ago, and now number 230 members, 111 having been added during the year, eighty-five of whom had been received on profession. They did not insist on baptism as a pre-requisite to church membership. Mr. Baynes, the superintendent of the Sunday schools, next gave a very encouraging account of the progress of the work in that department, and the meeting was afterwards addressed by Mr. Robert Lush, Mr. Thompson, Dr. Angus, and other gentlemen.

NEWCASTLE-ON-TYNE.—*Jubilee Services, Tuthill Stairs.*—Not of the church, which is far more ancient, but of the sabbath-schools. These services commenced on Lord's-day morning, May 17th, when the Rev. R. Pengilly, of Penzance, the founder of the schools, and for nearly forty years pastor of the church at Tuthill Stairs, preached. In the afternoon an interesting juvenile meeting of all the schools was held, and an emblematic memorial card was given to each of the scholars. In the evening, Mr. Pottenger, the present pastor, preached. Collections, nearly £20. On Monday evening, a special prayer meeting was held, and on Tuesday evening a tea-meeting, followed by addresses. One of the three persons now living who were scholars at the opening, Mr. Robert Wylie,

was present, and spoke. Many pleasing and interesting facts were stated shewing the utility of sabbath-schools to individuals and families, and their fitness and success in raising up efficient and active labourers in the good cause. Amongst others, it was stated that out of 610 members of the church, 240 have been teachers, or more than one third; 75 of these were scholars; and of the ministers now living, formerly scholars or teachers in these schools, may be named Dr. Angus, and the Rev. William Howieson, London; Rev. Thomas Wilkinson, Tewkesbury; and Rev. Henry Angus, Rugby.

MA. SPURGEON AT THE SURREY MUSIC-HALL.—An extremely large audience was collected on Sunday morning, May 10, owing, doubtless, to the more genial state of the weather, to listen to the preaching of this popular minister. There could not be fewer than 8,000 or 9,000 persons present, amongst whom were the Earl of Carlisle, Earl Grey, the Marquis of Stafford, the Duchess of Sutherland, and other distinguished persons. Mr. S. preached an impressive sermon from the second chapter of Job, ninth verse, "Salvation is of the Lord." On the next sabbath morning, at an early hour, some thousands of persons visited the place, but only three-fourths could gain admission. Among the visitors were the Duchess of St. Alban's, the Duke of Athol, the Earl of Carlisle, the Marquis of Stafford, Lady Courtney Boyle, Lord and Lady Coote, Lord John Hay, Lady Franklin, and many other members of the aristocracy. The text was, "Christ the power of God, and the wisdom of God."

LEDBURY.—Mr. James Wall, recently a scripture reader under the direction of Archdeacon Venn, of Hereford, is now supplying the baptist church in this town. After leaving Hereford, some of his former friends came over to Ledbury, and presented him with a beautiful copy of Dr. Adam Clarke's Commentary, in six volumes. We have lately had sabbath afternoon services in the "Assembly Room" for the working classes, in which Wesleyans, Independents, and Baptists, are engaged. Numbers attend, and we confidently expect the best effects will follow. G. K. S.

BRAMLEY, near Leeds.—On Tuesday, April 14th, a tea-meeting of nearly 400 was held in connection with the settlement of Mr. J. Compston, late of Inskip, as pastor of the church. Dr. Ackworth presided after tea, and several ministers delivered congratulatory and encouraging addresses to the pastor and the people.

EDENBURGH, Kent.—Very crowded audiences assembled to hear the Hon. and Rev. Baptist Noel, morning and evening, at the annual gathering, when £20 were collected.

(Continued on page 188.)



A BAPTISM IN HAITI.

MISSIONARY.

BAPTIST MISSIONARY SOCIETY.

Haiti.—The latest intelligence from this extensive and important sphere of missionary labour we find in the Annual Report of the Baptist Missionary Society, as presented in a condensed form in the "Missionary Herald" for May. We copy the paragraph:—

"The arrangements made by Mr. Webley for the supply of his pulpit during his absence in this country, did not prove so satisfactory as was anticipated. On his return, he found the church in great disorder, and the congregation very much divided and scattered. Scandals had arisen which needed both wisdom and care to repress: discipline had to be exercised in several cases, and the missionary was deeply grieved and discouraged. Sustained, in a good degree, by the sympathy and confidence of the committee, Mr. and Mrs. Webley renewed their efforts, and in a short time peace was restored, offenders were humbled, and sought re-admission to the church. There is reason to hope that these troubles, the first which have befallen this church since its formation, have been over-ruled for good. From recent communications, the committee learn with thankfulness and pleasure, that the word is once more blessed in the conversion of several persons to God, and the recent anniversary meeting of their mission auxiliary was attended by upwards of 600 inhabitants of Jacmel."

Young Men's Association.—On Tuesday, May 12, a social and fraternal meeting of the members of the above association and the students was held at the New College, Regent's Park, under the presidency of Dr. Angus. Soon after four o'clock the friends began to assemble, and the day being fine, there was a large gathering, upwards of 300 being present. The whole of the college and grounds being open for inspection, the visitors roamed about at will, occasionally forming into animated groups, and appearing greatly to enjoy the thoroughly fraternal character of the re-union. At half-past six, the services of the evening were commenced with devotional exercises, in which Mr. B. L. Green, Mr. J. Spurgeon, and the Rev. E. Paxton Hood, took part. Dr. Angus then addressed the assembly, giving, in the name of the committee, the students, and himself, a hearty welcome to all present. Mr. John Edward Tresidder, as representing the Young Men's Association, introduced and earnestly spoke in support of a sentiment wishing prosperity to Regent's Park College. Mr. A. Hudson, on behalf of the students, responded in suitable and reciprocal terms. The Rev. H. J. Betts spoke in

support of the second sentiment, which was as follows:—"Our mission colleges and schools abroad. May the former become, by the Divine blessing, the means of training a large number of efficient native evangelists and teachers, and the latter be multiplied, and be the means of communicating christian instruction to thousands of heathen children." E. B. Underhill, Esq., the Rev. J. Davis, and the Rev. S. Oughton, respectively responded to the sentiment by giving an account of the means of religious education carried on in India, Ceylon, and Jamaica. The Rev. A. C. Thomas, of Islington, introduced, and the Rev. W. Landels supported (each in a very few words) the following, which was the last sentiment:—"The British Churches. May their members be more intensely imbued with the aggressive and missionary spirit of Christ's religion; so that all societies, having for their object the extension of the Redeemer's kingdom, may receive larger and more earnest support." Mr. John Templeton moved, and Mr. Francis seconded, a cordial vote of thanks to the president, which was carried by acclamation, and duly acknowledged; and the Rev. A. G. Thomas having implored the Divine blessing, the meeting separated soon after nine o'clock.

GENERAL BAPTIST MISSIONARY SOCIETY.

We are much grieved to hear that the Treasurer of this society is so much in arrears, that the Committee find themselves unable to send out the promising young missionary whom they had engaged and educated. He was to have sailed with Mr. Bailey, who is returning to India this summer. The deficiency, we hear, approaches £1,000. No doubt it will be lessened, to some extent, before the annual meeting, which will be held at Loughborough, at the close of the present month. But the General Baptists have no men of £1,000, or £500 power amongst them, to move such an obstacle out of the way. Their churches are generally composed of the middle and working classes. We are actually surprised that for above forty years they have been able to sustain their mission in Orissa, as well as make attempts in the West Indies and in China; for their income, even of late years, has scarcely averaged £2,000 per annum. And yet it is confessed, by Missionaries long resident in Bengal, that it is the most active and successful preaching mission in India. We wish this brief statement might meet the eye of some christian philanthropist, wishing to find a suitable object for his benevolent disposition. Further information respecting the stations, schools, orphan asylums, christian villages, native preachers, missionaries, female teachers,

translations of scriptures, tracts, printing operations, together with the number of members in the churches, &c., may be obtained of the Rev. J. Carey Pike, of Quorn-don, near Loughborough, Leicestershire, the Secretary of the Society, or of Robert Pegg, Esq., of Derby, the Treasurer.

Only occasionally, not so often perhaps as we ought to have done, have we noticed this mission in our columns; but we deemed it our duty at this crisis of emergency to give this brief statement of its present position, and shall be happy if in any degree it should tend to the relief of the society.

We may just add, that this missionary institution was originated by the late Rev. J. G. Pike, of Derby, so well known in the religious world for his valuable writings, such as "Persuatives to Early Piety," &c., who, for upwards of forty years, was its indefatigable secretary, and who actually died in its service, for he was suddenly called away whilst writing a letter on its behalf!

CHRISTIAN BENEVOLENCE.—It will be a happy day for the church when her habits of benevolence are commensurate with her opportunities of usefulness. We cannot avoid a sense of humiliation when we hear of debts resting upon our missionary societies, while every thing in the providence of God says, "Go forward." Nor are we free from solicitude for the honour and success of christian missions, when we observe that the standard of benevolence has made, at least in some quarters, but little advance in ten years. How much has this period accomplished in the opening of iron gates, the prostration of time-worn barriers, and the dissolving of obstinate prejudices. In the survey of but one such period, who can restrain the exclamation, "What hath God wrought?" The hand of Providence has been seen turning the locks of empires, and throwing open the creaking doors, that the King of Glory might come in. Toleration has taken the place of persecution. Invitations to christian missionaries have come from islands enshrouded in heathenism. Millions of human souls have seemed to come within reach of benevolent effort, who were lately inaccessible. The Word of Life is translated into languages which ten years ago had no utterance for the character and name of the true God. The work of christian missions is now a fixed institution, and no longer an experiment. Its divine origin, its heavenly spirit, its evangelic promise and claims, are every where admitted. The church seems really to have learned the great lesson of her Head, "Go teach all nations;" and now she is moving forward in the work, with the leading cloud right in view. She cannot have a doubt as to her

duty. She cannot mistake her way when God so plainly goes before her. But must it be that at such a time, and when environed with such cheerful auspices, the church is forced to wait in her march, until her sons shall bring the needed succour? Must it be confessed that the people of God are not ready to furnish the resources for a war so glorious, and so successful? When wealth has been rolling in upon us in a measureless tide, when prosperity has filled the sails of industry until we no longer try to count our merchant princes, and their splendid palaces; when gold has come in place of brass, and silver for iron; when we have no danger so great as our prosperity; shall the cause of missions at such a time wait for the offerings of its friends? Is this a time for debt to spread its dark wings over our societies? Are our schools to be closed, our missionaries diminished, when the church abounds in wealth? We trust not. Nor can we believe that the contributions to the missionary work might not be vastly increased and even made commensurate with the demand, by a more thorough system of appeal and contribution. The motive is felt in its intense urgency. The argument is admitted. The divine claims of the cause are denied by none. But we are at fault in our habits of giving. A simple plan of systematic benevolence would strengthen every good cause. A system which shall gather up regularly the pice as well as the rupees, bringing the cause to every door, will accomplish more than the thousand rupee donations. One is a river, fed by ever-springing rills in the mountain, the other is a great rain which may be followed by a drought. Give us system, and we shall have no debts to pay. The offerings of princely liberality will then pour themselves like great branches into the river, which the cheerful labour of multitudes feeds perennially. The cause will then move along with steady, yet increasing volume, until its triumph is attained in the coming of the Redeemer's kingdom.

BAPTIST, SUPPLEMENTARY.

(Continued from page 185.)

TWERTON, near Bath.—On Friday, April 10th, commodious school-rooms in connection with the baptist chapel at this place were opened. A prayer meeting was held in the morning, and after a public tea, Thomas Thompson, Esq., presided, and Mr. E. Clarke, the pastor, gave a history of the schools. Four ministers—three baptist, and one "Countess of Huntingdon," have been raised up in them—3,000 children have received instruction, sixty of whom have joined the church, and 700 bibles and testaments have been distributed. Several stirring addresses followed.

PETERBORO.—Our active young friend, Mr. T. Barrass, pastor of the baptist church in this city, is very anxious to obtain a place of worship in the populous and rising village of New Fletton. For more than four years they have visited the place, preaching in the open-air, and distributing tracts. They have purchased land in an eligible position, and want help to erect a building. At present there is no place of worship in the village.

BLINDMORE, Buckland St. Mary, Somerset.—May 7th, 1867, being the 80th birthday of our venerable pastor, Mr. Samnel Hallet, we had a tea-meeting, which was attended by friends of various denominations—ministers and people. Several addresses were delivered, and then Mr. Teal, of Hatch, presented Mr. Philip Wyatt, an indefatigable teacher, with a handsome copy of the Holy Scriptures. We all enjoyed a very happy meeting.

CHATHAM, Zion Chapel.—Mr. James Coutts, late of Regent's Park College, was recognized as pastor of the church meeting in this place, April 23. After a social tea, the services proceeded, in which Mr. Hall (Ind.), Dr. Angus, and Messrs. Lewis and Rofe, took part. A very large concourse of all denominations attended to witness the proceedings and welcome the young minister to the scene of his future labours.

REMOVALS.—Mr. B. Shakespeare, of Kilham, to Malton, Yorkshire—from Horton College, Mr. Joseph Hasler, to Neatishead, Norfolk—Mr. Richard Brown, to Padibam, Lancashire—Mr. Joseph Morton, to Long Collingham, Notts.

RELIGIOUS.

PROGRESS OF RELIGION AMONG THE UPPER CLASSES.—At the meeting of the City Mission, the Hon. and Rev. Baptist Noel stated some facts which indicate the working of a leaven of earnest practical religion in the upper strata of society. "He rejoiced that so much progress had been made of late years; society was on its way to something better than it had seen before. It was only the other day that he met with three young men. One of these was the heir of a marquis, and taught a village class in a sabbath school; another was the heir of a rich Whig earl, and he also taught in a sabbath school; and the other was a baronet who had extensive property, and who often went in the train from his place in parliament to his own house on the Saturday, studying his lessons for the sabbath school on the next day. He knew also another earl who had been almost run over in the streets of London when distributing religious tracts, and who was apprehended in the Tuileries for delivering tracts among some officials in

that palace, though as soon as he was known he was released from the officious gendarmes. How numerous also were the acts of great liberality performed by such men!"

OPEN AIR PREACHING, AND THE FAIR IN THE LONDON-FIELDS, HACKNEY.—On Sunday afternoon, April 19, large numbers of people were assembled in the London-fields, witnessing the preparations for the fair to be held on Monday and two following days. The teachers of St. Thomas'-square sabbath schools, thinking it a very favourable opportunity for out-door preaching, went there in a body, about four o'clock, after school, and having obtained permission of the proprietor of one of the shows to occupy his platform, commenced the service by singing a hymn. However novel the pulpit, it was not the less attractive, for a vast congregation soon assembled, and after reading and prayer, one of their number (J. Merrington, Esq.) delivered a powerful and impressive address, which was listened to with great attention and almost without a disturbing sound. Seldom, one would suppose, if ever, has such a platform been used for such a purpose,* and striking enough the contrast in the use that was made of it next day.

A NEW CHURCH MOVEMENT.—Exeter Hall has been engaged under the special sanction of the Bishop of London for a series of sermons, addressed particularly to the working-classes, on Sunday evenings. Among the clergy who will preach are Dr. Villiers, Bishop of Carlisle; Dr. Bickersteth, Bishop of Ripon; Dr. Close, Dean of Carlisle; the Rev. Hugh Stowell, of Manchester; the Rev. Dr. M'Neile, of Liverpool; the Rev. W. W. Champneys, canon residentiary of St. Paul's; the Rev. R. Burgess, rector of Upper Chelsea. This is a bold attempt, but it is doubtful whether the bishops and dignitaries will be able to fill the large hall to the same overflowing extent as was always the case when the youthful dissenting preacher was announced.

CHRISTIAN LIBERALITY.—A merchant of Nottingham has signified his intention to give £360 a year, in order to increase the number of lay agents, or Scripture readers, who are labouring under the direction of the clergy in that place.

NEW COLLEGE.—The Rev. Dr. Halley, of Manchester, has, we believe, definitely accepted the invitation of the committee of New College, St. John's Wood, to fill the office of president, vacant by the lamented decease of Dr. Harris.

AN ECCLESIASTICAL UNION is under consideration of the "Free Church" in Scotland, with the "United Presbyterian Church," but the prospects of such a junction are not immediate.

* But it has though, many times.

Dr. MEDHURST, the late Chinese Missionary, has left a widow and daughter without the means of support. It is proposed to raise an annuity for them. The London Missionary Society 200 guineas; Bible Society £200; Religious Tract Society £100; have, with other private donations, been subscribed. The Bishop of Victoria, (Hong-Kong) speaks of the departed in the highest terms, and says that he might have left his widow in affluence if he had relinquished missionary labour to serve the government as an interpreter.

MELANCTHON.—The third return of the centenary death-day of Melancthon (19th of April, 1860), is to be commemorated by the erection of a monument to the reformer in the city of Wittenberg, where a monument to Luther has been erected already. A committee has been formed, and the subscriptions, it is reported, are in progress.

TWO NEW BISHOPRICS IN NEW ZEALAND are proposed—one of Nelson and the other of Wellington. How odd they will sound! "Bishop of Nelson"—"Bishop of Wellington."

GENERAL.

ADMISSION OF JEWS INTO PARLIAMENT.—Among the few important measures introduced by Lord Palmerston during the present session, is the following:—one oath for members in the place of the three now taken. It will be seen that the excluding words "on the true faith of a christian" are omitted. "I do sincerely promise and swear that I will be faithful and bear true allegiance to her Majesty Queen Victoria, and will defend her to the utmost of my power against all conspiracies and attempts whatever which shall be made against her person, crown, or dignity; and I will do my utmost endeavour to disclose and make known to her Majesty, her heirs and successors, all treasons and traitorous conspiracies which may be formed against her or them: and I do faithfully promise to maintain, support and defend, to the utmost of my power, the succession of the crown, which succession, by an act intitled 'An Act for the Further Limitation of the Crown and Better Securing the Rights and Liberties of the Subject,' is and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body being Protestants, hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the Crown of this realm: and I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm."

EDUCATION IN COMMON THINGS.—It is adopted at present in the highest—the very highest of all—and in the lowest; and the aim must now be to extend it to all between. The highest children in the realm are familiar with the use—not only of the dibble, and rake, and watering-pot, but the saw, hammer, and plane—the varnishing brush, the lathe, and all tools necessary for actual, substantial, serviceable building. The Royal boys could shift for themselves on a desert island, and the Royal girls can serve a dairy—probably better than the dairy-maids whom farmers' wives refuse to hire because they have lace on their sleeves, and were never properly taught their business.

AN "EQUIVALENT" FOR CHURCH-RATES.—Symptoms have appeared that the "doctrine of equivalents" will be preached and favoured in certain quarters; but it will never be adopted by the House of Commons unless the substitute be gathered from a source which involves no compulsory contribution whatever, directly or indirectly, on the part of conscientious Dissenters.

HER MAJESTY'S ECONOMY.—It ought to be known by all her loving subjects, that the Queen of England lives within her income, and has never asked Parliament for further grants, not even for her new palaces at Balmoral and Osborne, which were paid for from her regular resources.

TOLL-BARS.—We are pleased to notice a movement in London to do away with these public nuisances. We hope it will extend into the country. Our Welsh friends will understand that we do not mean a "Rebecca" movement!

CHURCH RATE.—*Illegal Distraint*.—An action at law has been sustained, and damages of £16 awarded, in Aberystwith county court, for seizing and riding off with a pony for a church rate of seventeen shillings.

THE BRITISH PARLIAMENT is composed of 654 members, of whom England and Wales return 496—Scotland 53—and Ireland 105.

THE FIRST SPEAKER of the House of Commons was Peter De la Mare, elected in 1377 (1st of Rich. II.), to speak the mind of the house to the sovereign.

THE BOOK POST.—The number of book packets posted in 1856, exclusive of newspapers, was estimated at nearly three millions!

THE POPE is said to have gone on a pilgrimage to the shrine of "our Lady of Loretto." Query. Did he put peas in his shoes? and did he boil them?

THE EMPRESS DOWAGER OF RUSSIA, relict of the Czar Nicholas, has lately paid a visit to the Pope at Rome—for what?

THE NEW YORK LEGISLATURE has passed an act of a most stringent character to repress the sale of intoxicating liquors.

REVIEW OF THE PAST MONTH.

Monday, May 25.

AT HOME.—Parliament was opened by Her Majesty's Commissioners in her name, on Thursday, May 7th, the Lord Chancellor reading the royal address, which was more meagre than usual. Beside this, the reading thereof wanted the charm of the silvery tones of the Queen's admirable delivery; and her absence failed to attract the splendid audience which her presence always draws together in the "golden chamber." Her Majesty is quite recovered from her recent confinement; but the Duchess of Gloucester, as expected in our last, has "gone the way of all the earth." Several days were consumed in making the "Commons" swear the "horrible oaths" of admission, although the thing was done in "quick time," and to groups of ten or a dozen at once. A few good measures are proposed for the present session, but only a few. One is the abolition of an obnoxious tax upon eight towns in Ireland, called "ministers money," to the amount of £12,500; another the revision of the oaths of members; and a bill of divorce. "Reform" and "Church Rates" are to be thought about during the next recess.—The Prince of Wales has been visiting the Lakes in the north with his tutor.—We had nearly forgotten an important item. The Princess Royal is to receive on her

marriage a dowry of £40,000 and an annual payment of £8000.

ABROAD.—We have no news of further hostilities in China. Lord Elgin, our plenipotentiary, is on his way by the Overland route, and our forces are on their voyage. We hope his lordship will settle matters ere they arrive.—There has been more fighting in Persia, or rather running away from fighting by the terrified Persians; 13,000 of whom are said to have fled at the appearance of about 350 of the British. But the treaty of peace was ratified at Teheran, April 4th, and so we hope to hear no more news of scenes of blood from that quarter.—A mutinous spirit has been displayed in some of the native regiments in India, which has caused some alarm.—The decision of the Supreme Court at Washington, in the case of Dred Scott, as alluded to in our last, that a black man, or a man with any black blood in him, cannot be a free-man in the United States, has provoked the Legislatures of the States of New York and Ohio, to pass most stringent resolutions that he can, and that he shall! We shall now see whether the rest of the Northern States will indorse these noble declarations. If they do, the freehold property of the South in the flesh, and blood, and bones, of their fellow-men, will not be worth a four-years purchase. The next Presidential Election will end this dreadful strife for ever!

Marriages.

April 27, at the baptist chapel, Walkergate, Louth, by Mr. Kiddall, Mr. John Chapman, to Miss M. A. Moyer, both of Maltby.

May 7, at Mary's-gate baptist chapel, Derby, by J. Stevenson, M.A., Mr. E. C. Ellis, Belper, to Mary, eldest daughter of Mr. William Wilkins, of Derby.

May 7, at Stoney Street baptist chapel, Nottingham, by Mr. Hunter, Mr. H. Owen, to Miss Ann Dance.

May 9, at the baptist chapel, Chipping Sodbury, Gloucestershire, by Mr. F. H. Roleston, Mr. William Vizard, to Miss

Elizabeth Breach; and at the same time and place, Mr. Moses Alway, to Miss Harriet Vizard.

May 10, at Baxter Gate baptist chapel, Loughborough, by Mr. Stevenson, Mr. John Phipps, to Miss E. Savage.

May 12, at the General Baptist chapel, Quorndon, by Mr. Goadby, baptist minister, of Loughborough, father of the bridegroom, assisted by Mr. Staddon, minister of the place, Mr. T. Goadby, B.A., baptist minister, Coventry, to Elizabeth, youngest daughter of Mr. Richard Everard, Mountsorrel.

Deaths.

March 13, Mrs. Judith Mann, of Magdalen, Norfolk, aged 63. For many years she was a steady and consistent member of the General Baptist church in the above village. The Saviour in whom she trusted in life, was her solace and support when heart and flesh failed.

April 12, at Pembroke Dockyard, the Rev. J. L. Morgan, the gifted son of the Rev. H. J. Morgan, baptist minister, entered into rest, after a long and severe illness, borne with extraordinary patience and pious submission.

April 24, the Rev. James Bryce, minister of the Associate Congregation of Killalig. Though he had reached the advanced age of ninety years, he retained all his faculties to the close, and not only preached on the sabbath previous to his death, but even attended a meeting of Presbytery on Tuesday the 21st, and spoke with his wonted vigour and clearness. Mr. Bryce has been upwards of fifty-three years minister of Killalig, and has been conspicuous through that long period for the sterling honesty of his character, the unflinching steadfastness of his principles, the soundness and extent of his theological learning, and the popularity of his pulpit ministrations. He is best known in this country as the uncompromising opponent of Regium Donum, and as being the only minister of the seceding synod in Ireland who refused to accept that annual government bribe, and who even declined to touch the "unclean thing" when its accumulated amount was offered to him after many years. His history is the history of Presbyterianism in Ireland at an important crisis, and for a series of years.—*Scottish Press*.

April 26, Mr. Josiah Roe, of Farsley, aged seventy-nine. He was for fifty years a member of the baptist church, Farsley, over which his father, Mr. Wm. Roe, was the first pastor.

April 27, the Rev. Joseph Wallis, aged 61, Tutor of the General Baptist College, Leicester. The funeral took place on the 4th of May, at the Leicester Cemetery, and was attended by a considerable number of ministers and friends of the deceased. The Rev. J. P. Mursell in the chapel, and the Rev. J. Goadby at the grave, delivered addresses, which bore eloquent and appropriate testimony to the virtues and abilities of Mr. Wallis, the Rev. T. Stevenson, pastor of the church at Archdeacon-lane, conducting the devotional parts of the service. The Revs. R. W. McAll, T. Lomas, S. Wigg, J. F. Winks, and a long retinue of other ministers and students who had been educated under the care of the deceased, joined in the funeral procession. Mr. W. was a native of Loughborough, and became a member of the church under the care of the late Rev. T. Stevenson. He entered the University of Glasgow, and attaching himself to the ministry, became the successor of the Rev. Dan Taylor (a distinguished General Baptist minister) as pastor of the church, Commercial-road East, London, which office he sustained for twenty-four years. Upon the removal of the General Baptist College to Leicester, he became the Principal, and was engaged most assiduously in its duties up to the time of his death. The amiable traits of his character endeared him to all who knew him. As a pastor he

was humble, diligent, and eminently persuasive. As a tutor he was "a father" among his students, and extremely sensitive to the pain of giving pain. His intellectual powers were of a higher order than his unobtrusive modesty would lead superficial observers to suppose. He was a learned and discriminating theologian, and had an unusual aptitude for abstract and metaphysical inquiry. He was well read in general literature, and the gentle and sympathetic tone of his spirit, and his imaginative and suggestive habits of thought made him a most agreeable companion. His memory will be cherished with affection by his ministerial friends, and the denomination in whose service he so arduously laboured. He leaves a son and daughter, the former of whom, the Rev. J. Wallis, is curate of All Hallows, Barking, in the city of London. The funeral sermon for the deceased was preached by the Rev. J. Jones, of March, at Archdeacon-lane chapel, on Sunday morning, the 10th of May, to a large and respectable congregation, from Rev. i. 18.

April 29, Mr. Humphrey Bale, aged 78, many years a member of the baptist church, Blindmore, Somerset.

April 30, at Wirksworth, aged 71, after many years' affliction, Mr. Joseph Burrows, baptist minister, formerly of Sutton Ashfield, and of Ripley.

May 1, Thomas Soar, Gent., Castle Donington, many years a member of the General Baptist church in that town, and much esteemed for his hospitality and generosity.

May 3, at her residence, Newmarket, near Nailsworth, in her seventy-fourth year, Sophia, relict of the late John Heskins, Esq., and only surviving daughter of the late Rev. Benjamin Francis, A.M., for forty-three years the pastor of the baptist church at Shortwood, Gloucestershire.

May 9, in the fifty-ninth year of his age, George Smith, of Little London, Rawden, near Leeds. He was a consistent and very useful member of the baptist church at Rawden. His spirit was meek, and his deportment unassuming. For many years he was actively connected with the sabbath school, discharging, with scrupulous exactness, the duties of treasurer, and sustaining, with much credit to himself, other offices of trust. The Rawdon and Yeadon Tract Association has lost in him an obliging and valuable servant, and the readers of our magazines one who supplied them punctually and cheerfully. He was one of those whom the church and sabbath school can ill spare. He died in the enjoyment of much peace; thus closing an eminently useful life by an eminently happy death. He rests from his labours, and his works do follow him!

THE
BAPTIST REPORTER.

JULY, 1857.

ANNIVERSARIES OF BAPTIST SOCIETIES—1857.

SELECTIONS FROM THE SPEECHES.

BIBLE TRANSLATION SOCIETY.

THIS Society, which is conservative of the integrity of the Holy Writings, is one of the most important institutions in the world. Not for the particular sake only of that one Greek word with its relatives, which having been mistranslated or left untranslated, brought the Society into existence, but for the sake of the great principle of faithful translation. At this juncture, as our readers will perceive as they proceed, there are special reasons why we devote a greater portion of our limited space to the remarks of the speakers this year.

J. C. MARSHMAN, Esq., *Chairman*. We are assembled together to promote the object which appeared to lie at the foundation of those exertions which had been made by the christian community in Great Britain and in America during the last fifty years, for the diffusion of the knowledge of divine truth among the heathen nations. It was only in proportion as we are enabled to give to those benighted nations the Word of Life, the immutable standard of all moral and religious truth, in their own languages, that we could calculate upon any consolidated and permanent success. The

Baptist Missionary Society, which was now celebrating its sixty-fourth anniversary, enjoyed the distinguished privilege of leading the way in those great missionary efforts which had now become a national enterprise, and which were gradually embracing the wants of every destitute and benighted tribe upon earth. He need not inform the meeting that the founder of the society was William Carey. The idea which more particularly pervaded his mind and heart while he was contemplating the missionary enterprise, was that of giving the oracles of divine truth to heathen nations in their own tongues. When Mr. Carey and Mr. Fuller sat down to organize the infant society, the translation of the scriptures formed one of the first objects of their solicitude. They had little experience to guide them in the formation of their plans, but they were happily led to adopt what had since proved to be the soundest principles of missionary operations. It was more particularly to this duty of translating the scriptures, that Dr. Carey, on his arrival in India, devoted forty years of his missionary life. When he was on his way to India, he employed his time on the voyage in studying the Bengali language and in going

over the rude and undigested translation of the gospels which had been made by his colleague, Mr. Thomas. This was in 1793; and in 1833, forty years afterwards, on the last occasion on which he was enabled, before his death, to sit down to his desk, he was still found revising the last edition of the translation of the Bengali New Testament which he had commenced. The translation of the scriptures into the languages of the East had thus, in the course of Providence, come to be the branch of labour in which the missionaries of the baptist denomination had been—he would not say exclusively, but more particularly engaged. The Baptist Missionary Society had been singularly honoured in the possession of a succession of men, admirably calculated by their nature and endowed qualifications for the translation of the scriptures. Thus, it might be said, that Dr. Carey's mantle fell on Dr. Yates. On the removal of Dr. Yates from the scene of his labours, these labours had been continued by Dr. Wenger, and Mr. Lewis, whose peculiar aptitude for the work was universally and most cheerfully acknowledged by all their fellow-labourers of every denomination in India. It was, moreover, worthy of remark that this circumstance had not arisen from any intentional selection of men for the work of translation by the Baptist Missionary Society. The missionaries of the Baptist Missionary Society were animated by the genius of Dr. Carey, and seemed to have adopted the work of translation as their own peculiar province. Before he sat down there was one particular version to which he wished to allude—the Bengali version of the Scriptures. The Bengali was the first language of Northern India into which the scriptures were translated by any missionary. The translation had undergone a succession of revisions, and it had been greatly improved during the last sixty years, until it had become the standard version of Bengal. It had, indeed, been carried to such a degree of per-

fection, that the idea of another version of the Bengali scriptures was altogether out of place. This version had been adopted by the missionaries of all other denominations, with one simple modification, that of leaving the word "baptize" in the original, instead of rendering it in the vernacular language. After a series of laborious and successful endeavours, to have accomplished a standard version for a population larger than that of Great Britain, and much more civilised than that of any other state in India—and, moreover, in a language which had been cultivated more than any of the other cognate languages—was a work which a society might be justly allowed to contemplate with feelings of holy satisfaction. But this success should only serve to increase the responsibility under which they were laid to continue and complete the work.

REV. J. J. BROWN, *Birmingham*.
The very word "East" has charms peculiar to itself. It kindles the imagination of the young, and does not relax its hold upon the oldest. It is associated with all that is ancient in history and divine in religion. The book we translate is an eastern book. It is imbued with eastern modes of thought and feeling, eastern imagery and illustration, and is full of eastern poetry. It is set with gems dug from eastern mines. It is perfumed with fragrance from eastern groves. We are only sending back to the east what the east has sent to us. We endeavour to turn to the east those streams which have beautified and fertilised these western regions. In the Alps you may ascend the banks of a stream which flows due west, pass the summit, and you will find that from the same icy fountain there issues another which pours its waters directly to the opposite quarter of the globe. Without diminishing the streams which gladden the west, we wish to change the water shed, and from the same inexhaustible fountain to direct to the east those waters which will make the wilderness blossom as the rose, and convert the

desert into an Eden. Now the very region in which our translators are engaged renders it imperative upon them to render every word faithfully. We know with what reverence sacred books are held in the east. Not a jot or tittle of the Jewish scriptures would be deemed of little moment by a Hebrew. If a Mahomedan were to translate the Koran, every word would be rendered with scrupulous fidelity. The Brahmin would not leave in the haze of an unknown tongue a single syllable of the book which he deemed divine. Is it anything but reasonable that we should be equally scrupulous in giving them the whole Word of God? Is it strange that we should be anxious to give to the heathen in all its plainness one of the positive laws of Christ's kingdom? That there may be differences of opinion and controversies is nothing to the translator. He is bound to give the sense which in his conscience he believes the Holy Ghost expresses. And there is a noble moral dignity which cannot fail to cheer and encourage our brethren in their work. Every baptist missionary can say, "Here is the entire Word of God. We have kept back nothing, we have concealed nothing from you. We have made sacrifices in order to preserve our fidelity to conscience. We have been painfully separated from many of our christian brethren. We have foregone assistance which would have delighted our hearts in the work. With restricted means, with loss of sympathy, and with some reproach, we have pursued our course. We have been sustained by the consciousness that we have the answer of a good conscience toward you, toward the truth, and toward God."

REV. C. M. BIRRELL, *Liverpool*.
The time had come when it was in the highest degree desirable to shed some light upon the duties and responsibilities of the translators of the Word of God—the time when the question ought to be agitated, whether a man, occupying that most solemn position,

was invested with the power to cast away personal responsibility to such an extent as to promise that his translation should be conformed to the English version, or to the opinion of any body of men whatever. He did not, of course, intend any disparagement to our noble English bible, or to the men who conducted any of our great institutions; but, still, it must be perceived to be a question of great pressure and moment, whether the christian scholar, standing up as a witness before a whole nation, in order to tell them what he found in the original languages of the Holy Scriptures, was not bound to utter his own interpretation of every word, without reference to any existing standard, or to any human opinion? He thought the society which they were met to encourage might claim already—and circumstances might arise which would entitle it to claim still more—the honour of having in some degree contributed a response to that question.

DR. STEANE presumed that all present were generally acquainted with the fact that a renewed correspondence had taken place between the British and Foreign Bible Society and the Baptist Missionary Society. The Baptist Missionary Society were induced to renew a memorial, which had been presented some fifteen or sixteen years ago, to the British and Foreign Bible Society, principally on account of two or three important circumstances in the history of that institution itself. The first of these circumstances was the fact that the British and Foreign Bible Society had resolved on a greatly increased circulation of the scriptures in British India. The principle on which that resolution rested was that, wherever there was a family under British sway, in which one member of that family could read, it would be the duty of the society to give them a copy of the Word of God. There was no one present who would not rejoice in that noble resolution, and wish them God speed in that blessed work; but, then, there were some important facts

connected with the propagation of the gospel in British India, and with the present position of missionary labours there. By far the largest province of British India was Bengal. In Bengal there were about 120 missionaries, of whom the majority belonged to the baptist denomination. If, then, the Word of God was to find its way into the families of that province, it must be mainly through the hands of baptist missionaries. The baptist missionaries never had been, and, while they held firm—as he trusted they ever would—the great principles on which they had hitherto acted, they never could be the agents of communicating to the inhabitants of Bengal a Word of God that was not faithfully and fully translated. But, taken in connection with this fact, the resolution of the British and Foreign Bible Society placed that institution in circumstances of great responsibility, because it could not to any extent give to the inhabitants of Bengal the scriptures untranslated in a particular word. Therefore, we felt that we were in a position to go back to the Bible Society and say, “Will you, because you happen to disagree with us, simply as to the translation of this one particular word, put yourselves in a position to say that we should have no help from you in circulating the Word of God, an object which is the main and exclusive design of your own great and noble institution?” Then, in the next place, during the last fifteen or sixteen years, several new versions of the scriptures had been given to the heathen in different parts of the world by the British and Foreign Bible Society. Among them were two, in which the word relating to the ordinance of baptism had been translated. In the version made for the Dyaks the aborigines of Borneo, the word had been translated by a term which signified “to wash.” In the version made for the North American Cree Indians, the word had been translated into “pour.” This proceeding again enabled us to say, “We rejoice you have

broken your rule—a rule against which we always protested—you have done by other missionaries what you have not done by us, but we are sure you are such lovers of fair dealing that you will put us in the same position as the missionaries to Borneo and to the Cree Indians. All that we have ever asked is that you would leave the translator to the free exercise of his own judgment and conscience. We are happy that you have conceded this liberty to others; be now, therefore, consistent, and concede it to us.” Then, there was a third ground which had some measure of influence. Fifteen or sixteen years had passed away since the former memorial was presented and rejected. Many of the leading members of the British and Foreign Bible Society had ceased from their labours and entered into their rest, among them the late President, Lord Bexley, the secretary, and many members of the committee. These circumstances, taken together, induced a feeling that possibly the time had arrived when the society and its principal officers were ready for the reconsideration of the question. Enjoying in some measure the honour of an acquaintance with Lord Shaftesbury, he had waited upon his Lordship privately, and although he was not going to report the sentiments expressed in private and friendly conversation, yet he might state that Lord Shaftesbury said he had read the memorials and documents on the subject, and that he considered the memorialists certainly had a very strong case. All these facts induced them once more to bring the subject under the re-consideration of the British and Foreign Bible Society. The deputation was appointed by the committee of the Missionary Society, not by the committee of the Translation Society. Lord Shaftesbury was in the chair, and there was a large attendance of the committee. The deputation stated the object of the interview, disclaimed taking any hostile position, and then the memorial was read. After the document had been read, a little con-

versation took place, principally between the chairman and members of the deputation; and when they left, Lord Shaftesbury was pleased to express his deep sense of the obligation under which the baptist denomination had laid all lovers of christian and biblical learning. That was a month ago; and until that evening no answer had been received. The memorial put two questions (as stated in the extract from the report given above), and upon both requests the British and Foreign Bible Society had put a negative. When the deputation came away, one of the officers of the Bible Society said, with respect to the two versions in which the word "baptize" was translated, that it should not occur again. To this it was replied that the memorialists made no such request; they did not come to abridge the liberty of other translators, but to plead for their own. In the letter introduced they adverted to this, in connection with the Cree Indian version, but they said nothing about it in reference to the Dyak version. These were the circumstances under which they were assembled to-night. It would be seen that the work of translating the Word of God, and circulating it in British India, was thrown back again upon the baptist churches. But although the controversy between principle and expediency, between error and truth, might be long, there could be no question about the issue. He only hoped the controversy, since it was to be renewed, would be conducted in the future as it had been in the past. On their part, at least, he hoped it would be continued both with the "*sauviler in modo*," and the "*fortiter in re*," or, to take an English translation of it, that they would continue to speak the truth in love.

E. B. UNDERHILL, Esq., after observations upon the progress of the work in Northern India, remarked that the printing and distribution of the Scriptures by their brethren, had more than equalled the scriptures which had been printed and circulated

by all other societies whatsoever, aided by the great English organisation, the British and Foreign Bible Society. It would be seen, therefore, that the interest at stake was a great one, and one which would require the most earnest attention for the future. The versions issued by their brethren were four, the Hindustani, the Hindi, the Sanscrit, and the Bengali. For many years there had been going on in India a great difference of opinion with regard to the versions which should be put into circulation. He believed missionaries of all bodies were dissatisfied with all existing versions. The dissatisfaction with our versions arose just thirty years ago; and from that day, there had been efforts continually made to displace the versions of the baptist missionaries by other versions. This was especially the case with the Bengali version, but all these efforts had failed, and, therefore, if the Bible Society rejected their version there was none other for them to adopt. Mr. Underwood proceeded to mention instances of difficulty which had occurred in consequence of the rule of the Bible Society. Some copies of the Sanscrit version were required, and as there were none in the depository at Madras, an order was sent by the Calcutta auxiliary to Mr. Thomas. Mr. Thomas, in due course of business, made up the order, and transmitted the books to Madras. No sooner had they arrived, than the Secretary to the auxiliary at that place wrote to say, that, owing to the word "baptize," being translated, they could not receive the books nor circulate them; he, at the same time kindly said that they would pay the expenses of the voyage, and whatever damage the books had received. This was one instance of this rule. Here was the only Sanscrit New Testament in India, and because of this rule the Madras Committee felt themselves obliged to refuse its circulation. Nor was this all. The society had gone further than the rule of 1833; they had gone to the extent of saying, they would not

sanction any versions that were not based upon the English version. It so happened that our brethren, not the Baptists, translated a version into one of the native languages, based upon the original Greek and not upon the English. The version was rejected by the Madras Committee, though the best in existence. Another rule adopted by the society was that the distributor of the Bible should not distribute tracts. This proceeding appeared to him inexplicable; and he could not understand how the evangelical members of the British and Foreign Bible Society could sanction it; it was surely of Puseyite origin. There were, however, still stranger inconsistencies in the proceedings of the society. It was said, with regard to the versions circulated on the continent of Europe, that they circulated versions, not made by Protestants, not made from the original, but made by Roman Catholics, and made from the Vulgate—versions which were notoriously corrupt. There were circulated in France, Italy, and Germany, versions which contained Romish perversions of God's truth, and which were intended to sustain the heresies of the church. Look at their inconsistency! For a single word they refused to circulate the Baptist version; and yet they did not hesitate to circulate on the continent of Europe versions which contained perversions of hundreds of words. In justification of the course pursued by the Society, Mr. Bergne, the secretary, alleged that the versions they circulated on the Continent were the only ones which Roman Catholics would receive; that they were sufficient to lead men to a knowledge of salvation; and that the society were not prepared for the responsibility of refusing to circulate the only version acceptable to those amongst whom they desired to labour, on account of errors in translation. Now, he would ask, was not the Baptist version sufficient to lead men to salvation? Was it not the only one which the Bengalis could receive in

their native language? And what was the responsibility which devolved upon the Bible Society for refusing to circulate a version, not on account of hundreds of gross and wilful perversions, such as existed in the Romish version on the continent, but because of the translation of one single word! It was high time that the proceedings of the Bible Society were placed on a fair basis. Was it not time to ask them for some intelligible principle, on which to conduct the proceedings of that great body? The resolution he had to submit was:—"That the recent confirmation by the Committee of the British and Foreign Bible Society of their resolution not to support the versions of the sacred Scriptures made by Baptist missionaries, in which the words relating to baptism are translated, has been heard with deep regret by this meeting; and, in its opinion, renders it imperative on the Committee of the Bible Translation Society, to make a more earnest and vigorous appeal for sympathy in their efforts to disseminate, among the heathen, pure and faithfully expressed translations of the Word of God."

The Rev. W. BROCK, in seconding the resolution, said, anything more discouraging than the answer of the Bible Society he had not heard for a long time. After what had been done and said in this country about Christian union—after what we had heard from platforms of all sorts, and from organisations of a good many kinds, as to our being, not many bodies, but one—that answer came to him very much like a wet blanket, and went very far to make him bethink himself before he gave in to the statement that the Christian unity was so very positive and actual. However, they must do their duty, if other people would leave theirs undone. It might be that this disappointment would work great and beneficial results.

Rev. W. ROBINSON, *Cambridge*, said his great objection to the course taken by the Bible Society was not an objection he felt as a Baptist, but as a

Protestant and a friend to the Bible. He should feel quite as strong an objection if the Bible Society were to take any other word, and to say that word should not be translated. No man, or body of men, on earth had a right to go to the Bible and say, "Here is a certain word which God has given to the people; we say that it shall not go to the people." He should be very glad if they could get introduced into the resolution a sentence which would express that view, and he would beg to move the addition of these words, "and to deny the right of any society to decree that any part of the Word of God should not be translated."

The proposed addition was engrafted upon the original resolution.

Sir S. M. Peto, Bart., confessed himself most deeply concerned at the resolution communicated to them in answer to their memorial. He could not but feel that they were committed to a great controversy, and that controversy must be carried out with the intensity of feeling which naturally must arise from a deep conviction of the importance of the subject. At the same time, he quite felt, with Dr. Steane, the deep importance that that controversy should be carried on in the spirit of speaking the truth in love. They would speak the truth fairly and firmly; and while they were ready on all occasions to declare their desire for christian union, they must, at the same time, declare that there could be no christian union that involved a sacrifice of christian principles.

HOME MISSIONARY SOCIETY.

PETER BROAD, Esq., *Chairman*—Was this society founded on the Word of God—was the instrumentality employed such as the Bible pointed out? If so, it should have the support of all christians. Now, they must remember the extent of the commission given to the disciples, and equally binding on all Christ's followers, "Go ye into

all the world, and preach the gospel to every creature." Their commission, then, was as extensive as the world, and how was it to be fulfilled and obeyed, except by this and kindred institutions? If they admitted that sin was universal, the remedy must be universal, the proclamation of the gospel must be universal. In every town and village they found infidelity and atheism scheming together for the purpose of counteracting the influence of christianity, and ruining souls; circulating tracts by tens of thousands weekly, that were calculated to destroy their fellow-creatures—and could christian men remain indifferent? All who believed that christianity was true, and had received any benefit from it, were bound to propagate it on every hand, and by every means in their power. Those of them who lived in the metropolis and populous towns could but form a very inadequate idea of the obstacles to be overcome by their agents in the agricultural districts, or of the influences brought to bear against them. For himself, he was often surprised at the indefatigable zeal of these men in the midst of so many trials, and could only account for their ability to bear up under them, and maintain their ground, by referring to the Divine sustenance, which God alone could impart. How important it was that they should have the support of every true christian!

Rev. T. HANDS, *Salisbury*: After referring to prevailing vice and unbelief, which could not be restrained or reformed by the exhibition of works of art or Sunday amusements—nothing but the "grand old gospel" could do that; Mr. H. referred to the agents of the Society and their labours. He only knew a few of its agents, but those that he did know, were assuredly the right men in the right place; and that was as necessary in the gospel ministry as in another ministry. They were not all fit for the same things, and it was a great pity some of them did not know what they were fit for. Some men were not fit to be home

missionaries. There were some very nice men—so nicely polished and smooth that they could not fit any place at all—they would be sure to slip out of any hole. And some men were so very rough and angular, that they could not be got into any hole—they would be always slipping about and making a noise, making all about them uncomfortable. They wanted men who would go and preach the gospel simply and earnestly. They did not want men who would go about searching all the peculiar and odd views which people might possess, and demonstrating that they were false; but men who would go about in humble imitation of their Lord and Master, and strike right at the consciences of their hearers. The woman of Samaria tried to entangle Christ in disputation, asking him to decide between the Jews and Samaritans as to where they ought to worship, by way of turning off the subject and evading his home thrusts; but Christ said, "Go, call thy husband," and thus refusing to dispute with her, he struck at once at her conscience. So the missionaries, with patience, simplicity, and humble dependence, should preach the gospel right out, endeavouring to stir the hearts of their hearers by the news of that Saviour who loved them and gave himself for them. He believed the agents of this society were doing that. He was glad to see by the report that they were continuing open-air preaching, which, indeed, was becoming fashionable and respectable now, so that even bishops could engage in it. He believed they and their missionaries had begun it a little before it became fashionable, and had been working at it a long while, and perhaps it was that which had made it at last respectable and fashionable. They had found out at last that men would not get mobbed if they preached the truth lovingly, and with warm and simple hearts. Success *had* attended the labours of this society—let them look at the statements contained in the correspondence given in the report,

and they would find abundant reason for encouragement.

Rev. J. P. CHOWN, *Bradford*. I like Home Missions for many reasons. All missions are the manifestation of christian charity, and charity, we are told, begins at home. It is true this saying has fallen rather into disrepute, because it is often used by those who make it a pretext for keeping their charity always at home, never allowing it to go abroad, lest it should see and hear what might move it to compassion; and those men keep it therefore tightly buttoned up in their pocket, clasped in their purse, or locked up in the old oak chest, where too often the poor thing is stifled and smothered into a premature death; but still it is true for all that, that "charity begins at home," and so it ought. A man in any good work ought to make himself his starting-point, and centre-point, of labour. The medical man ought to be in good health when he visits his patients, or else they might be tempted to say, "Physician, heal thyself."—True, we have chapels and churches of Christ gathered in them, and faithful devoted pastors by hundreds labouring in them, and Sunday schools that are our glory and joy, and tract distributors, and other kind christian labourers; but still, what untold thousands are there whom these agencies never reach! Here, in your wondrous metropolis, the noblest centre and concentration of christian effort and liberality in the world, but yet what thousands of those crowding your river boats, and thoroughfares, and parks, or festering in ignorance and vice of every kind in your alleys and places of low resort—what thousands of these are there whom the voices of your ministers never reach, by whom the sweet gentle touch of christian charity has never been felt, and who are living and dying under the very shadows of your sanctuaries, in heathenism as gross as that of the worshippers of Juggernaut, and to sink into suffering such as the benighted idolator can never know. Go, then, into our rural districts, and it

presents itself before us under different aspects; but the need is still the same. There you find districts of which you might sing as truly as of Ceylon,—

“Where every prospect pleases,
And only man is vile;”

districts where stolid insensibility and indifference to religious things is almost the least humiliating phase of character you can find; where dull lifeless formalism is instead of christianity; and christening, confirmation, and church-going, are taught as almost the entire sum of religious privilege and duty; where it may still be said most truly that “darkness covers the earth and gross darkness the people.” And then if you turn to our thickly-peopled manufacturing districts, there is Pantheism which teaches man to look for God everywhere, but cheats him by showing him the God of the Bible nowhere; and Secularism, that robs man of his immortality, God of his glory, the gospel of its sacred power; and Mormonism, that vulgar parody on the far sublimer dogmas of Mohammedism, with the plague-spot upon its brow, and corruption at its heart, setting up an ignorant impostor in the stead of the everlasting Saviour, and teaching men to look for a fool’s paradise at the Salt Lake, instead of meetening them for immortal bliss and glory above. I know something of the condition of the masses of those districts, and I know it is not what some suppose; but I know that the work there to be done is positively overwhelming, and a work for which something beyond the existing, and ordinary appliances, and labours of our churches, and I mean by that all churches, not ours only denominationally, must be called into operation, or the work will never be done at all. Oh, there is a cry comes to us from these multitudes around; would that it might be heard like the voice of the Saviour in the tomb of Lazarus, calling upon us to come forth; rather that it might be almost like the trumpet-blast of the archangel pealing through our world of spiritual death, and call-

ing us to rise to life and labour. It is surely a matter of joy that we are permitted to see what we do see, as a denomination, in this metropolis. Here we have had chapels built within the last few years worthy of us, and filled with churches worthy of them, spiritual temples worthy the material ones; then what were famous as places of amusement, our dioramas and music-halls, are now at least quite as famous for the men who labour in them and the gospel they proclaim; while one princely mansion has been taken and consecrated as a school for the sons of the prophets amongst us, they worthy of the place, and the place worthy of them; and we have men in whom we rejoice and glory, take them all in all, as much as any men with whom we have ever been blest. Never was there a time when the light of truth from our denomination beamed so clearly and brightly from this city as now; and there are some places in the country, too, where something of the same kind is being witnessed; and it must spread; it cannot be confined to the metropolis any more than the light of the sun can be confined to the firmament; let us hope that as London has been sometimes like the fountain-head of vice for the country, London shall be a fountain-head of religious influence and Divine power, to fertilise and bless all the churches in the country.

Rev. C. STOVEL furnished some specimens of the self-denying efforts of the home missionaries, and proceeded. Such is the spirit of your missionaries, and well worth your study and imitation. You talk about London; I don’t understand it, though I have been a Londoner for more than thirty years now; and I understand much about London society, and live at what they call the unhealthy end of London. Well, but you West-enders—large square people, and so forth, you must go out of town to recruit your health. Well, I have gone out of town sometimes. Mr. Davis, of Portsea, and myself, spent our holiday together, except five days, last year, and we had

fifty services in forty days—that was our holiday—amongst those poor churches; and from the taste I have had, let me say, many of these village stations and places on the sea-coast, are sweet country retreats, and a month spent in their vicinity by a city merchant, a gentleman of resource, might be a great blessing to them. Select the air, of course, to suit your constitutions, and take it where you like to take it; but cheer the heart of the home missionary, and make him feel that, in the sphere of his labour, he shall find sympathy, and that there are men who can find delight in standing by his side—you will then find refreshment for your spirit as well as your body. I have a case of that sort now in my memory, of a gentleman from Manchester visiting one of the sea-side stations, and giving important nourishment to an interest there. There is another point very momentous for you to remember. Very often it happens, that when troubles come—and they always will come to men who occupy situations of this sort—our brethren's hearts are prone to fail; and I believe that one of the great errors connected with the ministry of the gospel at the present day is this—that men run away just at the time when they should stand their ground. As soldiers, they forsake their post when they come to be shot at. I believe that, instead of picking up our possessions and bolting at the time when a difficult service is to be done—when there is a little splutter and some rugged work to be done—it is just then especially we should stand our ground. To run away at such a time is the work of a dastard—there is nothing brilliant in that. And then, mark, when you find your brother—and he is your brother, and you have a brotherly duty to discharge to him under that load of toil—then is the time generally when worldly men, and I fear, in too many cases, religious society also, will turn aside and say, "Let him fight it out, or run away"—for you to show your christian courage

and honest manhood. God designs that Heaven's help should come by christian brethren and christian sympathies. Do this service to your brethren, the missionaries of this society; and, be sure of this, it will bring sweet consolation to many spirits; and you will look upon those scenes in which you have fostered manly faithfulness, with great enduring hardship for the truth that redeemed him, with delight. Now, amongst those dark villages, cathedral towns, and manufacturing districts, let it be yours to stand by the churches and pastors, and to bring your riper judgment, and all the help and love you can, to bear upon them in positive action. Exhibit the noble magnanimity of men who will stand by each other. I feel extremely thankful to Almighty God that there are such men rising up amongst us as Spurgeon and Guinness. I have only heard Mr. Spurgeon once; but then I heard nothing against which I think any good man should ever advance any objection. If it has pleased God to raise up a few men amongst us who have, by his grace and favour, been permitted to catch the popular sympathies, that is another reason to make us thank God and take courage. Although many of us cannot reach it,—that gift is not granted to many,—far be it from any of us to cherish any but feelings of gladness when the gift is bestowed on another. But we must not forget that, if there is a Spurgeon, there is also a Holyoake, and others who exhibit great popular talent, fine tact, and exert a popular influence over the public mind, and draw immense masses over to infidelity. I never expect to find a path which shall not be rugged if it lead up to glory. I never expect that satan will submit to be bearded without a kick; I never expect to snatch a lamb from the jaws of the lion without encountering his wrath. I must expect that the adversary will lift his mane when I seek to invade his territory. But while I look for the struggle, I look also for victory. I see yonder sky lighted with more than

the sun of glory, for I see Jesus, who shall come again, and in the sweetness of his smile receive every faithful servant, and take this poor world unto himself, and re-establish the beauty of its long-lost Paradise. Saviour, come!

IRISH SOCIETY.

Hon. and Rev. B. W. NOEL, *chairman*, mentioned, among other reasons for not giving up our efforts on behalf of Ireland, the great changes that had recently taken place in the condition of the people, making them more willing to hear the gospel from our lips. Some years ago, when at Waterford with Mr. Gordon, they passed to the meeting through an avenue a quarter of a mile long, of very suspicious-looking gentlemen, all of them armed with what they called the "shillelah," and seeming quite ready for a vigorous exertion of it. He did not think that any gentlemen speaking on behalf of scripture schools would meet with such a reception now. At Clonmel, where it might be supposed that they delivered very modest addresses, under the circumstances, he remembered that a stone, half a pound in weight, intended for his head, struck a fairer one than his, and broke the comb of a lady in whose carriage he was sitting, who thus narrowly escaped a fracture of the skull. The country was now, happily, in a very different state, and other changes of a different character had occurred which promised well for the future. Many years ago, he met the Rev. Mr. Kelly, the author of the hymn book, who told him that he left the establishment, not, like himself, from examining the foundations of an establishment, and seeing that the system of free churches was more in harmony with the apostolic system and with the will of our Lord, but simply because he could find no cordial sympathy and companionship, there being, as he said, not six evangelical clergymen, to his knowledge,

throughout Ireland. Since then, he (Mr. Noel) had been at a meeting where there were 300 of those excellent men. Their numbers had subsequently greatly increased; and they were headed by men such as Archbishop Whately, the Bishop of Cashel, Bishop O'Brien, and Bishop Plunkett, who would be an ornament to any body. The Church missions also, in conjunction with the Presbyterian missions and the smaller efforts of the Independent body, and the still smaller of the Baptists, had been doing good, in leading some to renounce false views and embrace the truth as it is in Jesus. The Irish population, then, being much better disposed towards Protestantism and towards England than they were, and emancipated to a great degree from the thralldom of their priests, surely the denomination would not withdraw from the modest efforts it was making for their welfare.

Rev. C. STANFORD, *Devizes*.—Sir Walter Raleigh once wrote: "Ireland, that common weal of common woe." What caused those woes. Some say the political sins of England against her. But the ills of Ireland are, for the most part, the effects of Popery. Some might say this was not charity. But charity must speak out, and not conceal the truth. It is the *system* we hate, not the *persons*. A Scottish nobleman said he had a "heart hatred of Popery." So have we, but we love the men who are subjects of this delusion. We would argue with them, but ever keep in mind George Herbert's advice:—"Be calm in arguing, for fierceness makes error a crime—and truth discourtesy. Why should I blame another man's mistakes more than his sickness or his poverty?" But the *system*—that system which frowns on free thought, which prohibits the study of the Scriptures, which deprives the Saviour of his glory by ascribing efficacy to other means of salvation, and which employs the most secret, furtive, mighty instrumentality the world has ever known in order to carry out its purposes, that, wherever

it has given tone to opinion and spirit to law, has shown itself to be a most stupendous insult to Almighty God, and a most unmitigated curse to man; we believe it to be the great curse of Ireland, and the great cause of Ireland's greatest need. We are reminded by the sentiment which has been read to you, that the only antidote to Popery and its desolating effects in Ireland, is evangelical truth. We must take care that we do not oppose Popery in the spirit of Popery. If we would do any good to Ireland, we must be on our guard against all kinds of Popery, and beware, lest in any degree, we only supplant one kind by another, and thus cast out devils by the prince of devils. You are now urged to employ evangelistic efforts in Ireland. An evangelist is a proclaimer of good tidings. Evangelistic efforts are efforts to circulate that sacred document put forth by God from the secret of his glory, the burden of which is, "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Word of God is the only instrument by which the gospel can be presented. And it would be well, as far as possible, to employ men for this purpose who are themselves Irishmen; men with Irish intensity and vivacity, Irish air and fire; that by men of their own nation, their own class, and their own experience of trial, the peasantry of Ireland may be told of Him who was wounded for our transgressions, bruised for our iniquities, and by whose stripes we may be healed.

Rev. J. ALDIS, *Reading*.—Sometimes Ireland is represented as a gem set in the Western sea, with beautiful soil and matchless verdure, noble rivers, placid lakes, and glorious mountains. Sometimes it is presented to us as the land of lavish hospitality, cheerful and sparkling wit, ready eloquence, warm hearts, and bounding mirthfulness. Sometimes, again, it is represented to us as impulsive, improvident, a thing of brogue

and blunders, careless, distinguished by the shamrock, whiskey, riots, and broken heads. And sometimes it is presented to us as a land where spiritual tyranny has done its very worst, repressing free inquiry within, shutting out all the light from abroad, hurling its thunders from the altar, and hounding on the deluded votaries to new crimes and deeper miseries. Sometimes it is presented to us as a land of crime; and, consequently, of misery, indolence, filth, rags, mud-hovels, conflagrations, assassinations, evictions, pestilence, famine, till hundreds of thousands are swept into a premature grave, and hundreds of thousands more swept across the mighty ocean to distant lands! But there is one hand that can touch poor Ireland, and heal her miseries, and stay her crimes, and but one,—it is the hand that was nailed to the tree! But be they wild as savages, or disciplined as philosophers; weak as slaves, or mighty as free men; throned in grandeur or sunk in misery; what matters it? If God's power is not with you, and his resources are not bestowed upon you, you will work everywhere in vain; but with the Divine power on your side, and the Divine resources lavished upon you, where is the limit to your hope? Oh, then, to the very worst; and as men, be prepared for it. The gospel has a large heart, and contemplates every form of evil; and it says to the poorest, "I can enrich you;" to the richest, "You also need me;" to the highest, "You must stoop to my position;" to the lowest, "Rise, and I will bless you." And those wide-stretching arms, that warm, loving, beating heart, is just the resting-place where the wearied, fevered head of our poor humanity must lie; and when it does lie there, it will understand that text—"Come unto me, all ye that are weary and heavy laden, and I will give you rest." But whatsoever the form or measure of success may be, let us not forget this, that in apostolic times, of which we always speak and should

speak, and to which we must refer, and by which alone we may wisely compare ourselves, even in apostolic times, success was not universal. The record is everywhere the same. Some believed and some believed not; in one city there were a few, in another, much people. But the apostles never laboured in vain; God caused them to triumph in every place; whenever they preached the word, God gave them some blessing. It is just so with your society. I pray God most earnestly that this society, in all its movements, may be animated by such a spirit, and then, whether success come late or early, in large and glorious manifestation, or in slow and gradual unfolding, come it shall.

Rev. F. TRESTRAIL.—Ireland was but little known by those who visited it; for they were so taken up by the delightful scenery and numerous objects of interest which it contained, that they had no time for investigating the moral and social condition of the people. He had been connected with the society for some years, and would never leave it as long as he lived. Instead of forsaking it when in difficulties, that was the very time when its friends should stand by it. It was said that emigration had almost absorbed a great many of the churches; but where had the people gone? The great bulk of them had gone to America; and the Roman Catholic bishops and priests there wrote over to the bishops and priests in Ireland to keep the people there, for as soon as they arrived in America they lost their religion. The people felt themselves free when they got beyond the controul of their priests, and at once threw off their allegiance to the church of Rome; but this would probably not be the case, if it had not been for the evangelistic efforts which had been made. The whole human race was concerned in the religious state of England and America; for those two countries were destined to be the ploughshare of the world; and as it was of the utmost possible importance that the world

should be presented with the gospel, the evangelisation of Ireland was one means of indirectly effecting this object.

FOREIGN MISSIONARY SOCIETY.

THE RIGHT HON. THE EARL OF SHAFTESBURY, *Chairman*.—In these remarkable times in which we live, there is nothing more consolatory and more full of hope than the institution of missions to the heathen. Now, if any one conceive the notion, if it be put into his head by the grace of God to think of sending the gospel to nations that are sitting in darkness and in the shadow of death, the first thing that he does is to contemplate the vastness of the field before him, and to shrink with terror and dismay from the thought that, single-handed, he can produce any effect whatever upon such a mighty mass of created beings. He sees at once that it is too much for himself; that it is too much for any separate body; that it is too much almost for a nation; and that from nothing whatever but the combined energies of all who entertain the same views as himself, can he have the slightest hope of producing any perceptible effect upon the great field submitted to his view. Well, then, he will see that combination is the first step, and if combination, in our fallen nature, and in the various difficulties that beset us, is of itself not practicable in all its departments, in all its forms, phases, and conditions, still, at least, we may come to this, that we may agree whenever we can, to give the right hand of fellowship; we may agree, whenever we can, to desist from controversy and opposition, and join hand in hand for the advancement of that great cause which tends so especially to the glory of God and the lasting welfare of the human race. Here is the grand distinction between Protestantism and Popery. In Popery they consent—for they have variations quite as much as we have, and to a far greater extent—but they consent to suppress their variations, and hold only to the one point of common unity—the headship of the Pope. We Protestants have our variations, and we agree to suppress them all, accepting as our common point of union the only headship of our Lord Jesus Christ. This is the great principle of action—this is the great commencement—this is the great end of Protestant operations.

His Lordship then referred to India, past and present; and proceeded—But now, my good friends of the baptist denomination, you have had your share in this great and blessed work. You have produced some of the most eminent, pious, devoted, and successful in that band of holy men—the missionaries of the christian religion. We might specify many names, but they will readily occur to you. I cannot, however, omit to mention one of your denomiuation, because the service and sacrifices of himself and his excellent wife have been brought before me recently in such vivid colours, in his beautiful memoir, that I cannot but give vent to the feelings which actuate me, when I speak with reverence and affection of the name of Judson. I believe that name will long survive; and I trust it may, when all distinctions of creed shall have vanished, and even when the Anglo Saxon nation shall have sunk into oblivion. It is in respect for such operations, in affection for such names, and in a hearty desire to be an humble co-operator with you in these great works, that I have come here to-day to testify, in the feeble manner that I do, to the reverence and affection I have for the work in which you are engaged, and the high esteem I have for all those who conduct it; and I hope I may say, for all the denomination of baptists, who, heart and soul, by purse and energy, are contributing to the advancement of this great cause. Missions to the heathen are more than ever necessary in the present day. Something is necessary to draw men out of themselves. Something must be done to make men feel that every human being in the world has claims upon him; that every created human being in the sight of God is as good as another; that although there is now a difference in rank, intellect, and property, at the great day of account the blackest and the poorest will stand before Almighty God on the same equality of position as the whitest and the richest. Unhappily, it cannot be denied, there is in the present day, from a variety of causes, an immense tendency to desire the acquisition of wealth; but nobody will tell me that there is a proportionate anxiety in the expenditure of it. There is an immense increase amongst all classes—and even among the middle and lower classes—of social luxury—luxury in everything, so far as I can judge, except the luxury

of doing good. The expenditure upon good and holy things, in proportion to the enormous increase of the private income of the country, is nothing at all. The increase in the wealth of the country of late has been gigantic; and will anybody tell me that the increase of the resources of missionary, religious, and philanthropic institutions has been also gigantic? Indeed, I believe it is quite the reverse. I hope, therefore, and trust, that those who are in this selfish state of mind will give one moment for reflection upon the great operations in which you are engaged. Let them give but one hour to learn a lesson from your devoted missionaries, who are come from all parts of the earth to give you the narrative of their sufferings, their hopes, their fears, their failures, and their successes; let them take a lesson from these men; let them learn what is to be done, how to do it, how many there are in need, and how they can relieve that necessity; and let them learn, from the experience of the missionaries, the mighty happiness that will devolve upon every one who shall sacrifice his energies, wealth, and influence to the service of Almighty God; and then, perhaps, he may acquire—in deed, I am sure he will acquire—a practical knowledge of that which he has oftentimes theoretically learnt from the pulpit—that it is far more blessed to give than to receive.

JOHN MARSHMAN, Esq., gave an interesting sketch of the state of India, prior and subsequent to the missionary enterprise. How, in 1792, just before Carey embarked, the attempt of Wilberforce to move parliament to sanction christian efforts there was strongly opposed by the British and Indian governments. Carey, when he arrived, was forbidden to preach in Calcutta, and every tract must be submitted to censorship. Now the Indian Government supported missions to the rebellious Santals as the best means of reducing them to order. In 1802, Carey was requested by the Marquis Wellesley to draw up a report of the sacrifice of children at Saugor island, and the horrid custom was quietly suppressed. In 1830, suttee fires were extinguished by Lord Bentinck. Then followed abolition of hook-swinging. And now, in 1856, widows were allowed to marry. Formerly it was said, if you attempt to educate, you will only raise a rock on which our Indian Empire will be split and shivered. Now education

is progressing rapidly. In Calcutta, a University, on the broad principles of the London University is established. Female education, the most difficult, is extending. In a north-western province two years ago, 95 girls schools were established. Mr. M. mentioned many other pleasing facts, and observed:—I will not say that all these improvements are to be traced directly to missionary efforts; but this fact is indisputable, that at an early period the government of India, from a feeling of selfish timidity, was most strongly opposed to the admission of any knowledge, secular or divine, into the country. The missionaries were the first to venture there to establish schools, to print tracts, to preach to the people, and to do everything necessary for the introduction of christianity. They met with the most determined opposition, but they continued to persevere in their labours until, in 1813, chiefly through the aid of the missionary societies, parliament was constrained to open the gates of India to the introduction of the gospel. I say, therefore, that it is owing to the missionary enterprise that we are enabled to see that change in the views and conduct of the government which is so gratifying in itself, and so productive of beneficial results.

E. B. UNDERHILL, Esq., one of the Secretaries, recently returned from India, where he had travelled over regions 1,400 miles in length and 400 in breadth, referred to the itinerating labours of the missionaries, in Eastern Bengal, Agra, Patna, Barisaul, and other places, among swarming populations, inhabiting thousands of villages, towns and cities; detailing many interesting facts of their self-denying efforts to diffuse the knowledge of the gospel, and the pleasing results which had followed, especially in the swamps of Barisaul, where the people had renounced caste, forsaken the Brahmins and their idolatrous festivals, and were coming over to christianity in considerable numbers. Their zeal and generosity were remarkable, and their native preachers and pastors were apt both to learn and teach. There were now from 1,200 to 1,300 native christians in our churches in India, and 300 Europeans and British Indians, with about 100 native preachers. The translations of the Scriptures and the cultivation of native literature were next noticed. In Serampore itself six native presses were

at work; and in Calcutta alone, 200,000 copies of various books issue yearly from native presses, not all good it is true, but indicating advancement in literature. Schools, too, are rapidly opening and filling in all directions. Mr. U. concluded his encouraging details by observing respecting preaching.—One of the most singular results of preaching has been, that it has not shown its effect yet. The multitudes are so vast that the word is rather diffused than concentrated in any particular spot; and it is because of the impossibility of concentration of labour in India that the immediate results are comparatively so very few and so little obvious. Could our brethren in India work upon two or three thousand people, as missionaries in the Southern Sea have wrought, or could they gather about them fixed and settled stations, as in the West Indies, we might see more bright and shining results. They cannot do this; they go out and preach, and are listened to by hundreds and thousands; the crowds vanish away, but they carry with them some portion of the truth they hear, and this accounts for that singular diffusion of divine knowledge all through the population, which is yet not enough to affect the daily habit and worship of the people. Do you, then, christian brethren, go to your homes and pray, earnestly pray, not only for more labourers in this great field, but that the Divine Spirit may descend on what has been sown, and the plant spring up to a ripe and early harvest.

Rev. JOHN GRAHAM.—“Christian Missions, the Harbinger of Civilization” is my subject, and I should like to ask a Socialist or a Secularist, what more he would do for improving the physical condition of mankind than we are doing? On the other hand, will men of science and commerce do this work better than we? Not they; for they only go to discover or to barter, and then return; while we settle among them until we have both christianized and civilized them. There is no spirit but one that will attempt to take civilization to the heathen. There is a spirit that can do it, and has done it; the spirit that brought the Son of God from one world to another, from one nature into another nature, from one degree of suffering to another, until he reached the cross of a reputed malefactor, and went down into the grave, having died for a perishing world;

the spirit that animated Europe's first missionary, when, in answer to the cry of Europe's helplessness and wretchedness, he crossed the Bosphorus and preached in Philippi; preached salvation to the perishing Macedonians, and afterwards at Corinth and Rome; the spirit that animated the Moffats, and the Williamses, and the Livingstons, that are mentioned in this catholic report of this catholic society; the spirit that animated the Knibbs, and the Judsons, and the Careys, and the others whose names are in the Book of Life. But now, my dear friends, the whole of the collection to-day is not taken up. The Secretary came to me with a sufficiently earnest countenance, and said, "By all means speak, for we want that debt extinguished—make an appeal on behalf of it." Now, are you prepared to do anything to extinguish this debt? It will not take a great shower-bath of guineas to extinguish it. If there are some of you that have the spirit of that baronet who last night put a £50 bank-note in the hands of the Treasurer in behalf of this object, if you have the spirit of the noble unknown, the more noble for being unknown, who lately gave £2,000 towards this society—I say, if you have anything of the spirit of these men, and give according to your ability to this that you acknowledge to be the cause of Jesus Christ and humanity, it will not be long till your debt is extinguished, and your society put on a broad and solid footing. And if my feeble voice to them could reach the baptist churches of Great Britain, if it could reach the churches of the special and peculiar baptists, or "Particular Baptists" as they, I believe, are called,—if it could reach the churches of the General Baptists, and if it could reach them at the table of the Lord, my voice would be this, "Be sure that you show before the churches the sincerity of your love to those of your sinking, your ever-sinking, and ever-to-be-sunken brethren of the heathen, except you interpose, or God stir up the heart of his people to interpose, and save them from sinking deeper." I would say, by your loyalty to the crown, by the moving of your heart before the cross, and by your awe in prospect of the judgment seat of Jesus Christ, do something for the heathen. It will re-act on your sympathies at home, and you will receive blessings into your own

souls greater than those you have communicated to them.

REV. H. DOWSON, *Bradford*.—There is a beautiful analogy between nature and grace. In nature, that healthfulness may be continued, there must be activity. There is that stagnant pool, it only produces noxious life, and contains in its depths the elements of corruption and decay. But go to that gushing, ever-flowing, glittering fountain, and there is nature in her activity, nature in her healthiness, nature in her beneficence, nature in her grandeur and glory. Now, we apply this to the operations of the missionary society. We apply this to our churches. A church without activity for the spread of the gospel is just like that stagnant pool. It may profess the highest orthodoxy. It may be exact and precise in its rules and discipline. But if it has no christian activity, and no missionary spirit, then it is like that stagnant pool; and the breath of heaven's wind must come down upon it to stir its depths, and some purer source than its own must pour into it living waters; and its sluices and channels must be opened, in order that these waters may flow out and irrigate the land around. There must be activity; and, in order to this activity, there must be unity. The unity of the church is to confound the unbelief, and to inspire the confidence of the world in the great mission of our Lord and Saviour Jesus Christ. Suppose some usurper were to land on our shores, and stamp his iron foot on our sea-girt island, menacing our liberties and our faith, how would the political struggles of the times be hushed in the voice of general indignation! and mere strangers to one another before, or, perhaps, alienated in their minds, would forget all their differences in seeking a common union. If there be among any of our churches, as sometimes does unhappily arise, a little bitterness and dissension, sometimes between individual members, sometimes between the office-bearers, and the pastor, and the members of the church, here is your recipe—"Engage in Christ's cause; have special prayer for the heathen abroad; come together and consult how you may best spread the gospel around you; have a missionary collection; set your young people to work." It will be like oil upon the troubled waters. Work for Christ, and then you will have peace!

Poetry.

THY KINGDOM COME.

A MISSIONARY HYMN.

FATHER above, thy kingdom come! Let idols be o'erthrown;
Perish for ever from the earth the gods of wood and stone;
Their impious altars, Lord, destroy, with every hoary fane,
And let the one true living God o'er all the nations reign.

Thy blessed kingdom come, O Lord! Before the gospel light,
Let Moslem's gleaming crescent wane and set in endless night;
The Koran, may the flames consume, let mosque and minaret fall,
And Islam's turbaned sons proclaim Messiah Lord of all.

Lord, may thy kingdom quickly come! O, scatter papal gloom,
And with the brightness of thy face the man of sin consume;
Forth unto light and liberty enslaved nations bring,
Whose banner shall this motto bear, Christ, Christ alone is king.

Thy promised kingdom come, O Lord! Let Israel now believe,
And lowly with repentant hearts the Saviour's word receive;
No more a weary wandering tribe, no more an outcast race,
May they with glad hosannahs sing Messiah's sovereign grace.

Within our homes, within our hearts, thy kingdom, Lord, erect,
And may thy pure and perfect law our actions all direct;
Each proud rebellious thought subdue; O, cleanse from idols vain;
Our spirits make thy temple, Lord, where thou alone wilt reign.

'Midst the green islands of the sea, in every distant land,
A still small voice proclaims, O Lord, thy kingdom is at hand;
That voice the despot's throne shall shake, the poor oppressed shall save,
Break superstition's blinding spell, and free the fettered slave.

Lord Jesus come, come, Prince of Peace, rule o'er the nations all,
Submissive make earth's potentates before thy presence fall.
Thy kingdom comes—already dawns that day's millennial light—
When men shall hail the glorious reign of mercy, truth, and right.

M. T. M.

Reviews.

The Cry of the Labourer; or, an appeal to the churches for the better support of their Pastors. BY NATHANIEL HAYCROFT, A.M. London: Heaton and Son.

No doubt there are many churches to whom this stirring appeal will apply in full force, and we wish it may teach them their duty; but we fear there are more where it will fall powerless; we refer to our numerous village churches. After forty years notice we deliberately affirm, that we know of no greater hindrance to the adequate maintenance of ministers, or the spread of the gospel at home and abroad, than the setting up of so many small independent churches. Independent indeed! It is one of the most mon-

strous caricatures of independence imaginable. Were the worthy pastor of Broadmead to "cry" to such until the day of doom, there would be no response, for they have placed themselves in fetters of their own forging, and they are powerless to move.

Vacation Thoughts on Capital Punishments. By CHARLES PHILLIPS, A.B., one of her Majesty's Commissioners of the Court for the relief of Insolvent Debtors, in London.

"I have seen,
When after execution, judgment hath
Repented o'er his doom."

London: Ward, and F. G. Cash.

We venture to affirm that no man, with the common feelings of humanity in his

bosom, can read this pamphlet without shuddering at its awful revelations. 'Tis enough, in the words of the great dramatist quoted on the title, to

—“freeze your blood,
Make your two eyes like stars start from their spheres.

Your knotty and combed locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine.”

“*Spurgeonism in the Church.*” *Opinions of the Peers, the Bishops, and the Press, on the great evangelistic movement in the Church of England.* London: W. Kent and Co.

THE compiler has gathered into this pamphlet what has been said and what has been written on this subject. Those

who wish to have such a record may secure a copy for threepence.

Ezeter Hall Sermons for the People.

1. “*What saith the Scripture?*” BISHOP OF CARLISLE.
2. “*Can the Ethiopian change his skin?*” REV. W. CADMAN, M.A.
3. “*What think ye of Christ?*” REV. CAPEL MOLYNEUX, M.A.

London: Robert Moir. One Penny each. WE mentioned in our last this “new movement.” Here are the three first sermons, on reading which our friends will judge for themselves as to their evangelical character, and adaptation to the audiences assembled.

SPIRITUAL CABINET, CORRESPONDENCE, CHRISTIAN ACTIVITY, AND NARRATIVES.

THE interesting extracts we have given this month from the speeches at the Annual Meetings extending over half our pages, we have not space for the matter we usually place under the headings mentioned above. But as those speeches contain much of the same character in a fresher form, we hope our readers will be gratified with the arrangement.

Baptisms.

WEST BROMWICH, *Bethel*.—On sabbath evening, May 24th, Mr. Sneath preached an impressive sermon on the subject of believers baptism, after which he immersed five disciples of Christ, one of whom was a Wesleyan, sixty-seven years of age, who affectionately addressed the congregation, previous to his immersion, on the propriety of the act, and of its strict accordance with the command of scripture. Another was an Independent, a pious woman of nearly eighty-seven years of age, who had for a long time wished to be baptized, but had been hindered by the influence of her friends, who considered it unsafe for one so aged to go through the water, which would probably endanger her life; but while she sat attentively listening to this most convincing sermon, she resolved to be baptized at once, be the consequence what it might, and immediately arose, hobbled out of chapel with her stick, sent for a change of clothes, and was the first of the disciples baptized. She afterwards

expressed her wonder and surprise at the unexpected strength she received from above to go through the water. Now her conscience is relieved of a burden, and she goes on her way rejoicing.

J. P.

NEWARK.—We have still cause to rejoice in continued tokens of the Divine presence. On the evening of Lord's-day, May 31, our pastor had the happiness of immersing seven christian believers who have been brought out of the darkness of sin into the light of the gospel. Three were males, and the rest females in the bloom of life, except one about 65, accompanied by her husband, who is about 70. Our aged friend's case is a most interesting one. He was kindly invited, some months since, by one of our members, to come and hear Mr. Baily; the word came with power, and now the lion is changed into a lamb. They were all received at the Lord's table, which was a time of much spiritual enjoyment.

R. P.

CARDIFF, Bethany.—On sabbath evening, May 31, Mr. Williams, from Agra, East Indies, preached from "His visage was so marred more than any man;" and then Mr. Tilley immersed three females, the first of whom was an elderly lady, who had lately come to reside in the town. She had been connected with the Church of England from her infancy, but had been uneasy in her mind for some years, fearing that the doctrines and practices which she had heard and observed there, were not in accordance with the scriptures. After seeking the guidance of the Holy Spirit to enlighten her mind, she commenced her search after truth in the New Testament alone, and then, coming to the conclusion that immersion was the only scriptural mode, and believers in Jesus the only proper subjects, she made haste, and delayed not to obey her Lord. The second was an Independent, who, after her immersion, returned to her former friends. The third was from the sabbath-school, and, with the first, was added to the church.

J. J.

ABERDARE, English.—On the first Lord's-day in June, Mr. Evans, of Swansea, in the absence of Mr. Price, our minister, baptized three brethren. We have had a most encouraging year. A new chapel has been erected, and is more than half paid for. We have also built a neat Welsh chapel at Abernant, for our branch there, which cost £281, all of which our Welsh friends paid during the year. We have also had the pleasure of baptizing 57 believers during the year; these, and restorations, give us a clear gain of 82. But we are now dismissing 82 for the purpose of being formed into a separate English church. So after this we shall number the same as we did a year ago,—563—who still remain under the pastorate of Mr. Price. We have more candidates for baptism.

T. W.

LIVERPOOL, Great Cross Hall-street—Welsh Baptists.—On Lord's-day, May 17, after a sermon by Mr. J. Rowe, Riscas, Mr. Benjamin Thomas, town missionary, went down into the water and immersed one believer, who was received into the church.

J. S. H. E.

NORTHALLERTON, Yorkshire.—Mr. Stubbing baptized one female, at Brompton, June 7, who was received into the church. We pray and hope for the dawn of brighter and better days.

MADELEY, Salop.—The Lord is blessing us here, not only in an increase of our congregation, but also in adding to the church such as, we trust, are saved. On May 24, after a sermon on baptism by Mr. J. Morgan, to which a large congregation listened with very deep interest, four believers were immersed, on a profession of their faith, by Mr. Jenkins, their minister. Many were present who never witnessed the ordinance before, and confessed that it was more solemn than they anticipated. The service throughout was deeply interesting, as every baptismal service must be when conducted devotionally, but there was, in addition to this, another interesting fact. The cause at Madeley is in its infancy, struggling against opposition, and yet advancing. The four candidates who were baptized were our "first fruits." We pray for an abundant harvest!

HATHERLEIGH, Devon.—After an impressive sermon, our pastor, Mr. W. Norman, immersed six candidates, May 31, in the presence of a large assembly of spectators. Deep solemnity pervaded the place. The afternoon was a time of refreshing at the table of the Lord. May these all be faithful unto death, that they may receive the crown of life! I trust the Lord is blessing the labours of his servant amongst us, as there has been a larger attendance of hearers, and the church has been stirred up to greater activity, and the spirit of prayer greatly revived.

E. P.

AMERSHAM, Old Meeting.—After a discourse on the mode and subjects of christian baptism, delivered to a crowded audience, our pastor, Mr. Jeffery, baptized ten believers; one of whom was savingly arrested by a sermon preached out of doors, in the autumn of 1855, by Mr. J. The others are the fruits of the regular ministry of our pastor, who has again engaged in open-air preaching in various places.

S. T.

KINGSTON-ON-THAMES.—On Monday evening, May 25, our pastor, Mr. T. W. Medhurst, baptized five believers. The text of the sermon was, "Christ is all," proving that he is so, not only as a Saviour and a mediator, but as a lawgiver too.

J. A.

LEICESTER, Millstone-lane.—Nine persons were baptized by Mr. Chew, on Tuesday evening, May 26th, in Charles-street chapel baptistry, kindly lent for the occasion.

WESTBURY, Wilts., Providence Chapel.—On Lord's-day morning, April 26, the ordinance of baptism was administered in the open air, by our pastor, Mr. Hurlstone, to eight persons, most of whom have been, or still are, scholars in our sabbath-school. Notwithstanding the coldness of the weather, a great multitude of spectators assembled; many of whom, we trust, were pricked to the heart. We hope shortly to visit this spot again, as many others are inquiring the way to Zion. We have, also, just commenced a series of open-air services on week-day evenings for the purpose of gathering in the "outcasts." May Heaven smile on these efforts, and render them very successful. E. C.

HUNSLET, Leeds.—On sabbath evening, June 7, after an impressive sermon from, "Why do ye also transgress the commandment of God by your tradition?" our pastor, Mr. Bowden, had the pleasure of immersing four young persons on a profession of their faith in our Lord and Saviour Jesus Christ. One of these had been a Wesleyan; the rest received religious impressions under the ministry of our pastor. Two of these are members of the same family, as some at our last baptism. Others are inquiring the way to Zion. J. S.

COVENTRY, White Friars.—Our pastor, Mr. Goadby, baptized two candidates in January. One was a teacher, and the other a scholar, a daughter of one of our deacons. And on Wednesday evening, April 29, after an impressive discourse, which was listened to with much attention by a crowded audience, Mr. G. immersed 13 believers in Jesus Christ, eight of whom were teachers, and one a scholar. The other four were from the congregation. These were all added. May they all prove faithful. R. B.

BEAULIEU RAILS, Hants.—Our pastor, J. B. Burt, had the pleasure of baptizing four young friends from the congregation, and one from the Wesleyans, in the afternoon of Lord's-day, June 7. The four were received into our fellowship. We hope good was done that day. Others wish to cast in their lot with us. J. W.

PENYRBEOL, Brecknockshire.—The ordinance of christian baptism was administered, on May 31, by our pastor, Mr. Richards, when two believers were buried with Christ. These were united to the church. It was a season of refreshing to us all. P. S.

ISLE ABBOTTS, Somerset.—Mr. Chappel says, "I had the pleasure, on the first sabbath in June, of leading three believers down into the river, in which I baptized them in the scriptural way. Two had been scholars, but are now teachers; and one of these belongs to a family from which the mother, three sons, and three daughters, have thus joined our fellowship. The youngest candidate can look back at mother, grandmother, and great-grandmother, all of whom were members, and are now with God." (Isaiah lix, 21.)

THAXTED, Essex.—Having noticed your desire to receive reports of baptisms, I wish to inform you that on sabbath evening, May 31, our pastor, Mr. C. Vernon, had the pleasure of baptizing five believers on a profession of faith, after preaching an impressive sermon to a crowded audience. We hope soon to report again, as we have more applicants for baptism. To our redeeming Lord be all the glory. R. L.

GRETTON, Northamptonshire.—On Thursday evening, May 28, our pastor, Mr. Hardwick, after discoursing on the baptisms of John and Christ, immersed three believers in the Redeemer. Two of the candidates were the son and daughter of our minister; the other a female servant now residing in a neighbouring clergyman's family.

"May grace preserve their following years,
And make their virtue strong." J. B. S.

HOLYWELL.—After a sermon by Mr. Thomas, of Narberth, June 7th, we had the pleasure of seeing our new pastor, Mr. Roberts, lead twelve believers down into the water and baptize them. Mr. T. preached again in the evening, and many were much affected under the word. We are now full of hope. W. W.

LLANELLY, Carmarthenshire—Bethel, Seaside.—On the last Lord's-day in May, Mr. Hughes, our minister, baptized ten disciples of Jesus, in the presence of a crowded congregation, after an address from, "Then they that gladly received his word were baptized." The ministry of Mr. H. is prosperous under the divine blessing. D. J.

DUNKERTON, near Bath.—Two brethren put on Christ by baptism, May 31. One was the police officer of the district, and the other a son of a pious man, who, when living, often preached the gospel of Christ.

LONDON, *New Park-street*.—Here the word of the Lord is still having free course, and is glorified in the conversion of sinners. On the evening of June 4, twenty-six believers "put on Christ" by baptism, after an appropriate sermon by our esteemed pastor from those well known words, "If thou believest with all thine heart, thou mayest." The candidates on this occasion were twelve males and fourteen females, and most of them young persons brought to know the truth under Mr. Spurgeon's ministry. May they continue "steadfast and unmoveable; always abounding in the work of the Lord."

D. E.

COTE, *Oxon*.—After preaching, Mr. Arthur baptized nine believers in the Son of God, May 31. Several of these had been taught in our sabbath-schools. The chapel was over full, and many were obliged to remain outside. We are now prospering. Our chapels (there are five in connexion with the cause at Cote) are all well filled; the prayer-meetings, and both our sabbath and day schools, are well attended. We have hope that many more will soon be added by baptism.

H. L.

LLANIDLOES, *Short Bridge-street*.—On the afternoon of Lord's-day, May 24, after a short discourse on the banks of the Severn, our pastor, Mr. Evans, descended into the river and immersed nine believers on a profession of their faith in Christ Jesus. May the Lord guide and bless them all! We have others waiting for the same privilege.

E. E.

HOLYHEAD.—On the afternoon of the last sabbath-day in April, Mr. Morgan immersed three believers in the Lord Jesus Christ.

J. L.

FLEET, *Lincolnshire*.—We had a baptism of five believers in the Saviour in March; and on June 7, four more thus professed their faith in Him. These were all added to the church. We had large congregations at these services; and many sat down at the breaking of bread, a considerable number of spectators being also present to witness the solemn scene.

A. F.

ACCRINGTON, *Blackburn Road*.—After a discourse on the baptism of the eunuch, Mr. Williams baptized five believers, June 14. There was a teacher, and a father and his son among the candidates. May the Lord preserve them to do honour to the profession they have publicly made.

G. H.

GREAT SAMPFORD, *Essex*.—On Wednesday evening, May 27, six believers in Jesus were baptized, after a sermon by Mr. W. C. Ellis, the minister. In this village the Holy Spirit is blessing his own truth to the conversion of sinners.

LONG WHATTON, *Leicestershire*.—We had the pleasure of seeing one of our young teachers, who had been a scholar, put on Christ by baptism, after a discourse on the subject by Mr. Alsop, of Donington. [No date.]

J. M.

HAVERFORDWEST, *Bethesda*.—After a sermon by our pastor, Mr. T. Davies, Mr. Burditt immersed three candidates, April 26; and on May 17, after a sermon by Mr. Burditt, Mr. Davies baptized five young females.

G. J.

CHEPSTOW.—On Wednesday evening, June 3, three teachers were baptized by Mr. Jones, after a discourse from—"If ye know these things, happy are ye if ye do them." Not, mark, if ye do not do them!

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

The first Christians never baptized by Sprinkling.

THEY baptized by dipping. "Proofs of it are so many that they would fill volumes, and so decisive that they cannot be denied. Canons, manuals, legends, histories, and homilies describe it in words: and monuments, baptisteries, and pictures

in missals, describe it in sculpture and painting." In Robinsou's History of Baptism are given copies of some of the most ancient pictures and sculptured representations of baptism. John is seen immersing Jesus in Jordan, and bishops and priests are seen immersing in baptisteries and fountains. "Among all the monuments and paintings of ancient times can one be found of baptismal sprinkling!" "The early christians being many of them

* Continued from page 184.

Jews, were perfectly familiar with the custom of immersion." There is *absolutely no case* of sprinkling to be found in the history of the *first two centuries* after Christ! The first historical case is the sprinkling of a sick man in A. D. 251, and he was not sprinkled in the face only with a few drops of water, but all over his body as he lay on his bed, to imitate as much as possible immersion, and even then the administration was considered so imperfect as to render the subject of it (who was restored to health) ineligible for the ministerial office. Sprinkling began when men began to soften down Christ's institutions to the supposed necessity of circumstances, and to overlay the simplicity of Christ with imposing ceremonies of their own devising. Fonts were not introduced into the churches till the fourth century. The few baptisteries existing before that date were separate buildings every way fitted up for immersion, but the rite had been generally administered in rivers, pools, baths and fountains. Hence the name *font*, which is still retained. The baptism "out of a pitcher" ascribed to St. Lawrence was not a baptism at all, but the ceremony of superfusion, or pouring water on the heads of persons *already immersed*. This was a common custom in early but degenerate times. It was probably the token of con-

firmation, a rite which then accompanied baptism. And this is the more likely since the superfusion was usually performed, not by the baptizer, but by another administrator, who did his part when the baptized were still standing in the water after the immersion, or just as they came up out of it. It is this action which the painters for artistic reasons have constituted the symbol of baptism. The fact that the practice was most in use among the Greeks, who were ever zealots for immersion, conclusively proves that it was an addition to, and not a substitute for, immersion. But after all, the proof from pictures and the lives of Romish saints is of insignificant value. The word of God, is by itself a sufficient directory. "The bible, the bible alone, is the religion of Protestants." We shall not, however, cease to maintain that all history, as well as all scripture, justifies immersion, and condemns sprinkling. I finish this section in the words of a learned churchman; "This immersion being religiously observed by *all christians for thirteen centuries*, and the change of it into sprinkling being without any allowance from the author of this institution, it were to be wished that this custom might be again of general use." (Dr. Whitty on Rom. vi. 4.)

Sabbath Schools and Education.

PROPOSAL FOR A GENERAL SABBATH-SCHOOL CONVENTION AT MANCHESTER.

THE following proposal, by Mr. B. L. Green, was made in the *Teachers' Magazine*:—

"For many years I have regarded the Sunday school institution as the mightiest instrumentality of the christian church, and more capable than any other of diffusing the holy truths of the gospel among the great masses of the community, and I believe that in connexion with no other organization is it so important for the leaders and managers to meet for deliberation and counsel. We have had our Peace Conventions, Tem-

perance Conventions, Anti-State Church Conventions,—all very good,—but the most desirable of all has yet to be inaugurated, namely, a *National Sunday School Convention*. All those that have been held have led to practical results, and greatly helped on the movements for which they were convened, and surely very much good would result from the deliberations of an assembly of zealous, intelligent men, who believe that the Sunday school institution is destined to become, more than ever it has been, a great means of diffusing those truths and principles that renovate and bless mankind. Feeling that the results of such a gathering would contribute to the fuller

development of the Sunday school system, and tend to the deepening of the conviction, that it is to be the chief agency for the church's outside and aggressive work, I suggest that a *Sunday School Convention* be arranged for; that such convention occupy two or three days in August or September in the present year, and be held in Manchester. The 'Art Treasures' Exhibition' will draw large numbers from all parts of the country, and it is stated that the railway companies intend to run trains at very low prices. I propose, that on the first day an early morning prayer meeting be held; that the delegates breakfast together, and after the election of a President and Secretaries to the convention, a paper be read, on the following or some kindred subject:—'The present aspect of the Sunday School System, and the special duties incumbent upon Organizations for its further Development and Progress.' Papers on other practical subjects might be read at subsequent sittings, each to be followed by a short discussion. Reports might also be received as to the progress of Sunday schools in different parts of the country; and on the evening of the last day an aggregate meeting of Sunday School

Teachers might be held in the Free Trade Hall, or some other large building. The salutary effects of such gatherings would be very great, and amply repay all the labour and expense incurred in preparing for them, and I confidently appeal to the Committee of the Manchester Union and our Parent Committee in London, to consider the practicability of thus calling together a deliberative assembly in connection with one of the mightiest instrumentalities of the age."

To which the editor added this note. "This suggestion of Mr. Green is a very good one, and if generally endorsed would prove highly conducive to the development and consolidation of the Sunday school cause."

What steps have been taken we know not; but if the proposed convention is properly conducted, it cannot but do much good. We would suggest that the convention should be confined to teachers,—that the London people should not monopolize nearly all the speaking,—and that time should be given for statements and free discussion, as well as for set speeches on given subjects or resolutions.

Religious Tracts.

OUR GRANTS OF TRACTS FOR OPEN AIR PREACHING SERVICES.

WE wish to offer, during the present season, a few thousands more of our tracts to such of our friends as are engaged in the good work of proclaiming the gospel of Christ in the open-air. Let them apply direct to the "*Editor of the Reporter, Winks and Son, Leicester,*" inclosing four stamps for postage of the parcel.

We rejoice to observe in the religious newspapers, that this great work has been recommenced with more than usual energy both in the metropolis and in the provinces, by evangelical christian ministers of all denominations. We could fill a large space with cheering reports. Now we hope the religious world is about

to put forth its strength, and meet the enemy on his own ground. There can be no doubt as to the issues of the contest. He that is for us, is greater than all that are against us. Only let us be strong and of good courage, and the victory is ours!

DONATIONS have been forwarded to—

	Handbills.	4 Pages.
Hugglescote... ..	500	
South Molton.....	400	25
Crayford.....	400	25
Necton	400	25
Bolton	400	25
Harpole	400	25
Tarporley	500	
Acton (open air)	800	50

Intelligence.

GRAND TOTAL OF REGULAR BAPTISTS IN NORTH AMERICA.

STATES.	Associa- tions.	Churches.	Ordained Ministers.	Licentiate.	Baptized in 1855.	Total Number.
Alabama	28	659	372	77	4,083	52,378
Arkansas	15	179	89	6	945	6,479
California	1	20	14		130	600
Connecticut	7	111	110	13	564	17,243
Florida	3	93	44	3	355	4,391
Georgia	37	912	521	142	5,531	73,504
Illinois	27	466	334	30	2,237	25,312
Indiana	32	487	327	53	2,268	25,701
Indian Territory	4	40	35		200	3,700
Iowa	7	128	72	6	541	5,085
Kentucky	44	855	388	29	5,437	76,382
Louisiana	8	153	69	4	750	6,544
Maine	13	278	205	11	835	19,229
Maryland	1	35	31	2	256	3,245
Massachusetts	14	259	249	16	1,195	32,175
Michigan	10	183	137	4	423	9,557
Minnesota	1	10	10		21	321
Mississippi	21	534	314	7	3,567	35,983
Missouri	32	545	327	30	3,512	32,746
New Hampshire	7	90	78	6	223	7,913
New Jersey	4	113	100	20	664	14,201
New York	44	848	754	105	4,347	87,479
North Carolina	27	653	343	64	3,577	50,321
Ohio	28	454	320	29	2,219	26,086
Oregon	1	22	12			674
Pennsylvania	16	347	254	52	2,001	32,371
Rhode Island	2	52	52	8	465	7,608
South Carolina	17	450	272	23	3,788	50,032
Tennessee	26	580	375	27	3,634	40,619
Texas	15	246	143	3	1,036	9,709
Vermont	7	106	73	5	211	7,573
Virginia	26	656	365	46	6,974	95,574
Wisconsin	7	142	95	1	437	5,702
German & Dutch Churches in U. S.	1	27	22	11	200	1,725
Swedish Churches in U. S.	1	7	6		100	200
Welsh Churches in U. S.	3	34	20		340	1,100
Total in the United States	537	10,774	6,935	833	62,966	869,462
British Provinces	13	340	200		2,350	27,765
West India Islands	4	110	125	38	1,200	35,450
Total in North America	554	11,224	7,260	921	66,662	932,677
Anti-Mission Baptists in U. S.	155	1720	825		1,500	58,000
Free-Will Baptists		1173	1107			49,809
General Baptists		18	16			2,300
Seventh-Day Baptists		67	70	17		7,000
Church of God		275	132			13,750
Disciples		2400	1500			180,000
Tunkers		150	200			8,000
Mennonites		300	250			36,000
Grand Total in North America	709	17,327	11,360	938	68,121	1,287,811

DEACON COLGATE OF NEW YORK.—Our denomination in America has sustained a serious loss in the death of Deacon Colgate of New York. Men of all shades of opinion, and papers from all districts of the country, concur in eulogizing his memory and deploring his death. He seems to have been a man eminently influential and useful. The *Tribune* concludes its notice of him by saying:—"A good man has passed away from us to the possession of those joys that were so bright in prospect before him; a life so full of goodness in all its business and social relationships, so generous in its impulses for the elevation of man, and so zealous in its religious exercises, should secure a full and permanent record among the memorials of the just." A few days before his death he was conversing with Dr. Armitage on the affairs of the Bible Union. His parting words seem to us so valuable and weighty that we quote them here:—"After weighing the whole matter in my own mind, it is impossible for me to suggest any improvement in view of the position in which God has evidently placed us. All our measures are well calculated to accomplish the work. Guard against debt, and let the work be well done. Move slowly. Don't be in haste. It is a great work. Get the best scholars, and let them have time to do it well. Those who are not familiar with the difficulties may be impatient at the delay. But God always takes time for the accomplishment of a great work, and this is His cause. Take time. Be patient, and success will reward you. Do not follow the lights of expediency. Expediency will never satisfy churches. It would be acknowledging that King Jesus made a mistake in enjoining rigid obedience to his commands in matters of no importance. There is an expediency in the world commonly called 'charity,' but it never amounts to anything. Experience has taught me that when I have leaned to such expediency, things have come out wrong in the end. But when I have followed a 'Thus saith the Lord,' all has come out right. I wanted to to say this to you, for my work is done. It is not likely that I shall meet with you again. I am ready to go. May God bless you. You may be sure that He will reward you; and the world, one day, will thank you, too."

DOMESTIC.

THE BAPTIST COLLEGE, PONTYPOOL, celebrated its fiftieth anniversary on May 20th and 21st. The college having been enlarged and improved to accommodate a greater number of students, it was proposed to raise £1,500 at these Jubilee services. The examinations of the students were satisfactory; several essays were read; and sermons were

preached in Welsh and English. At the public meeting, W. Phillips, Esq., presided, and Dr. Thomas read the report, when it was stated that £1,100 was provided, of which £800 had been paid. The whole of the proceedings were of the most cheering and hopeful character.

SOUTHWARK, New Park Street.—The newspapers state that a person of the name of Gregory, a pickle-dealer in the borough, has absconded with £2,000 of the money obtained towards Mr. Spurgeon's new chapel. It is also said he has been apprehended. If this be true, the new law for breach of trust will put *him* in pickle, and justly; for of all scoundrels such religion pretending scoundrels are the greatest!

ISLINGTON, Cross Street.—The church and congregation under the pastorate of Mr. A. C. Thomas, having erected elegant and commodious day and sabbath schools for 400 children, a public meeting was held in them on Wednesday evening, June 3, A. S. Ayrton, Esq., M.P., in the chair, when several excellent addresses were delivered by various speakers.

HALIFAX, Pellon Lane.—The teachers and scholars of the sabbath school have presented their pastor with his own likeness in oil, set in an elegant gilt frame. In presenting it, Mr. John Clay, superintendent, expressed the esteem and love which his young friends entertained for Mr. Whitehead.

UXBRIDGE.—We had a rich spiritual feast at our anniversary in April, when sermons were preached by Messrs. J. A. Spurgeon, E. Hunt, the venerable Dr. Bennett, and C. Stovel. And in a few weeks after this Mr. Gratton Guinness preached our school sermons.

SUDBURY, Suffolk.—On the last sabbath in May, Mr Webb preached at the re-opening of the baptist chapel, after the erection of the side galleries; and on Wednesday a large tea-meeting was held, followed by addresses. The whole of the cost was obtained.

WARWICK.—The ancient baptist place of worship in this town, which dates from 1640, has just been re-opened, after considerable improvements, with sermons by Messrs. Dale and New of Birmingham, and Dr. Winslow, of Leamington.

HOLYWELL.—Mr. Moses Roberts, from Anglesea, was set apart as pastor of the baptist church in this place, June 1st, when many were present, and various ministers engaged in conducting the services.

W. W.

HELSTONE, Cornwall.—The young friends in the baptist congregation at this place have lately presented their pastor, Mr. C. Wilsou, with several valuable religious works elegantly bound.

J. E. R.



THE OUTCAST FOR CHRIST.

MISSIONARY.

THE "NONCONFORMIST" ON CHRISTIAN MISSIONS.

WE often regret that we cannot approve of either the religious or political views of this weekly paper. But, on ecclesiastical matters, we generally find ourselves at one with the talented editor. We have said before, that no man, in our opinion, has done more service on behalf of the voluntary principle in religion, since the days of John Milton, than Edward Miall. We have pleasure, therefore, in introducing the summary of Missionary enterprise which follows, from the columns of the *Nonconformist*:—

"England is the centre, but not the only centre of missionary influence. Native agency and self-support are now acknowledged and important aids in the prosecution of their great enterprise by our foreign societies, which are thus able periodically to withdraw their resources from missionary fields where christianity supports itself, to occupy new ground. The blossoming of christian willinghood is one of the first results of the missionary's labours, and it is one of his greatest consolations in the midst of privations, sufferings, and discouragements, that he is commencing a work which will ere long be prosecuted without his aid. Englishmen have planted the gospel in South Africa, but now, the directors of the London Missionary Society can report respecting the native churches that 'from the first of October, 1855, not a farthing has been drawn from the society for salary either of missionary or schoolmaster.' Similar gratifying proofs of the vitality of religion are furnished in other parts of the world. In India, as we have seen from the proceedings of the Baptist Missionary Society, the self-supporting principle is coming into wider operation. The Negroes of the West Indies to a great extent maintain their own native pastors, and subscribe to send the gospel to the destitute. Many of the South Sea Islanders contribute a large sum to the funds of the London Missionary Society, and even the poor christians of Tahiti, thwarted as they are by hostile Romish influence, are able to support their own teachers and make large purchases of the Word of God. 'In the Hervey and other groups, besides supporting a native ministry, the churches contribute liberally to missions, and purchase Bibles and other books largely. The theological institutions of Rarotonga and Upolu contain as many students, perhaps, as any two of our colleges at home. Chapels and schools are built without number; and we read of five native teachers on Futuna, and seven on Tava. For the West Indies, twelve coloured students are now

receiving instruction—five in Jamaica, three at Gorham College, Nova Scotia, two at Glasgow in old Scotland, and two in London. Nor can the churches which have produced them be far from self-support; seeing that, for religion and education, their year's contributions amount to £5,387.'

The civilising influence of the teacher of christianity continues to be visible not only in British India, where the State now counts his aid, but in the islets of the South Seas, among the tribes of South Africa, and on the plantations of the West Indian Negro. In the former, we are told, well-made roads and well-tilled fields, with houses like the missionaries', are the order of the day; and 'the natives will sell anything, or work at anything, to obtain European clothing.' In the West Indies, the liberated Negroes exhibit a laudable industry, and a desire to acquire an interest in the soil in spite of the oppression of the planters. The two letters we have published from the Rev. W. G. Barrett on the present state of British Guiana, show the discouragements endured by the black population of that colony. 'Instead of being encouraged (he says) to develop the resources of the prolific country, such as rice, coffee, cotton, plantain fibre, &c., the moment a man steps out of the ranks and begins to cultivate the soil and to elevate himself above his previous condition, the action of the Legislature there is to tax such a man heavily by his presumption, and so drive him back to the ordinary estate-labour.' In South Africa, as in the West Indies, the missionary is the protector and adviser of the native population, invested with the attributes of the civil ruler as well as the religious teacher, and is equally occupied in settling quarrels, averting conflicts, and preaching the word of life. Mr. Moffat, who is now, we are happy to learn, set free from his 'awful work' of translating the Bible into the Bechuana language to itinerate among the native tribes, reports that at Kuruman the natives are building houses as substantial, and finishing them almost as neatly as his own.

But space will not admit of our referring in detail to the many gratifying facts brought out at the meeting of the London Missionary Society, of the hopeful aspect of their great undertaking. Mr. Ellis made a touching recital of the persecutions endured by the christians of Madagascar, and gave reason to hope that the missions to that interesting island may, ere long, be resuscitated. Dr. Livingston received a welcome befitting the dauntless explorer of the African continent. Having finished his account of his recent discoveries, the intrepid missionary will proceed to Portugal; the Government of which country has generously taken upon itself the support of the Africans he

brought from the interior, and who await his return. Having bidden a last farewell to his widowed mother in Scotland, he will then sail for Quillimaine, proceeding thence at the head of his native escort to the banks of the Zambese river. There, with one or two assistants, he purposes entering upon the mission of evangelization among the Makololo, and endeavouring to verify his own memorable words—"the end of the geographical feat is but the beginning of the missionary enterprise." Mr. Moffatt, his father-in-law, is to undertake a similar work among the Matabele. In allusion to his forthcoming labours, Dr. Livingstone, in concluding his speech on Thursday, said:—"It is hard work; we have to work in quietness; we have to become unknown, working from day to day, and from year to year, without any of this excitement; but my request to you, now that we must part, is, Pray for us!"

Practical voluntarism continues to be in favour in high quarters, and amongst its most efficient advocates is Dr. Tait, the Bishop of London. At the meeting of the Society for the Propagation of the Gospel in Foreign Parts, his lordship followed up the advice given by Mr. Gladstone at Liverpool as to the best means of making up the annual deficiency of £10,000, owing to the discontinuance of the Queen's letter. "It only required," said Dr. Blomfield's successor, "that the society should throw itself openly and without reserve upon the good feelings of the members of the Church of England—unfold the great field of its labours before them—and they would gain a far larger sum in voluntary aid than they had ever gained from the instructions of a Royal letter. Let them look to the general mass of the Church of England—the people—in whose hearts he was sure the Church was daily taking a deeper root, and in them the society would find its strength to carry out and extend still further its missionary operations through the heathen dependencies of Great Britain." Better counsel could not be given by the Liberation of Religion Society, which finds also a useful ally in the Evangelical Alliance, which has discovered that its great work is not public exhibitions of fraternal union, but, in the language of the Rev. W. Chalmers, "the assertion of the right of christians in all parts of the world to read the Bible, and, without let or hindrance, to form their religious convictions, and to worship God according to those convictions." This, we are glad to find, is to be the guiding principle of the approaching Berlin conference held under the auspices of the King of Prussia. If the Evangelical Alliance can induce their royal patron honestly to realise it in his own dominions, their labour will not have been in vain."

RELIGIOUS.

PRUSSIA.—A deputation consisting of the Rev. Dr. Steane, Dr. Steed, the Rev. Carr T. Glyn, Dorsetshire, and the Rev. Herr Schmettan, German pastor of legation at London, waited upon the King of Prussia respecting the conference of the Evangelical Alliance to be held at Berlin in September. The King granted them an audience, and the Rev. Dr. Steane read the address from the British Evangelical Alliance, to which his Majesty listened with great attention. The members of the deputation afterwards dined with the King, and returned in the evening to Berlin.

The deputation, on returning to England, made its report of their proceedings. But where?—our readers might guess until they "gave it up," if not already told—in the palace of the Archbishop of Canterbury, at Lambeth! The meeting was held in the "Guard-room," the Archbishop presiding. Six other bishops were present, one of whom opened the proceedings with prayer, and a Wesleyan minister closed them in the same manner! And all this done under the shade of the old gloomy "Lollards Tower." Among other expressions used by the King of Prussia, during the interview, the following were reported:—"I think that the idea of the Evangelical Alliance, and a union of all true believers, is the sublimest and most christian conception which has entered into the human mind, and from the moment I apprehended its fundamental principle—not as a combination of churches and of ecclesiastical bodies, but of individual and loving christians, on the basis of a common faith in Christ and common love to Him—I enthusiastically embraced it, and I regard it as an idea after which all true christians should aim."

PRACTICAL UNION.—The Rev. W. W. Robinson, Incumbent of Christ's Church, Chelsea, lectured on temperance for up wards of an hour on Monday evening, June 1, in Surrey chapel, the Rev. Newman Hall presiding. The occasion was the monthly meeting of the Surrey Chapel Band of Hope. About 1,500 persons were present. Before the meeting, Mr. N. Hall preached in the chapel-yard, adjoining Blackfriars-road, to a large number of working men and others. On the conclusion of his address, Mr. Robinson mounted the chair, and declared his hearty amen to what had been said, and then invited the people inside the chapel. Most of the crowd promptly complied. Such practical proofs that christians of different churches are substantially one, would go farther than argument to remove the infidel prejudices of the many who never enter any church.

A PORTRAIT CURIOSITY.—Mr. Swales, of Darlington, bookseller, has just published a remarkable specimen of the excellence to which the art of photography has attained, and one which for the congregational body cannot fail to have a special interest. In the space of about ten inches by six, the artist has grouped 169 portraits of Independent ministers, including all the leading members of that body known to fame or now living. Each countenance is brought out with a fullness of delineation that is quite marvellous. There is character strongly marked and distinctive in each. So admirably did the artist manage his light and shade, and the disposition of his figures, in the original picture, that the veriest trace of confusion or incompleteness is nowhere discernable. Many familiar faces may be recognized in the group. In the foreground, sits the Rev. John Stoughton, President of the "Union" last year. Near him, and on his right hand, is the Rev. Thomas Binney. Then there is the benevolent and venerable John Angell James, of Birmingham, the christian serenity of whose mind and character has preserved his countenance from the marks of care and unrest. In another part of the photograph the eye rests with pleasure on the face of Mr. Jay, of Bath; and again on Dr. Pye Smith; and still further, amongst the young men of the day, Mr. Landels, who, two or three years ago in Birmingham, and now in London, is making for himself a name amongst the foremost men of the Congregational [Baptist?] body. *Darlington Times.*

A SCOTCH SPURGEON.—The *Edinburgh Express* reports the appearance of a lay preacher, named Brownlow North, who has begun to make a great sensation from various Free Church and Baptist pulpits. He is a member of an aristocratic family; appears to be upwards of forty years of age; and, until a few months ago, was a man of fashion "about town," given to sporting and the more common forms of time-killing prevalent among the upper classes. He was then (says the *Express*) brought to a knowledge of the truth, and straightway became as active in the evangelistic as he had previously been in the sporting field. Beginning in the Aberdeen and Elgin pulpits, he has been gradually making his way south, and his ministry has been attended in some cases with the most remarkable results. He has been called the "Northern Spurgeon."

NEW "SIGNS OF THE TIMES."—The Earl of Shaftesbury does not stand alone among his Episcopal brethren, in giving the right hand of fellowship to members of other denominations. The Bishop of London does not think himself guilty of schism, because he joins with dissenters in advocating the Bible Society; for, as he frankly confessed,

"the occasions were not many in which churchmen were able to meet their brother christians of other bodies, to help them, as the latter had helped the church in the cause of Christ." The Dean of Carlisle (the Rev. J. Close, late of Cheltenham) also, says that he can honour and respect the independence of opinion, sincerity of conscience, and honesty of purpose, which led Baptist Noel "to give up all those things which poor, weak, feeble men are apt to love, in Church and State, by going out from her."

EXETER HALL SABBATH EVENING SERVICES.—The Earl of Shaftesbury, in a letter to the *Times*, says, "It has been stated that the services at Exeter Hall are attended mainly by other persons than those for whom they were designed. I believe that the reverse is the truth. It is difficult to determine by a glance those of the congregation who belong to the working classes. The London artizan expends a fair sum on his dress, and on Sunday is not easily distinguishable from persons of a far wealthier condition. Last Sunday evening one of the appointed agents went to the common lodging houses in his district for his usual ministrations; he found the houses empty, the inmates being gone to the service at Exeter Hall."

CANTERBURY.—*Preaching in a Theatre.*—Some time since, Mr. Cannon, of this city, purchased the Theatre Royal, with a view of putting it to some useful purpose; and on Sunday afternoon the Rev. C. Kirtland, baptist preacher, delivered an address in it to working men, on "the Gospel." Printed notices had been distributed throughout the city, urging them, with their wives and children, to attend the service, and to come in their working clothes, if they had no other. Hundreds responded to the invitation, and listened with deep interest and feeling. The attempt was as successful as could be wished, and will be repeated. It is not known what the owner of the theatre will do with it.

THE BRITISH AND FOREIGN BIBLE SOCIETY, has adopted the following resolution;—"That this committee do open their meetings with prayer." There was a very full attendance, including Earl Shaftesbury, in the chair, the Marquis of Blandford, the Bishop of Ripon, Lord Henry Cholmondeley, &c., and the matter was for a long time seriously and earnestly discussed.

PROPOSED NEW TRANSLATION OF THE BIBLE.—At a meeting of the Christian Knowledge Society, Dr. Biber's motion for a new edition of the bible came on. There were six hands held up for it, and a forest of hands on the other side.

A MAGNIFICENT BIBLE, sent by the American Bible Society to the Queen of England, has been graciously received by her Majesty.

AN ENGLISH MITRED ABBOT.—We have copied the following paragraph from a local paper "The Right Rev. Father Burder, Abbot of the monastery of St. Bernard, Leicestershire, was in Preston last week. Father Burder is the first mitred abbot that has been resident in England since the Reformation." And who is this mitred abbot, and whence came he? He is no other than the son—with grief for the father we write it—of Dr. Henry Foster Burder, for many years a distinguished Independent minister in London; a paternal grandson of the Rev. George Burder, author of "Village Sermons," and Secretary of the London Missionary Society, of which his maternal grandfather, Mr. Hardcastle, was the Treasurer. It is said that from the latter relationship young Burder received considerable property. The dissenters, therefore, were too "vulgar company" for him. He went to Oxford, became a Puseyite, and now appears a mitred abbot!

THE RAGGED SCHOOL UNION meeting was eloquent in figures and facts that will suffice to silence the railers at Exeter Hall, and suggest their own reflections. 22,000 children share the parental care of this society, but an equal number remain, as the young Arabs of our metropolis, without education or training. So great has been the success of the shoe-black organisation, that a brigade is to be organised in Belgravia, and a street crossing fraternity to be formed out of the same elements. The Penny Banks can boast of more than 10,000 depositors, and seventy teachers in the schools were formerly ragged scholars. Yet, in the face of such pleasing signs of usefulness, the funds of this excellent institution languish.

OUR NEW PREACHING PRELATES.—The *Nonconformist* says,—"We are glad to see bishops in earnest to battle with sin. They have pulled off their kid gloves, and we honour them for it. What if they should go on to lay aside one article after another of ornamental attire until they come to resemble the Apostles indeed? It is the first step, says the French proverb, which is costly. And the first step to free christianity has already been taken."

THE FREE CHURCH IN SCOTLAND.—Since the separation from the Established Church, thirteen years ago, the sum total collected for all purposes by the Free Church has amounted to £3,900,000.

GENERAL.

AT A RELIGIOUS MEETING held a short time back in Islington, when the chair was taken by the new and popular Bishop of London, the crowd that assembled to see and hear his lordship was so great that it

was found necessary to station two or three policemen at the doors to prevent the ingress of any more people. In the course of the evening, however, a carriage drew up at the doors, and a lady alighted, and, on perceiving the great crush, said to one of those important public functionaries, "I am the bishop's lady." "No, no," replied he, "that dodge dont pay." "I assure you that I am Mrs. Tait," reiterated the lady. "There, I've got you," replied the uneccelesiastical "Bobby," "for his lordship's name just happens to be Archibald Campbell!" At length some gentleman came forward and immediately escorted her ladyship to a becoming place on the platform. The bishop seemed highly entertained at the incident.—*Essex Herald*.

THE FELLOWS OF CAMBRIDGE pray to be relieved of their monastic vows—pray to the University Commissioners, and through them to the House of Commons and the public. Their desire is natural and just. Why should any order of scholars in our country be condemned to a celibate life? Clergymen marry. Saints of all sorts, male and female, marry. Except the unhappy fellows of colleges, no class of persons is deprived of home, domestic love, and family affections.—*Athenæum*.

THE PRINCE OF WALES has returned from his tour in the North, and Prince Alfred from his visit to the Continent. The Prince of Wales, while in the North, visited Houghton Pit, the Property of the Earl of Durham, which he descended, and was conducted through some of the workings. The Prince of Wales is to make a summer tour "up the Rhine;" passing some time at the foot of the Drachenfels, and proceeding thence to the Alps. He is to travel "incognito," the court newsmen says, under the name of Lord Renfrew.

A BABY-BOY was lately born at Huddersfield, whose living ancestry goes back to the fifth generation. He has a mother, grandmother, two great grandfathers, two great grandmothers, one great great grandfather, and one great great grandmother, all living at the present time and in good health. The great great grandfather, who lives eight miles from Huddersfield, seldom fails coming to the market every Tuesday.—*Bradford Observer*.

A SPARKLING LIGHT in the world of wit has lately been put out by death. The *Athenæum* says, "If every one who received a kindness at his hands should lay a flower on his tomb, a monument of roses would rise on the resting-place of Douglas Jerrold."

PILGRIMAGES TO JERUSALEM have become, within late years, very frequent in France and Germany, where they are organized on the same principles as pleasure trips from London to Herne Bay and back.

LUTHER'S WEDDING RING.—An interesting antique has just been discovered at Munich, in the shape of Luther's wedding ring. It is described as of pure gold, closed with a single ruby, and the circle skilfully engraved in relief, with the emblems of the "Passion"—such as the cross, ladder, sword, sponge, and cloth. In the inside is engraved "D. Martino Luthero, Catherine a Bora, 13 Junius, 1525."

PRINCE EDWARD'S ISLAND is now convulsed from centre to circumference with a general election, and a religious excitement connected therewith. The question at the poll is, "The Bible or no Bible for the common schools?"

SOUTHCOTTISM is not dead yet. How long folly lives! A meeting of 250 of these noodles, from all parts of the world, has been held at Melbourne House, near Wakefield, the residence of the chief noodle.

A STRANGER'S HOME, for the shelter and security of Asiatics, Africans, and South Sea Islanders, has been opened at Limehouse. This is an excellent project, and we hope it will be well executed.

A VETERAN STATESMAN.—In 1809, Lord Palmerston, as Secretary of War, moved the estimates for the army. This year, forty-eight years between, he did the same; a fact unprecedented.

THE ATLANTIC TELEGRAPH CABLE.—The English portion of this stupendous work has been completed at Birkenhead. It is proposed to lay it down in August.

INCOME TAX.—The net amount of the income-tax for the year ending the 5th of April last year for Great Britain, was £15,261,522, and for Ireland £1,263,986.

JOHN BRIGHT has returned to England in much improved health. But we hear nothing of either he or Cobden entering Parliament.

DR. LIVINGSTON has been presented with the freedom of the cities of London and Edinburgh, under peculiarly complimentary circumstances.

SLAVERY IN VIRGINIA.—The *Norfolk American* says, it is estimated that 30,000 slaves were sold and removed from Virginia last year, and 2,000 more escaped.

MRS. BEECHER STOWE has lately been in England, and left for the United States by the *Europa*.

COTTON.—In Liverpool, 160,000 bales were sold in a few days—88,000 bales being sold in one day. Their value was £1,250,000.

SWITZERLAND.—Fifty-four labourers have been killed by the falling in of a railway tunnel.

THE MANCHESTER ART EXHIBITION continues to attract thousands of visitors.

EXPERIMENTS are making to light railway carriages with gas.

REVIEW OF THE PAST MONTH.

Monday, June 22.

AT HOME.—The events have been chiefly of a courtly character. At the baptism(?) of the infant Princess there was a grander display than usual of princes, princesses, and nobles—Archbishop and bishops—foreign ambassadors and royal visitors, among whom was the Archduke Maximilian, of Austria. The names given to the babe, were Beatrice Mary Victoria Feodore; the water was from the Jordan, and the sponsors were her eldest sister the Princess Royal and her intended husband, the Prince of Prussia, and her grandmother the Duchess of Kent.—The recitals for the Grand Handel Festival in 1859, in various places, but especially in the Crystal Palace, when the Queen was present, by hundreds of vocal and instrumental performers, have attracted thousands of enraptured listeners.—The Russian Grand Duke Constantine, brother of the Emperor, after visiting the Emperor of the French, run over in a steamer to Osborne House, and spent one day with her Majesty. How was it he did not visit London as well as Paris? He would have been as safe there.—Parliament is doing something. The "oaths" bill has passed the "Commons" by large majorities; but, What will the Lords do? They have only passed the Irish "Ministers Money" by a very small majority in a large house. Lord Palmerston has announced the intention of government to introduce a church-rate measure during the present session. What it will be we know not, but only *entire abolition* will satisfy the dissenters. We have waited long enough for it, and must have nothing less now. The "Lords" are also busy; and a Divorce Bill is occupying much attention and discussion.

ABROAD.—We have no further news from China or India of any importance. Trade is yet carried on briskly with other ports of China, the Canton affair being regarded as a local squabble.—The anti-slavery feeling is spreading in the United States. Some of the northern states have avowed their determination to protect the runaway slaves; the southern states seem to be alarmed at the aspect of affairs; and many are now expecting the second great "American Revolution" in favour of liberty. May it come, and soon!—The French Legislative Chambers has been dissolved, and a new election is in progress, the French government dictating the names of candidates? How would Englishmen like that?—The popish party in Belgium, having made an attempt to pass a "Religious Endowment Bill" in the House of Representatives, enabling them to receive bequests of property, disturbances arose, and the king dissolved the house. So the bill is lost, and the papists are in disgrace.

Marrriages.

May 27, at the baptist chapel, Chipping Norton, by Mr. Morris, Mr. Thomas Watts, of Weston, Northamptonshire, to Eliza, daughter, of Mr. Thomas Williams, of Chipping Norton.

Mar 27, at the baptist chapel, Bourne, by Mr. Pike, Mr. John Hodgkin, to Miss E. Saxton.

May 28, at Thames Street baptist chapel, Wallingford, by Mr. Bullock, A.M., Thomas Powell, Esq., of Elm Villas, Winterbrook, to Jane, eldest daughter of the late Mr. John Grace, of Wallingford.

May 28, at the baptist chapel, Bluntisham, Mr. Jonas Whybrow, to Miss Anna Bidwell.

May 30, at the baptist chapel, Coseley, by Mr. Nightingale, Mr. R. Addison, to Miss C. Brain, both of Princes End.

June 1, by licence, at the new baptist

chapel, Kimbolton, by Mr. S. Edger, B.A., of Abingdon, assisted by Mr. E. L. Hull, B.A., minister of the place, M. Jackson, Esq., of the Vale, Ramsgate, to Martha Heming, only daughter of John Peck, Esq., of High Farn, Kimbolton.

June 4, at the baptist chapel, Archdeacon Lane, Leicester, by Mr. Stevenson, Mr. T. O. Hume, to Miss E. Stableford.

June 4, at the baptist chapel, Belvoir Street, Leicester, by Mr. Mursell, Mr. W. Stephens, of Wellingborough, to Miss Mary Ann Gould, of Leicester.

June 5, at the baptist chapel, Mansfield, by Mr. Wood, Mr. W. Ball, to Miss M. A. Glossop.

June 14, at the General Baptist chapel, Boston, by Mr. Mathews, Mr. H. P. Arnall, to Miss E. Adkin.

Deaths.

March 8, at Waipa, New Zealand, Jane, wife of the Rev. G. Buttle, Wesleyan Missionary, leaving eight motherless children. Mrs. B. had spent twelve years in that distant land, aiding her husband in his efforts to diffuse gospel truths among the natives.

May 16, Mr. R. Bennett, pastor of the baptist church, Blackfield Common, Hants, for many years an earnest and successful preacher of the gospel.

May 18, the Rev. Richard Frost, for fifty-seven years the diligent, faithful, and beloved pastor of the Independent Church at Great Dunmow, Essex, in the 80th year of his age.

May 25, at Long Whatton, Leicestershire, aged 75, Mr. Henry Ball, many years an esteemed member of the baptist church in that village, who, after much suffering, died in peace and hope.

May 26, Mr. Robert Hogg, baptist minister, Grimsby.

May 30, Mr. James Shardlow, Leicester, aged 76, for many years a member and deacon of the Independent church, Gallowtree-gate. Arrested when a youth by the faithful preaching of the celebrated Thomas Robinson, vicar of St. Mary's, he afterwards became a bearer of Robert Hall, and a member of his "little church," as he called his undipped communicants. Mr. S. resided next door to the Editor of the *Reporter*, one roof covering both dwellings, and he gladly bears testimony to his unassuming and sincere piety. All the past winter he attended

the sabbath morning prayer meetings at seven o'clock. He was out on Friday, and died suddenly on Saturday evening, in the act of blessing his surviving daughters. At the prayer meeting next morning, not having heard of his death, the friends waited some time for his coming, but he had gone to keep perpetual sabbath in heaven!

May 30, at Castleacre, Norfolk, in her eighteenth year, Mary Lancaster, a pious teacher in the baptist sabbath school, in that village.

May 31, at Osgathorpe, Leicestershire, Mary, daughter of Mr. George Meakin, upwards of twenty years a member of the General Baptist church at Long Whatton and Belton. Her sufferings were inexpressibly great, but they were borne with christian patience and humble submission to the Divine will, and cheered by a good hope of eternal life.

June 11, at Barlestone, Leicestershire, aged 69, Jane, wife of Mr. Thomas Kirkman, of Barlestone, and mother of the wife of the Rev. Isaac Stubbins, General Baptist missionary in Orissa, whose portrait was given in our January number. Mrs. K. was, from early life, an esteemed member of the baptist church at Barton.

June 18, at Coleford, aged 70, Mr. William Williams, upwards of forty years pastor of the baptist church at Ryeford, near Ross. "Having a good report of all men, and of the truth itself."

THE
BAPTIST REPORTER.

AUGUST, 1857.

THE BAPTISTS AND THE BIBLE SOCIETY.

PERSUADED that every sincere baptist feels considerable interest in this important question, we furnish, this month, the correspondence which has again taken place on the subject of translations. Our readers will kindly excuse us when they find that in order to make room for it, we have been under the necessity of omitting some of our usual matter. We copy from the forthcoming "Baptist Manual" for 1857.

"The long pending Memorial of the Committee of the Baptist Missionary Society to the Committee of the British and Foreign Bible Society, in relation to their Indian versions of the Scriptures, was presented to that body on March 16th, 1857, by a deputation in which your Secretaries appeared, according to the instructions of the last annual session, as representatives of the Union itself. In common with a large number of their fellow christians, your committee sincerely and deeply regret that this step did not lead to a more satisfactory issue. They place on record, however, both the Memorial and the Reply; and they cannot doubt the manner in which the entire denomination will respond.

MEMORIAL.

The Committee of the Baptist Missionary Society are desirous of drawing the attention of the Committee of the British and Foreign Bible Society to the following memorial:—

Circumstances of recent occurrence appear to the memorialists to justify them in soliciting a careful reconsideration of the rule adopted in 1837, by which the assistance of the Bible Society, in the case of new versions, is limited to those in which the word baptize and its cognates, is left untranslated, as in the English version. They feel confident that it is not necessary for them anew to affirm the high estimation in which they have always held the labours of the society, or to express their earnest desire that it may continue to be honoured of God, in scattering broadcast the 'incorruptible seed,' until the world is covered with the knowledge of the Lord.

At a public meeting of the Cambridge Auxiliary in 1854, a proposal was introduced for placing a copy of the New Testament in every reading family in British India. It was received with much cordiality, and a

vote was taken on it, and correspondence opened between the Auxiliary and the Parent Committee, which resulted in a resolution of your Committee, on the 8th of June, to this effect:—‘The committee are convinced that the time has arrived when it is desirable to make some greatly increased efforts for supplying the immense population of India with the Scriptures.’ You have been in correspondence with every auxiliary in India on this subject. But your memorialists cannot avoid a feeling of deep regret that when this noble project comes into operation, through the instrumentality of the missionaries of the different societies labouring in the East, the missionaries of the denomination with which they are connected, will be practically excluded from all participation in the impulse which is thus given to the circulation of the Divine Word.

The case appears thus:—Your minute book of the year 1833 contains the following resolution:—‘This committee would cheerfully afford assistance to the missionaries connected with the Baptist Missionary Society, in their translation of the Bengali New Testament, provided the terms relating to baptism be rendered, either according to the principles adopted by the translators of the authorized English version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of christians composing the Bible Society.’ The latter part of this proposal, suggesting the use of terms unobjectionable to christians of other denominations, is obviously, as a general rule, impracticable. The suggestion itself, however well intended, could have no other effect than to perplex the controversy. In the east it has never been acted on, and never can be, for no such terms exist.

Your report for the year 1837 contains the following paragraph:—‘Unwilling as the committee may be to advert to differences of opinion, it

seems but right to state, that, between the Baptist Missionary Society and members connected with that denomination of christians and themselves, discussions have taken place relative to the translation (in some of the eastern versions) of the words ‘baptizo,’ &c., by terms signifying immersion, or leaving them, as in the English Bible, untranslated. Your committee, —having considered of whom the society is composed, and that there are in its bosom many who as conscientiously object, with reference to new versions, to the use of terms exclusively signifying immersion, as others conscientiously plead for such a rendering, and that it was utterly impossible for them to decide the controversy, whether theologically or philologically considered, determined to adhere to the course taken in the English and many other versions: which they were the more encouraged to do, seeing that it leaves all, in their ministerial instructions, free to give that view of the subject they deem the correct one. Your committee are quite aware that objections may be easily offered to the plan that has been pursued; but it seemed on the whole the best. The limits of a report will not allow fuller notice of the subject.’ From that time, then, it has been a law of the society that baptizo and its cognates shall, in all its new versions, be left untranslated.

“The phraseology of your rule of 1837 might possibly have been taken to limit its effect to versions executed subsequently to that epoch; but, practically, it has been brought to bear on all oriental versions made by baptist missionaries, either before or after that period. You will not need to be reminded that the Baptist Missionary Society, which took the lead among modern missions, at its first meeting in 1792, adopted the translation and circulation of the scriptures as one of the primary objects to be pursued; that the first version in any language in the Gangetic Valley was commenced ten years

before the existence of the Bible Society, and that a second edition of the Bengalee New Testament was in circulation in 1804. We may also be permitted to remark, that, as the Baptist Missionaries were the first in the field of translations, so they have continued to make the translation of the Scriptures an object of permanent and unabated concern, and to maintain the advanced place which they had occupied in this department of missionary labour in the East. Moreover, in the Missionary Census drawn up a year or two ago, by the Secretary of the Calcutta Auxiliary Bible Society, it is stated, that of 120 missionaries in the Bengal Presidency, the majority are of the baptist persuasion. Your memorialists, therefore, consider that they would have been wanting in their duty to the missionary interests connected with their denomination, particularly in the east, if they had neglected, on such an occasion as the present, to ask you to reconsider a resolution, the effect of which is to exclude the oldest, as well as the most extensive, missionary agency from all co-operation in the effort about to be made for a large circulation of the Scriptures among our fellow-subjects in India.

To secure this co-operation, which your memorialists believe to be an object of scarcely less solicitude to your society than it must be to the baptist missionaries themselves, two courses appear to be open to adoption. The first consists in your placing at the disposal of those missionaries a fair proportion of the sum raised to carry out the extended circulation of the Scriptures, leaving them free to circulate the translations effected by them and their predecessors. The second, which appears to your memorialists the more advisable, is the abrogation of the rule of 1837. The adoption of this latter alternative would leave all translators to deal with the word baptize according to their own conscientious convictions, and restore the Bible Society to the posi-

tion which it occupied prior to that year, in reference to the unflinching circulation of the Divine Word. It would also correct what your memorialists cannot but consider a serious error, inasmuch as it involves an act of injustice towards them, as well as towards the cause of evangelization. Although the direct and immediate object of this memorial might be attained by a specific grant, to enable the missionaries of the baptist denomination to assist in the enlarged diffusion of the Scriptures under the new impulse, yet such a procedure must, in some degree, affect the integrity of the resolution of 1837; and your memorialists cannot suggest the suspending, without adverting to some considerations which appear to them to enforce rather the rescinding of it.

If the translation of the word baptize in any version of the New Testament were a novelty, your memorialists would hesitate to propose such a measure. But it is a fact which cannot be overlooked, that, in half the languages in which versions have been published promoted by your society, the word baptize is translated, as will appear from the explanatory tables annexed to this memorial. Your society circulates versions through Europe without any reference to the rendering of this particular word, and this practice has never been impugned by those whose principles are violated by the word which has been adopted in them. And it appears to your memorialists in the light of a serious objection to the resolution of 1837, that it has led to the adoption of a practice in the east directly the reverse of that which has already prevailed in the west. While the society circulates thousands of copies of the New Testament in Europe, in which the word is translated so as to signify immerse, it is precluded by that rule from adopting the same latitude abroad, and is constrained to deny its aid in circulating the scriptures among the heathen in Asia, whenever the word is translated in like manner. It is one of the un-

happy results of this inconsistent diversity of practice, that the natives in the province of Orissa, for whom there is no translation except that which has been executed by their baptist instructors, are excluded from the pale of your operations. In like manner the Burmese and the Karens, among whom the baptists exclusively have laboured, and converts are numbered by thousands, are debarred from receiving the Gospel of Truth at your hands. The society, which was formed for the very purpose of giving the Word of Life to all nations, is thus restrained from extending its sympathies to these rising communities of christians, simply because the word baptize is not left untranslated in the versions prepared for them, though the translation of that word is no bar to the circulation of European versions. Your memorialists trust they will not be considered deficient in respect for the society if they incidentally advert to the use to which this circumstance might be turned by a Roman Catholic polemic, who should assert, that, while his church was reprobated for withholding the Scriptures from the people, it did not stand alone in this practice; and that even the Bible Society, so pre-eminent among Protestant Institutions, withheld the New Testament from the heathen, except on certain conditions based only on motives of convenience, which might, moreover, be enforced or relaxed at will. Your memorialists feel satisfied that the maintenance of the Protestant character of the society is considered by your committee a matter of such paramount importance, that no consideration will be deemed sufficient to sanction the continuance of a practice which may so seriously imperil it.

It may possibly be advanced, that the unhappy consequences of the resolution of 1837 have been mitigated by the Bible Society's having availed itself indirectly of the biblical labours of the baptist missionaries in India, and printed large editions of their trans-

lations, with an alteration of the word 'baptize.' This affords a very satisfactory proof that the translations which the society refused to aid, as they emanated from the translators, are not objectionable on the ground of being either unintelligible or unfaithful. Two thousand copies of Dr. Yates's Sanskrit version, and fifty-five thousand copies of his Bengalee translation, have thus been printed for the use of missionaries of other denominations. This proceeding imparts a new feature to the case, and, in the judgment of your memorialists, creates an additional reason for re-examining the resolution. By thus placing their versions at the disposal of the Bible Society the missionaries of the baptist denomination, it will be confessed, have manifested a liberality of sentiment, and a superiority to denominational views, which reflect no little credit on them. But it can scarcely be supposed to furnish an argument for continuing to withhold from them the means of circulating the versions on which they have bestowed such labour in their own missionary circle; it may rather suggest the propriety of reciprocating that feeling of liberality. In reference to the proposal for an enlarged circulation of the Scriptures in India, in which this communication originates, the Bible Society will be constrained, either again to resort to this plan, or to exclude whole tribes from the benefit of the scheme; and the question will naturally arise how far it is compatible with the principles of christian generosity, thus to take advantage of the labours of baptist missionaries, and at the same time to deny them the means of turning those labours to account.

The difficulties which have been practically experienced in the application of the rule of 1837 appear to present an additional reason for the revision of it. That rule provides that no new version shall receive the patronage of the society in which the word baptize is not left, as in the English, untranslated. Of the versions

which have been assisted by the society since that period, the memorialists have been able to obtain from the depository only twelve, and it does not appear that the rule has been adhered to in more than six of these, as will be seen from a statement in the appendix. In the others the word has been translated. Two of these, as new versions, call for your especial attention. In 1846, your society adopted the version of the New Testament made by the Rhenish missionaries for the use of the Dyaks, or Aborigines of Borneo. The sum of £300, required for printing 1,500 copies of the whole New Testament, was 'cheerfully allowed,' as stated in the report of 1847. In this version, baptize was translated by a word which signifies to wash. Again, in 1850, your society, at the recommendation of the Bishop of Prince Rupert's Land, encouraged a version of the Gospel of John in the Cree language, and 1,000 copies were printed at the expense of the society. An edition of the Gospel of Mark has since been printed in the same language. In this version, the term denoting baptism is rendered by a word which signifies to pour. In both these cases the word is not only translated, instead of being transferred, but translated in a manner which no small portion of your constituents would be disposed to repudiate, as opposed to their conscientious practice. At the same time Mr. Saker goes out as a missionary, in connection with our society, to the barbarous people dwelling by the river Cameroons, in Western Africa, and, after the most assiduous labours, at the risk of his life in that dangerous climate, collects a christian church, reduces the language to writing, and translates portions of the Scriptures for the use of converts, rendering the word baptize in accordance with his own practice. On his return to England to recruit his health, he solicits the aid of the Bible Society to print the version; but he is referred to the rule of 1837, and refused any

assistance, because the word baptize has been rendered immerse. Thus the rule by which the Bible Society endeavoured, in 1837, to evade the difficulties which had arisen at that period, is violated in some cases, and the society is placed in the invidious position of refusing aid only to versions executed by baptist missionaries.

"Your memorialists are conscious that nothing could be further from the wishes or intentions of the committee of the Bible Society than to place the missionary labourers of the baptist denomination in this state of isolation. After a careful consideration of the experience of the last twenty years, the whole period since the rule was passed, your memorialists are forced to the conclusion, that the only position which the Bible Society can occupy with justice to the broad and catholic principles on which it was founded, and with justice also to the various missionary agencies, is to be found in its original practice of aiding the circulation of the Scriptures in all cases in which the version is found to be faithful and perspicuous, without any inquiry as to the mode in which the translators have dealt with the word baptize."

On behalf of the committee,

(Signed)

S. MORTON PETO, Treasurer.

FRED. TRESTRAIL, Secretary."

REPLY.

"*British and Foreign Bible Society, 10, Earl Street, Blackfriars, London, April 20, 1857.*

At a meeting of the committee held this day, John Thornton, Esq., Treasurer, in the chair.

The special sub-committee, appointed by minute No. 49, of a meeting of this committee of the 30th March last, brought up the following draft of a reply to the memorial presented to this committee, on the 16th March, by the deputation which then attended from the Baptist Missionary Society, namely:—

The committee of the British and Foreign Bible Society, in replying to the memorial lately presented to them from the committee of the Baptist Missionary Society, desire to express their deep sense of the kind and courteous terms in which the wishes of that body have been brought before them, and to assure the committee and members of that society generally, that they continue highly to appreciate both the services which they have rendered to the great cause of missions, and the zeal and ability displayed by many of their missionaries in the translation of the Holy Scriptures.

For God's grace and blessing on this work, as manifested in the holy zeal and successful labours of such men as Carey, Judson, Marshman, and others, the whole christian church are called upon to praise the Divine Giver of all good; and the committee believe that, in thus magnifying that grace, a bond of union is constituted between the Baptist Missionary Society and all those who love the Lord Jesus Christ.

Gladly, therefore, would the committee of the British and Foreign Bible Society have extended the measure of their co-operation with the Baptist Missionary Society; but, after a careful re-consideration of the subject, both with reference to the comprehensive character of the British and Foreign Bible Society, and to the conscientious opinion of the great majority of its subscribers, the committee feel called upon to adhere to the principle expressed in their resolution of the 22nd July, 1833, and, at that time, forwarded to the Baptist Missionary Society.

In that resolution, the willingness of the Committee to help forward any version of the Scriptures made by a missionary of the baptist body was fully expressed, 'provided the Greek terms relating to baptism be rendered either according to the principle adopted by the translators of the authorized English version, by a word

derived from the original, or by such term as may be considered unexceptionable by the other denominations of christians composing the Bible Society.' The committee therefore submit, that this willingness on their part entirely exonerates them from the charge now brought against them by the memorialists, of 'excluding the Baptist Missionary Society from all co-operation in the effort about to be made for a large circulation of the Scriptures among our fellow-subjects in India,' and 'debaring thousands from receiving the gospel of truth;' and they would ask whether the whole responsibility of thus obstructing the wider distribution of the Holy Scriptures, is not thrown upon those who refuse to reciprocate the liberality of the great body of the christian church. That body consent to leave the word βαπτίζω, as in our authorized English version, to be interpreted by missionaries according to the conscientious belief of their respective denomination; but our baptist brethren insist on the exclusive rendering of the term into some word corresponding with the English word immerse.

Had Mr. Saker, in the performance of the duties devolving upon him as a missionary of the Baptist Missionary Society in Western Africa, adopted the comprehensive word βαπτίζω, in the translation referred to by the memorialists, the Baptist Missionary Society would have secured the aid of this committee in support of his work, while Mr. Saker would have been perfectly free to interpret the word to all around him in the sense he believes to be correct.

The committee believe that the has British and Foreign Bible Society never, with reference either to baptist or other missionary translations, intentionally relinquished the principle laid down in the resolution of the 22nd July, 1833, and they freely acknowledge that the departure from that principle, in adopting the translation of the word βαπτίζω as rendered in the Cree version referred to in the memorial, was au

oversight, and measures have been taken to rectify this in any future edition or translation. The memorialists are respectfully reminded that with regard to long-established versions, the committee have no alternative but to adopt the rendering of the word βαπτίζω as they find it in those versions.

In conclusion, the committee earnestly desire that it may please the God of all grace to pour out largely his blessing upon the labours of the Baptist Missionary Society; and, although constrained to adhere to their former decision, they gladly express the hope that the Baptist Missionary Society and themselves, so far as they have different spheres of action, may provoke each other only to love and to good works.

Resolved, that the above draft be received and adopted, and forwarded to the committee of the Baptist Missionary Society, accompanied by a suitable letter from the society's secretary.

(Extracted from the minutes),
(Signed), HENRY KNOLLEKE,
"Assistant Foreign Secretary."

And so this new attempt to obtain justice for the baptist translators has ended in another repulse! This will compel the baptists to render increased assistance to their own "Translation Society." We regret this; for we are persuaded that our brethren would have much rather united with the Bible Society in its noble efforts to disseminate the Word of God.

THE BAPTISTS IN ENGLAND,

DURING THE REIGNS OF JAMES I. AND CHARLES I.

1602—1650.

SENTIMENTS against the rights of conscience, advanced by writers of reputation, and sanctioned by public acts, must be supposed to be productive of sufferings to individuals. Amongst others who felt the rage of bigotry was Mr. Vavasor Powell. Having given up his connexion with the established church, and cast his lot among the Puritans, he began to preach among his countrymen, in the character of an itinerant evangelist, and his zeal and fortitude were soon called into exercise by the rage of bigotry, and the severe persecutions to which he was exposed. He was often attacked and assaulted by violent men, and repeatedly exposed to the danger of his life by those who laid in wait, or bound themselves by oath, to kill him; or made an attempt on it. In 1640, he, and fifty or sixty of his hearers, when he was preaching in a house in Brecknockshire, were seized, about ten o'clock at night, by fifteen or sixteen

men, under the pretence of a warrant from justice Williams, and secured in a church. The next morning they were conducted to the justices house, who committed them to the hands of the constable. On the following day they were examined before that justice and two or three more, and six or seven clergymen; but, after much conference and many threats, were at that time dismissed. After this Mr. Powell, preaching at Launger, in Radnorshire, in the field, (because the house was not large enough to hold the auditory,) was seized and committed by the high-sheriff, Mr. Hugh Lloyd. The constables, sixteen or seventeen, who were charged with the execution of the *mittimus*, except one, refused it. This man, taking Mr. Powell to his own house, and permitting him to lodge there that night, because the prison was at a great distance, was so affected with his devotions in the family, that he would proceed no farther; but

absconded himself, leaving Mr. Powell in his house; who, to prevent damage to the man, bound himself with two sufficient sureties to appear at the next assizes at Radnorshire. Accordingly he delivered himself up at that season, and three bills of indictment were preferred against him. But, after the traverse, he was acquitted, and invited to dine with the judge; who desiring him to give thanks, one of them said, "It was the best grace he had ever heard in his life." But the high-sheriff was so offended at the lenity shown to him, and the impressions made by his conduct and preaching, that on the commencement of the war he persecuted him out of the country.

This eminent Nonconformist, embraced the sentiments of the baptists, and was himself baptized towards the end of the year 1655, which must have been a dozen years after he had quitted the church of England.

avasor Powell was among the first victims to the tyrannical measures of Charles II. No sooner was the restoration resolved on, than the busy agents of government marked him out for their prey. They had even formed their plan and executed it before the king's arrival; such was their *breathless* haste to ruin this worthy man. On the 28th of April, 1660, he was seized in his own house by a party of soldiers, and conducted to the county jail; from thence he was removed to Shrewsbury, where he remained a prisoner nine weeks, but was then discharged. Returning into Montgomeryshire, he began to preach as usual, when the sheriff of the county lodged a complaint against him with Mr. Secretary Morrice, charging him with sedition, rebellion, and treason; and before any return could be received from the government, the sheriff issued a warrant to apprehend him, which was accordingly done, having enjoyed his liberty only twenty-four days. Soon after, he was removed, by a warrant from the secretary of state, to London, and committed to the Fleet prison, where he lay two years, so closely

confined, that he was not allowed to go out of his chamber door, which, added to the offensive effluvia of a dung-hill that lay before his window, so much impaired his health that he never perfectly recovered it.

Having lain in the Fleet nearly two years, he was removed at an hour's notice, on the 30th of September, 1662, to Southsea-castle, near Portsmouth, where he remained a close prisoner for five years longer. On the fall of Lord Clarendon, Mr. Powell sued for a habeas-corpus, and soon after, by an order from the king in council, obtained his liberty.

But, scarcely had ten months elapsed, before Mr. Powell was again apprehended, as he was passing from Bristol to Monmouthshire, over the hills of Glamorgan, on his way to his own residence, and committed to prison. He had preached at different stations, as he came along, to large congregations; and the people eagerly flocked to hear him from all parts. He had preached at Newport, in Monmouthshire, and from thence proceeded to Merthyr Tydvil, in Glamorganshire, a place now become famous for its iron works, the most celebrated and extensive in Britain, as well as for the number of its inhabitants, having in a few years, from an inconsiderable village, become the most populous place in all the principality of Wales. When Mr. Powell arrived at Merthyr, he found assembled in and about the churchyard, a large congregation waiting to hear the word of God. He discoursed to them from Jer. xvii. 7, 8. For this act of mercy the clergymen of the parish deposed against him, in consequence of which he was seized and lodged in his majesty's jail of Cardiff; from thence he was, some time afterward, cited before six deputy-lieutenants at Cowbridge, where he underwent a long examination, after which he was remanded to prison and re-committed. His friends in London now interested themselves in his behalf, and procured a writ of habeas corpus to remove him to the court of common

pleas, which was for some time resisted, but at length they succeeded, and on the 16th of October, 1699, he arrived in London, where, after an examination, he was committed once more to the Fleet. Here he remained till discharged by death, on the 27th of October, 1670, in the fifty-third year of his age, *eleven years of which he had passed in prison!* He was a person of the strictest integrity, the most fervent piety, and the most intrepid courage.

In 1641, Mr. Edward Barber, minister to a small congregation of baptists in London, was kept eleven months in prison for denying the baptism of infants, and that to pay tithes to the clergy was a divine ordinance under the gospel.

Another sufferer on this side was Mr. Henry Denne, who had been ordained by the bishop of St. David's, and held the living of Pyrton, in Hertfordshire, for ten years. In 1644 he was apprehended in Cambridgeshire by the committee of that county, and sent to jail, for preaching against infant baptism, and baptizing those who had received no other.

About the same time Mr. Coppe, a minister in Warwickshire, and preacher to the garrison in Compton-house in the said county, for re-baptizing, was committed to Coventry jail.

In the same year, Mr. Paul Hobson, a baptist minister, was taken into custody by the governor of Newport-Pagnel, for preaching against infant baptism, and reflecting on the order against the preaching of laymen. After a short confinement he was sent prisoner to London. He was soon cited before the committee, and having several friends of rank and influence, he was immediately discharged, and preached publicly at a meeting-house in Moorfields.

Mr. Hanserd Knollys was a man of piety and learning, and had received ordination from the bishop of Peterborough, but was afterward a zealous opposer of episcopacy and the liturgy. Preaching one Lord's-day, at the

earnest and repeated request of the church-wardens, when they wanted a minister, in Bow-church, Cheapside, he was led by his subject to speak against the practice of infant baptism. This gave great offence to some of the auditory; a complaint was lodged against him with the parliament; and by a warrant from the committee for plundered ministers, he was apprehended by the keeper of Ely-house, and kept several days in prison, bail being refused. At length he was brought to a hearing before the committee, when about thirty of the assembly of divines were present. The answers which he gave on his examination, about his authority to preach, the occasion of his appearing in the pulpit at Bow-church, and the doctrine he had there advanced, being satisfactory, he was discharged without blame, or paying fees; and the jailer was sharply reproved for refusing bail, and threatened to be turned out of his post.

Soon after this Mr. Knollys went into Suffolk, and preached in several places, as opportunity offered, at the request of friends. But as he was accounted an Antinomian and Anabaptist, his supposed errors were deemed as criminal, as sedition and faction, and the virulence of the mob was instigated against him by the high constable. At one time he was stoned out of the pulpit; at another time the doors of the church were shut against him and his hearers. Upon this he preached in the church-yard, which was considered as a crime too great to be connived at, or excused. At length he was taken into custody, and was first prosecuted at a petty sessions in the county, and then a sent up a prisoner to London, with articles of complaint against him to the parliament. On his examination he proved, by witnesses of reputation, that he had neither sowed sedition, nor raised a tumult, and that all the disorders which had happened were owing to the violence and malignity of his opposers, who had acted contrary both to law and common civility. He produced

copies of the sermons he had preached, and afterward printed them. His answers were so satisfactory, that on the report made by the committee to the house, he was not only discharged, but a vote passed, that he might have liberty to preach in any part of Suffolk, when the minister of the place did not himself preach there. But, beside the trouble which this business occasioned to him, it devolved on him an expense of £60.

Mr. Knollys, finding how much offence was taken at his preaching in the church, and to what troubles it exposed him, set up a separate meeting in Great St. Helens, London; where the people flocked to hear him, and he had generally a thousand auditors. Great umbrage was taken at this; the landlord was prevailed upon to warn him out of the place, and Mr. Knollys was summoned before a committee of divines, who used to sit in the room called the Queen's Court, Westminster, to answer for his conduct in this matter. The chairman asked, why he presumed to preach without holy orders? To which he replied, he was in holy orders. The chairman on this was informed, that he had renounced episcopal ordination; this Mr. Knollys confessed, but pleaded, that he was now ordained, in a church of God, according to the order of the gospel, and then explained the manner of ordination among the baptists. At last he was commanded to preach no more; but he told them, that he would preach the gospel, both publicly, and from house to house; saying, "It was more equal to obey Christ who commanded him, than those who forbade him?" and so went away.

Shortly after the Restoration, in 1660, Mr. Knollys, with many other innocent persons, was dragged from his own dwelling house, and committed to Newgate, where he was kept in close custody for eighteen weeks, until released by an act of grace, on the king's coronation. At that time, four hundred persons were confined in the same prison, for refusing to take

the oaths of allegiance and supremacy. A royal proclamation was issued at this time, prohibiting Anabaptists and other sectaries from worshipping God in public, except at their parish church. This cruel edict was the signal for persecution, and the forerunner of those sanguinary laws which disgraced the reigns of the Stuarts; and to these must be attributed the frequent renewals to which Mr. Knollys was compelled to have recourse. During his absence in Holland and Germany, his property was confiscated to the crown, and when the law did not sanction the act, a party of soldiers was dispatched to take forcible possession of his property. When the Conventicle-act passed in 1670, Mr. Knollys was apprehended at a place of worship in George-yard, and committed to prison. But here he obtained favour of his jailer, who allowed him to preach to the prisoners twice a week during his confinement.

Mr. Knollys lived to the advanced age of ninety-three, and quitted the world in a transport of joy, 19th of September, 1691.

Mr. Samuel Oates was a popular preacher, and great disputant. On a journey into Essex, in 1646, he preached in several parts of that country, and baptized by immersion a great number of people, especially about Bocking, Braintree, and Tarling. Amongst the hundreds he baptized, one died within a few weeks after, and her death was imputed to her being dipped in cold water. The magistrate was prevailed upon to apprehend Mr. Oates on this charge, and to send him to prison, and to put him in irons as a murderer, in order to his trial at the ensuing assizes. The name of the woman was Ann Martin, and the report spread against Mr. Oates was, that in the administration of baptism "he held her so long in the water, that she fell presently sick; that her belly swelled with the abundance of water she took in; that, within a fortnight or three weeks she died; and on her death-bed expressed this dipping

to be the cause of her death." He was arraigned for his life at Chelmsford assizes. But on the trial, several credible witnesses, amongst them the mother of the deceased, deposed on oath, that "Ann Martin was in better health for several days after her baptism than she had been for some time before, and that she was seen to walk abroad afterward very comfortably." So that, notwithstanding all the design and malignity which discovered themselves in the trial he was brought in not guilty. Not long after this the mob without any provocation, but because he dared to come to the place, drew him out of a house at Dunmow, and threw him into a river, boasting that they had thoroughly dipped him.

The preceding facts show, that obloquy attached itself to the principles of the baptists, and that they were marked out as objects for the virulence of the populace and the animadversion of the magistrate. Next to the Quakers, observes a late historian, "they were perhaps the most hated and persecuted sect." The severities of which the baptists were the marked objects led them to be advocates for liberty and

toleration. They besought the parliament "to allow public protection to private as well as public congregations; to review and repeal the laws against the separatists; to permit a freedom of the press to any man, who writes nothing scandalous or dangerous to the state; to prove themselves loving fathers to all good men, and so to invite equal assistance and affection from all." These opinions were in those times censured as most damnable doctrines, and the parliament was invoked, by the pen of Dr. Featley, utterly to exterminate and banish out of the kingdom the baptists, because they avowed and published them. But the good sense and liberality of more modern times will not only admit these principles as maxims of good policy and sound christianity, but respect the despised people who brought them forward and stated them, at a period when they were scarcely received by any others, and were held by the generality as most highly obnoxious; when even the great and good Mr. Baxter could declare, "I abhor unlimited liberty, or toleration of all."

To be continued.

Poetry.

A VOICE FROM HEAVEN.

I SHINE in the light of God;
His likeness stamps my brow;
Through the shadows of death my feet have trod,
And I reign in glory now!

I have found the Joy of heaven;
I am one of the angel band;
To my head a crown of gold is given,
And a harp is in my hand!

I have learned the song they sing
Whom Jesus hath set free;
And the glorious walls of heaven still ring
With my new-born melody.

No sin, no grief, no pain,
Safe in my happy home!

My fears all fled, my doubts all slain,
My hour of triumph come!

O, friends of mortal years,
The trusted and the true!
Ye are walking still in the valley of tears,
But I wait to welcome you.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war,
And the storms of conflict die?

Then why should your tears run down,
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

Reviews.

The Annotated Paragraph Bible:—containing the Old and New Testaments, according to the Authorized Version, arranged in Paragraphs and Parallelisms; with explanatory Notes, prefaces to the several books, an entirely new selection of References to Parallel and Illustrative Passages, Maps, Tables, Etc.—Part V. The Four Gospels. London: Religious Tract Society. Three Shillings. Stiff Covers.

THE title, which we have given in full, will furnish our readers with some general idea of this interesting Edition of the Divine Word. The design was good, and the execution is excellent. Whether we are to have a new translation of the Scriptures into our mother tongue or not seems now to be only a question of time with some. But we are rather for a revision of the old than another translation. In the interim this is a pleasant and safe step in the right direction. We advise parents of families to secure a copy of this part, containing the four gospels, for family reading, as they will find the paragraph divisions a great improvement on the verse divisions, enabling them and their children and domestics to understand more distinctly the portions read. And we might even venture to suggest to ministers, as nothing is more important in the public ministrations than reading the scriptures well, that they would find many facilities in using this edition. Besides "Prefatory Remarks" and a "Chronological Table," this number contains a well-executed "Map of Palestine in the time of our Lord," pointing out the places mentioned in Gospel History.

Physic and its Phases; or the Rule of Right and the Reign of Wrong. By Alciphron, "The Modern Athenian." London: Simpkin, Marshall, & Co.

"Who shall decide when Doctor's disagree?"

CERTAINLY we shall not attempt the awkward task. All we have to do—at least all we feel disposed—is to introduce this pamphlet to the notice of those of our readers who may feel any interest in this matter. We must say, however, in

all fairness, that this "Modern Athenian" charges *only half a-crown* as his fee for 76 pages of the same size as this publication—we give 384 for two shillings. Oh for the power of the "City Press" for transmuting paper and ink into gold! But we shall be told that it is the *quality* and not the *quantity* that determines value, and so it is. Let us see. We have here first, twenty-six pages of poetry—for the writer quotes Pope *versus* Coleridge, and all antiquity in favour of a poetic essay—the Appendix consisting of notes on the poetic text. He does this we are told, "for, without the aid of rhyme or alliteration, they would soon fade from a nation's memory." What would fade? Why, such couplets as these:—

"If Roquery—impudent Roquery—everywhere,
Has wormed its way to the Professor's chair."

"Though sometimes—as we have known a Fever do—
Such shake puts straight what was before askew."

"A cry of 'Fire!' has cured the gouty toe,
And forced the lithic element to go."

"Here lingering illness is to half our tribe
Just what delay is to the Chancery scribe."

The Right Remedy for England's Emergency: or, The Sabbath; its Divine Appointment and National Obligation upon Christian England. A Prize Essay. By J. G. Strong, (compositor). London: Houlston and Wright. Sixpence.

ONE of the most pleasing signs of the times is the noble stand which many of the working classes have made—both men and women—against the recent attempts of pleasure-seekers and infidels to rob the English people of their peaceful sabbath days. We lately witnessed a very liberal distribution of prizes before a large assembly in our own locality, which gave general delight and was attended by beneficial effects. The talent displayed—as in the pamphlet—was surprising, gentlemen who acted as adjudicators declaring that they felt their incompetence to produce essays of equal merit. England's good old sabbath-days will yet be safe whilst our working men and working women can defend them after this sort. We

hope to hear that in every locality something of this kind will be attempted. Nothing that we can see would be more likely to awaken and preserve regard for the sabbath-day. We wish to offer another suggestion for the extension of this system of prize writing on the sabbath among the young. It would be easy in every town and village to offer suitable Rewards for the best essays written by children on this subject. England will be safe if her children love the sabbath!

Household Tracts for the People. Designed as gifts from Parents to their Children—Teachers to their Scholars—Mistresses to their Servants—and Masters to their Workpeople. London: Jarrold and Sons. 2s. per dozen.

WE have already noticed the early numbers of this very valuable series of domestic tracts. Those before us are equally excellent. Here is—The Mother's Trials and Triumphs—The Influence of Wholesome Drink—The Value of Good Food—How to take care of Number One.

Correspondence.

MORMONITE ENORMITIES.

WE have usually avoided all mention of these infatuated men. Whether we did right in keeping silent we now doubt. Perhaps we ought rather to have uttered a loud and earnest warning. But we presumed that though there was nothing too wild or wicked for some men over the Atlantic yonder, the English people would have more common sense than to be drawn into the net of perdition by American decoy ducks. We were mistaken. Thousands of our people were silly enough to allow themselves to be drawn into that vortex of pollution and violence. But the veil has been torn by the following letter from the face of the vile imposition, which now stands in pillory exposed to the execration of the whole world.

The following is the official report of Judge Drummond, of the Supreme Court of the territory of Utah, to the Hon. Jeremiah S. Black, Attorney-General of the United States, Washington City, D. C.:—

"My dear Sir,—As I have concluded to resign the office of Justice of the Supreme Court of the territory of Utah, which position I accepted in A.D. 1854, under the administration of President Pierce, I deem it due to the public to give some of the reasons why I do so. In the first place, Brigham Young, the governor of Utah territory, is the acknowledged head of the 'Church of Jesus Christ of Latter-day Saints,' commonly called 'Mormons,' and as such head the Mormons

look to him, and to him alone, for the law by which they are to be governed; therefore, no law of Congress is by them considered binding in any manner.

2. I know that there is a secret oath-bound organization among all the male members of the church to acknowledge no law save the law of the 'holy priesthood,' which comes to the people through Brigham Young, direct from God; he, Young, being the vicegerent of God and the prophetic successor of Joseph Smith, who was the founder of this blind and treasonable organization.

3. I am fully aware that there is a set of men set apart by special order of the church, to take both the lives and property of persons who may question the authority of the church, (the names of whom I will promptly make known at a future time.)

4. That the records, papers, &c., of the Supreme Court, have been destroyed by order of the church, with direct knowledge and approbation of Governor B. Young, and the Federal officers grossly insulted for presuming to raise a single question about the treasonable act.

5. That the Federal officers of the territory are constantly insulted, harassed, and annoyed by the Mormons, and for these insults there is no redress.

6. That the Federal officers are daily compelled to hear the form of the American Government traduced, the chief executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the church, in the most vul-

gar, loathsome, and wicked manner that the evil passions of man can possibly conceive.

Again.—That after Moroni Green had been convicted in the District Court before my colleague, Judge Kinney, of assault with intent to commit murder, and afterwards, on appeal to the Supreme Court, the judgment being affirmed, and the said Green sentenced to the penitentiary, Brigham Young gave a full pardon to the said Green before he reached the penitentiary; also, that the said Governor Young pardoned a man named Baker, who had been tried and sentenced to ten years' imprisonment in the penitentiary for the murder of a dumb boy named Whitehouse, the proof showing one of the most aggravated cases of murder that I ever knew being tried; and, to insult the Court and Government officers, this man Young took this pardoned criminal with him in proper person to church on the next sabbath after his conviction, Baker in the meantime having received a full pardon from Governor Brigham Young. These two men were Mormons.

On the other hand, I charge the Mormons, and Governor Young in particular, with imprisoning five or six young men from Missouri and Iowa, who are in the penitentiary of Utah, without these men having violated any criminal law in America, but they were anti-Mormons, poor uneducated young men, on their way to California; but because they emigrated from Illinois, Iowa, or Missouri, and passed by Great Salt Lake City, they were indicted by a probate court, and most brutally and inhumanly dealt with, in addition to being summarily incarcerated in the saintly prison of the territory of Utah. I also charge Governor Young with constantly interfering with the Federal Courts, directing the grand jury whom to indict and whom not; and, after the judge's charge to the grand juries as to their duties, that this man Young invariably has some member of the grand jury advised in advance as to his will in relation to their labours, and that his charge thus given is the only charge known, obeyed, or received by all the grand juries of the Federal Courts of Utah territory.

Again, sir, after a careful and mature investigation, I have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Captain John W. Gunnison, and his party of

eight others, were murdered by the Indians in 1853, under the order, advice, and direction of the Mormons; that my illustrious and distinguished predecessor, the Hon. Leonidas Shaver, came to his death by drinking poisonous liquors, given him under the order of the leading men of Mormon church in Great Salt Lake City; that the late secretary of the territory, A. W. Babbitt, was murdered on the plains by a band of Mormon marauders under the particular and special order of Brigham Young, Heber C. Kimball, and J. M. Grant, and not by the Indians as reported by the Mormons themselves, and that they were sent from Salt Lake City for that purpose, and that only; and as members of the Danite band they were bound to do the will of Brigham Young, as the head of the church, or forfeit their lives.

These reasons, with many others that I might give, which would be too heart-rending to insert in this communication, have induced me to resign the office of justice of the territory of Utah, and again return to my adopted State of Illinois. My reason, sir, for making the communication thus public is that the democratic party with which I have always strictly acted, is the party now in power, and therefore is the party that should now be held responsible for the treasonable and disgraceful state of affairs that now exists in Utah territory. I could, sir, if necessary, refer to a cloud of witnesses to attest the reasons I have given, and the charges, bold as they are, against those despots who rule with an iron hand their hundred thousand souls in Utah, and their two hundred thousand souls out of that notable territory, but shall not do so for the reason that the lives of such gentlemen as I should designate in Utah and in California would not be safe for a single day.

In conclusion, sir, I have to say, that in my career as Justice of the Supreme Court of Utah territory, I have the consolation of knowing that I did my duty; that neither threats nor intimidations drove me from that path. Upon the other hand, I am pained to say that I accomplished little good while there; that the judiciary is only treated as a farce; the only rule of law by which the infatuated followers of this curious people will be governed is the law of the church, and that emanates from Governor Brigham Young, and him alone.

I do believe that if there were a man put in office as governor of that territory, who is not a member of the church (Mormon), and were supported with a sufficient military aid, much good would result from such a course; but, as the territory is now governed, it is noontay madness and folly to attempt to administer the law in that territory. The officers are insulted, harrassed, and murdered for doing their duty, and not recognising Brigham Young as the only law-giver and law-maker on earth. Of this every man can bear incontestible evidence who has been willing to accept an appointment in Utah; and I assure you, sir, that no man would be willing to risk his

life and property in that territory after once trying the sad experiment.

With an ardent desire that the present administration will give due and timely aid to the officers that may be so unfortunate as to accept situations in that territory, and that the withering curse which rests upon this nation by virtue of the peculiar and heart-rending institutions of the territory of Utah may be speedily removed, to the honour and credit of our happy conuntry.

I now remain, your obedient Servant,
W. W. DRUMMOND,
Justice of Utah Territory.

March 30."

Narratives and Anecdotes.

THE GREAT MUTINY OF THE SEPOYS IN INDIA.

WE presume our readers have heard reports of this alarming insurrection, but they may not be acquainted with some of the details and facts which we propose to furnish, and which we have gathered from a lengthy letter, occupying eight columns of the *Nonconformist*. It is dated, "Calcutta, June 3, 1857."

But we may as well first state that the armies of India are composed of British soldiers and natives—Mahomedan and Hindoo—all of whom are commanded by British officers. The Mahomedans were once the rulers of India, but their power was broken 100 years ago by the British. They have never forgotten this, and the recent annexation of Oude by the British revived their smothered pride and hatred. It is believed that they were the instigators of this extensive rebellion. The Hindoo Sepoys are men of high caste, many being Brahmins, and the Mahomedans worked upon their religious prejudices, by representing the British as about to compel them to become christians, and had already made them loose caste by greasing their cartridges with bullock's fat, which is an abomination to the Hindoo.

One hundred years ago the battle of Plassy—June 23, 1757—first brought Bengal under British rule, and since

then, with a few outbreaks, the native soldiers have been courageous and faithful. But the Mahomedans have a prophecy that if our rule should continue full one hundred years, it will be secure; and hence also this movement of disturbance.

The first symptoms of disaffection appeared in a native regiment at Berampore, one hundred miles north of Calcutta, on Feb. 26. The complaint was the "bullock's fat." This regiment was marched to Barrackpore, twelve miles from Calcutta, and disbanded, March 31st. They were told that Government had no intention of interfering with their religious customs; but further signs of insubordination were manifested, and another regiment was disbanded on May 6th.

On May 3rd another regiment rose in mutiny at Lucknow, in Oude, which was suppressed by the prompt action of Sir H. Lawrence. On the same day at Meerut, 900 miles from Calcutta, a native regiment of cavalry refused to use the cartridges. Eighty-five were seized, and condemned to ten years imprisonment, on Sunday, May 10th.

"But this was not the end of the affair. At six in the evening nearly the whole of the Sepoys, both horse and foot, armed themselves, rushed from their lines, opened the gaol, which contained fourteen hundred prisoners, and being joined by a mob from the city, began murdering

every European they could find. Colonel Finnis,* while endeavouring to calm down his own regiment, was shot dead. Several other officers and ladies were hunted out and slain. As many as found opportunity ran away from their houses near the native regiments, and fled into the cantonment of the English troops. Several had most narrow escapes. A missionary and his wife were in a chapel in the native town, and thence got safe among the English soldiers. One lady was walking on the roof of the house when the murderers came in; but they went off on being assured by the servants that their master and mistress were both out. The three children of Captain Macdonald were just ready for their evening walk; and the servants in charge seeing the tumult, at once carried them into the English lines; the father and mother were both killed under circumstances of revolting cruelty. In a few minutes nine officers and three ladies lost their lives. The mutineers then set all the houses in their quarter on fire, and plundered them. The European troops, however, soon armed and marched to the scene of riot. Several volleys drove the marauders away, and the Dragoons followed them a short distance out of the town along the road to Delhi. It is thought that with artillery they might have followed them further and totally dispersed them. But they were 2,500 in number, some of them were cavalry; and the station of Meerut was not considered safe. General Hewitt therefore contented himself with marching the English troops entirely round and through the native cantonments, driving out every rioter, and, by double sentries and a night patrol, completely securing the European families in Meerut itself. He then sent a telegraph message to Col. Graves, at Delhi, of what had happened.

The mutineers being thus driven out of their old station, marched off with all their plunder towards Delhi. The distance between the two cities is about forty miles. The high road from Calcutta to Lahore passes through Delhi, and about twenty miles from it, a branch road goes off to Meerut. For a time the cavalry of the mutineers kept possession of this branch road, cut down the telegraph, and stopped the mails. What occurred on their arrival

* Brother of the Lord Mayor of London.

in Delhi, we have never learned with any exactness; the very fact that they took possession of the place and hold it till now, of course prevents proper communication with those who alone could tell. But it appears that news of their approach preceded them; and Brigadier Graves, having marched out with all the troops, endeavoured to hold the bridge and close the city against them. Delhi is peculiarly adapted to be a stronghold of mutineers. It is a large, well-built and compact city, entirely surrounded by a stone wall, about twenty feet high; the wall is pierced for muskets, but not for large guns; it has therefore no strength. It has, I believe, seven gates, with a ditch, drawbridges, and the like, the chief of which are the Cashmere gate on the north, the Lahore gate on the west, the Ajmere on the south west, and the Agra gate, where the bridge of boats crosses the Jumna, on the east side of the city. Close to the river is the King's Palace, enclosed by a similar wall, so that it is a fort within a fortified town. Some of the streets of Delhi are broad and well built, especially the celebrated Chandni Chouk, fifty yards wide, which runs across the city from east to west. Its largest building is the Jumma Musjid, an immense mosque, built on a platform forty feet high, and approached on three sides by most noble flights of steps. Delhi contains a complete siege train, with corresponding supplies of ammunition; it had also a bank, several mercantile establishments, and a newspaper, the *Delhi Gazette*. The city was guarded solely by three regiments of native infantry. When the mutineers from Meerut approached, the officers called on their men to oppose them, and especially to hold against them the bridge of boats; but they refused, the infantry at once fraternised with their Meerut comrades, and at once began the same scenes of violence and bloodshed which had stained Meerut the night before. It appears that the mutineers seized the gates, and several officers were killed on attempting to leave them, others got away safe with, some ladies and children, but the confusion and panic must have been frightful. Some got away on the western road, and finally reached Kurnal, sixty miles away; fourteen were carried away and concealed by landholders and villagers, and at length were escorted into Meerut by a troop of cavalry that had heard of

their hiding. Four others got to Hodul on the south-east of Delhi, and were found by the magistrate of Mutera, who had pushed on in hopes of saving some of the fugitives. Altogether fifty-four have been saved. Who were killed, how many, and under what circumstances, we scarcely know to this hour. It is known, that Mr. Fraser, the commissioner, was killed, and some civilians and officers who were seen to fall by those who have escaped. But many have not been heard of. Amongst these are two missionaries, the Rev. J. Mackay (baptist), and the Rev. W. Hubbard (Propagation Society), with Mr. Daniel Sandys, assistant missionary (Propagation Society). Whether these friends are alive or dead, with their small christian flocks, is not at all known. It is said that Lieutenant Willoughby, who was in charge of the arsenal, seeing the rebels coming in, poured out powder and opened the fuses of shells, and that when he saw the place full of mutineers, like another Samson, he blew himself and them all up together. It is also said that the artillery refused to join the revolt, and were forced from their guns by the mutineers. Since then it is reported that they are throwing up redoubts and preparing to stand a siege; they have stiled their officers 'generals,' and every sepoy and trooper receives double the pay which he had in the Company's service. How far the townspeople, the merchants, and traders, consent to this revolt and take a part in it, is a matter of much interest, but can be learned only when the city shall have once more been captured by the government.

When this astounding intelligence reached Calcutta it created a profound sensation. Every one felt that the doubts and fears which had been partially excited during the last two months, had a real and substantial cause. Reports of all kinds at once got abroad; the unsettled state of the Sepoys at Barrackpore and in Calcutta, 4,000 in number, was exaggerated, and for three or four days many were in the greatest alarm. Scarcely any business was done: wherever gentlemen met, it was only to discuss the measures required by the impending danger. No one would go out to dinner or tea: in the large boarding houses gentlemen paraded the verandahs in turns, armed with revolvers: those

who had pistols cleaned them for action; those who had none, purchased or borrowed them: even ladies armed, and learned to load and fire revolvers. Many left their own houses in the suburbs to live with friends in the heart of the European city: some went to sleep on board ship. But all society was roused to action. The Trades' Associations met, the Americans, the Freemasons, and the French inhabitants, and all offered their services to government. When the enrolment of a militia was sanctioned, it is stated that 2,000 sent in their names in three days. Lord Canning meanwhile was acting with great decision. English troops were at once sent for, one regiment from Madras, another from Bangoon. An officer was specially deputed to Galle to meet Lord Elgin on his voyage to China; with a view to secure a part of the English troops now on their voyage to Canton; and a steamer was sent to the Straits of Punda to intercept the transports. Every thing was done that was needed for the peace of the city. A hundred men of the 53rd regiment were put in charge of the great Alipore gaol containing 1,800 prisoners; European sentries, with fifty rounds of ammunition, were mounted in the Fort, where Sepoys only were employed before; and loaded guns were placed before their barracks. A wing of the 84th was encamped at Barrackpore as a check on the Sepoys, the number of the police was increased in Calcutta, and arrangements were quietly made for bringing a large force to bear upon any point where the rioters of the community might wish to produce an outbreak. I need scarcely add that special prayers were offered in all the churches and chapels for the repression of disorder. While taking their share in the common duties of the community, the christian people of the city held, at a few hours's notice, a special prayer meeting to commend the case of the country to that God who had placed it under British rule. It was one of the largest meetings of the kind ever held in the city; it was held in the mission church,—the church of Martin and David Brown; the place was quite full, and dissenters as well as church people joined in presenting their supplications before the footstool of mercy.

Things have now began to wear a different aspect; and of course many

talk very big about the groundless alarm felt by others. Such people may say what they will. It is an undeniable fact that the great native Jace was in the hands of disaffected Sepoys; and from that circumstance alone immense evils, even though temporary, might have happened to the community. Strangely enough, however, it now appears that the time of real danger was just three months ago. The 19th had just mutined at Berhampore; the 34th were in a mutinous state at Barrackpore, close by us; there was only one European regiment, the 53rd, to 4,000 Sepoys, and the largest portion of that regiment was at Dum Dum, seven miles distant. No one suspected, and no one was prepared. And now it appears that the Sepoys had really plotted to seize the Fort, the Treasury, the Miut, and the Bank (of which they were the sole guards) on one particular evening. I have heard on the best authority, that a gentleman that evening passing the lines of the Alipore militia (who guard the gaol), saw all the Sepoys standing in the road, armed with swords (not with their usual muskets), and looking towards the Fort, as if expecting some signal. Quite accidentally the officer in command of the Fort sentries found that their muskets were loaded with ball. The Colonel at once, in the middle of

the night, saw the danger and quietly wrote to the Governor-General that his position was not safe. The 53rd were instantly sent for, and much to the astonishment of the Sepoys, the English troops marched into the Fort at sunrise and took possession. We had a most narrow escape. Undoubtedly Calcutta was for the moment in their hands; had they chosen, they could have taken it, and let loose plunder, murder, and riot on a community quite unprepared. But God restrains the wrath of men. For the sake of the 'fifty righteous' in the metropolis of India, and for the purposes of his own kingdom, such mighty evils have been spared."

Here we must close our extracts from want of space. The rest of this long letter contains equally graphic and thrilling details of the risings at many other military stations. Thirty thousand Sepoys are said to have enrolled, and more are expected to join them. The horrid butcheries they have committed are astounding! Like the tigers of their jungles, having tasted human blood, they thirst for more. This will lead to a dreadful retaliation. Already one whole regiment of Sepoys at Ferozepore, in the Punjab, has been annihilated. Terror, revenge, and bloodshed reign!

Baptisms.

FOREIGN.

INDIA, Calcutta.—One person was baptized at the Intally chapel on sabbath day, the fifteenth of March.

Dum Dum.—A soldier in H. M's. 53rd regiment was baptized at this station on the evening of sabbath day, March 22nd.

Jessore.—Mr. Sale recently had the pleasure of baptizing two young men. He writes of them, "One, the son of christian parents, had formerly acted so as to make his brethren feel that with all his knowledge of the truth he was without that love of it which renders it effective in purifying the character. Now, however, it is hoped he is a true disciple of Christ. The other was a Hindu weaver, and his case affords a

pleasing illustration of the text, 'The entrance of Thy word giveth light, it giveth understanding to the simple.'"

Barisal.—At the beginning of April, Mr. Page supplied the following notice of recent baptisms in this district:—"At Suagaon were baptized nine persons—at Digalya five. Elsewhere the work is advancing."

Madras.—A friend writes:—"You will be glad to hear that we had the pleasure of seeing one, who gives good evidence of being a child of God, buried with Christ in baptism last evening. (Lord's-day, May 10.) Many came to witness the ordinance, and Mr. Page afterwards preached to the largest assembly I have yet seen met together to witness believer's baptism in Madras. The place we meet

in was far too small for the congregation. The address was an impressive one, grounded on the words of the apostle: 'The love of Christ constraineth us.' The congregation is steadily increasing, so that our present place of worship will be too strait for us; however, we have the foundation laid for a good commodious chapel, and the materials are being collected to finish it; so that I hope it will be finished in the course of another year at furthest."

Benares.—During the greater part of last year, Mr. Gregson has regularly conducted an English Service in the Sudder Bazâr Chapel, on Sunday evening. During the hot and rainy seasons the attendance was very fluctuating, but during the last two or three months has steadily increased, until the limits of our present accommodation are nearly reached. The English Church during the past year has been subject to great fluctuation by the arrival and departure of members. Altogether there has been a slight increase. In September last Mr. D. P. Broadway, of the Normal College, and formerly a Catechist in the Segra Church Mission, having passed through a change of views in reference to baptism and various subjects of ecclesiastical discipline, sought fellowship with the church. He was accordingly baptized by Mr. Gregson, and united to the church. He has subsequently been appointed to labour as a missionary at Monghyr. May the great Head of the church abundantly bless his labours! The present number of communicants is fifteen.

UNITED STATES.—The following paragraph has been extensively copied into our English newspapers. But the various editors may not be aware that this is no extraordinary stretch of liberality on the part of Mr. Beecher; for the fact is that the Presbyterians, as well as other pædobaptists in the United States, cannot get the parents to bring their babies to be sprinkled. This they themselves confess! As for the heading—"BAPTISM BY IMMERSION."—a Greek would tell you it was like—"DIPPING BY DIPPING."

"*Baptism by Immersion.*—The Rev. Henry Ward Beecher (brother of Mrs. Beecher Stowe,) who is a Presbyterian minister, has been baptising six adults by immersion. Without condemning the mode to which he had been accustomed, he stated that, in complying with the wish of the candidates to be immersed,

he did so heartily, and said that he saw in that mode a beauty and significance of symbolism which he had not seen in any other. His father, an aged Presbyterian minister, was present."

DOMESTIC.

Haverfordwest.—Our pastor, Mr. Davies, after an address by Mr. Burditt, baptized five candidates, on Lord's-day evening, May 10. One was a sabbath scholar, and another a methodist, who thus felt it to be her duty to obey Christ. If all who know their Lord's will would only do it, we should have large accessions. On June 21, Mr. Davies preached, and Mr. Burditt baptized two aged friends. One had been an Independent forty years, and a deacon twenty years. This made no small stir in that body. Again, on July 12, Mr. Davies preached, and Mr. Burditt went down into the water and baptized five young disciples of Jesus, all of whom were from the sabbath school. One was a daughter of our late pastor, Mr. D. Davies. All the above were added to our fellowship, and we have more on the way. The Lord be praised!

J. G.

Ledbury.—We have lately had two baptismal services. On the last sabbath in May, two believers thus put on Christ; and on Wednesday evening, July 1, five more followed in their steps. Mr. Wall baptized the candidates. The Lord is blessing his labours. He has lately preached in the open air on one of our eminences, beneath a noble birch tree, to large assemblies. The scene was very interesting. We had the Malvern hills on our right, and the distant Welsh mountains on our left. We hope good was done among the attentive listeners. I may also mention that we lately had a social tea meeting of 300 friends. All these things encourage us. G. K. S.

Padiham, Lancashire.—We have recently lost by emigration some very valuable members, but happily, the Lord hath not only "taken away"—he hath also "given"—in proof of which, nine of our friends from the congregation, having first given themselves to the Lord, have also given themselves to us, and were immersed by Mr. R. Brown, on Lord's-day evening, June 21st. There are yet others in a promising state of mind. We may therefore appropriately finish the above mutilated passage, by saying, "Blessed be the name of the Lord."

UNBRIDGE.—On Monday evening, May 25, our minister, Mr. Lowden, after an impressive address on the baptism of Christ, baptized four females on their profession of faith in Jesus. Two were of the established church; but having witnessed the ordinance of believers baptism, were led to see that this mode, and this only, is in accordance with the scriptures, and under this impression they now obeyed their Saviour's command. The other two were Independents; one had been an honourable member upwards of twenty years. They were all added to our church on the following sabbath. Again, on Tuesday evening, June 16, our minister baptized three females after preaching on the baptism of the Eunuch. Two of these were of the established church, and the other an Independent, who has since left this country and emigrated to Melbourne, Australia. She, too, was led to decision by seeing this impressive ordinance administered.

W. H. B.

CARDIFF, *Bethany*.—On June 28, Mr. Tilly immersed two males and one female, who were afterwards added to the church. Another young man was to have been baptized with them, but it pleased the Lord to remove him to the church above, ere he had entered the church below. He was in chapel on the previous sabbath in his usual health, and, doubtless, looking forward with feelings of holy pleasure to the transactions of the next Lord's-day, when he intended to make a public profession of his attachment to the Saviour. But his Lord and Master determined otherwise, for on the following day (Monday), while engaged in his duties as breaksman on the line, he somehow or other got between the carriages and was killed in a moment! May this solemn event be a warning to those who are neglecting their soul's salvation, for, in a day or an hour, when they think not, the Son of Man cometh!

J. J.

BISHOPS STORTFORD.—On July 5, after a sermon from Ecclesiastes viii. 2, Mr. Hodgkins baptized five believers before a crowded and attentive congregation, two of whom had been scholars in the sabbath school. They were all received into the church in the afternoon. For our anniversary on Friday, August 7, we expect the Rev. J. A. Spurgeon, of London, to preach at three and half-past six.

GORSLEY, *near Ross*.—We are now gathering the fruit of our winter and spring prayer meetings. On the 17th of May seven believers were buried with their Lord in baptism; and on the 21st of June, four others followed their Saviour in the same ordinance. One of these was awakened at the February baptismal service. Another was impressed, for the first time, at the baptism in March, for we have baptized every month since January. We hope, if the Lord permit, to baptize this month (July) also. The hand of the Lord is with us, and to him be the praise! Have you heard from Stroud, or Gloucester? the Lord is greatly blessing our brethren there.*

LONDON, *Welsh Baptists*.—On the last Lord's-day in June, Mr. J. D. Williams, Welsh Baptist Missionary, after an impressive discourse, baptized two believers at the chapel in Moorfields; and on Tuesday evening, June 30th, Mr. W. immersed two candidates, at *Romney Street*, one of whom was a preacher among the Independents. By studying the New Testament, he had come to the conclusion, that immersion was the scriptural mode, and believers the only proper subjects of baptism; he therefore felt it his duty to obey his Lord. The other was a young female, the first fruit of Welsh missionary efforts in London.

WATERBEACH, *Cambridgeshire*.—On sabbath morning, July 5th, the ordinance of christian baptism was administered in the river near this village. Our minister, Mr. Ayrton, delivered a suitable address, and Mr. King, of Aldreth, baptized the five candidates. Mr. K. was himself baptized at the same place seventeen years ago. It is supposed that there were nearly a thousand spectators present, who conducted themselves with the greatest propriety. In the afternoon the candidates were received into the church.

C. K.

LLANIDLOES, *Short Bridge Street*.—On the evening of Lord's-day, June 21st, our pastor, Mr. Evans, led one believer into the river Severn, and immersed him into the sacred names. He is a teacher. May the Lord teach him to keep all his commandments!

ABERGAVENNY, *Lion Street*.—After an appropriate sermon, Mr. Sidney Young baptized two disciples of the Redeemer, on the second sabbath in July. B. E.

* We have not. Who will oblige us with a report?

BRIDLINGTON, Yorkshire.—Our pastor, Mr. J. W. Morgan, has lately baptized two believers in the Lord Jesus. One is advanced in years. He had been a regular attendant at the chapel from a youth, and thus late in life was constrained to follow the example of him who said, "Thus it becometh us to fulfil all righteousness." The other had been for several years among the Primitive Methodists. His mind had been much exercised on the subject of baptism. But he studied the scriptures, and then saw it to be his duty as a believer to be baptized. He gave a short address at the side of the baptistry, stating his reasons for what he was doing. He is an acceptable preacher, and we trust his coming among us will prove a mutual benefit.

BRADFORD, Yorkshire.—*General Baptists.*—Thirteen were baptized by Mr. Wood, pastor of the first church, *Prospect Place*, on Lord's-day, June 7th, twelve of whom were added—the other was a Wesleyan Reformer, who remains with his former friends. On the following sabbath, Messrs. Williams, (India) and Dr. Burns, preached for our debt, and we had good collections.—On the last sabbath in May, eighteen believers were baptized by Mr. G. Dunn, pastor of the second church, *Infirmary Street*.

BIDEFORD, Devon.—Our pastor, Mr. Joseph Wilshire, after preaching on the terms and privileges of discipleship, baptized four young persons on July 5. They were all from the sabbath-school, one being a teacher, and the others from the bible classes; thus giving another proof that "the school is the nursery for the church." May God still bless our sabbath-school!
J. K.

MANCHESTER, York Street.—On Wednesday evening, June 24, one female professed her attachment to the Lord Jesus, by being buried with him in baptism. On the following Wednesday evening, another young female thus obeyed her Saviour's command. May they both follow him they now profess to love through evil and good report. E. W.

BLUNHAM, Beds.—On Lord's-day morning, July 12, two believers, husband and wife, were baptized by Mr. Abbott, after a sermon from, "and were baptized of him in Jordan, confessing their sins." These were both much impressed at our last baptizing, and we hope the present service may have its influence upon others.

ABERDARE—English.—Mr. Price has lately baptized four females—believers in Jesus. This was the first addition by baptism to the newly-formed church.—*Welsh.*—On the first sabbath in July, we again met on the banks of the Cynnon. The day was wet, but there was a large concourse of people to witness the solemn service. Mr. Price went down into the stream, after an address by Mr. James of Cwmbach, and immersed eight followers of Jesus—four of each sex. We have more candidates waiting.

[On the 22nd, we had a public tea-meeting, when 1400 visitors sat down. All was in good taste and perfect order, and we cleared a good round sum for our debt.]

BILDESTON, Suffolk.—Blessed be God his ear is ready to hear, and his hand to save! On June 21st, three believers put on Christ by baptism, after a discourse by Mr. Thompson; making sixteen during the past ten months, and more than had been added in the sixteen previous years. Our sabbath school too, has also doubled its numbers within the same time.
R. M. B.

WARMINSTER, Wilts.—On sabbath morning, July 5, our pastor, Mr. Price, preached from, "When they heard this they were baptized in the name of the Lord Jesus," to a crowded and attentive congregation, after which he baptized four females, two of whom were the fruits of sabbath school instruction. We hope soon to send you another report. J. T.

GREAT ELLINGHAM, Norfolk.—On the evening of the last Lord's-day in May, our newly appointed pastor, Mr. G. Williams, immersed four female disciples of the Lord Jesus. Two of them are teachers in our sabbath school. We hope to report again shortly.
C. H. H.

LIVERPOOL, Stanhope Street—Welsh.—Mr. Hughes baptized two young friends from our sabbath school, on June 28, after a very suitable address to a numerous congregation. Others are yet waiting for baptism. The children of our sabbath school have lately presented Mr. H. with a handsome gold watch guard, as a token of their esteem.
J. R.

Byron Street.—On Lord's-day evening, June 28, after a sermon by Mr. Siessler, our pastor, Mr. Dawson, went down into the water and immersed three believers; one was a teacher. May the Lord preserve them to do honour to the profession they have publicly made.
H. V. R.

ARNSBY, near Leicester.—Mr. Shem Evans had the pleasure of baptizing four believers in the Saviour, on the first sabbath in July, making twenty-five since Mr. E. settled here in 1855. Several more are now willing and waiting. May the Lord add such as are saved daily to all his churches!

BLACKWATER.—On Lord's-day evening, June 21st, two young persons were baptized by Mr. S. Sale, after an address on the baptism of the converts at Corinth. We hope there are others in the congregation, who, trusting in the Redeemer for everlasting life, will soon thus put on Christ.

W. K.

ABERGAVENNY.—Four young disciples of the Lord Jesus Christ were led down into his watery grave, and "buried with him by baptism into death;" and raised up with him to walk in newness of life, on the last sabbath in June. Mr. Butterworth, our pastor, administered the solemn rite.

J. H. C.

HASLINGDEN, Pleasant Street.—On Monday evening, June 1, six believers were baptized by our pastor, Mr. Prout, after a discourse on the baptism of the Eunuch. The same evening our Lord's death was commemorated, and the newly-baptized were received into fellowship.

LONDON, New Park Street.—Mr. C. H. Spurgeon immersed fourteen believers on Thursday evening, July 2, who were received into our fellowship on the next sabbath, together with several others previously baptized.

D. E.

WREXHAM.—On the first sabbath day in June, our pastor, Mr. Griffiths, after a discourse on christian baptism, immersed two young followers of the Lord Jesus, who were received in the afternoon. May they both be faithful!

J. S.

SANDY HAVEN, Pembrokeshire.—Mr. D. Davies, from Haverfordwest baptist college, baptized a believer in the Lord Jesus, on Lord's-day, July 5th. The address of Mr. D. produced a good effect on the numerous spectators.

J. J.

ASBY, near Brough, Westmoreland.—Mr. Marshall baptized a young man—a schoolmaster—in June, which caused much excitement in the neighbourhood, and a little petty persecution.

R. Y. F.

LINCOLN, Mint Lane.—Five believers in the Lord Jesus, were baptized here on the last sabbath in June, before a crowded audience.

LIVERPOOL, Great Cross Hall Street, Welsh Baptists.—On Lord's-day evening, July 12, after a sermon by Mr. Daniel Morgan, Pontypool, Mr. Benjamin Thomas, town missionary, went down into the water, and then immersed, upon a profession of their faith in Christ Jesus, one male and one female.

J. S. H. E.

EAST DENHAM, Norfolk.—On the afternoon of Lord's-day, July 19, seven persons put on Christ by baptism, four males and three females, two were teachers in the sabbath school, which numbers fifteen teachers, who are all members of the church except one.

R. B.

LONGFORD, near Coventry, Union Place.—Mr. Veals baptized three followers of the Saviour on June 21st, one of whom was the son of a former pastor of this church. Other young people are under serious concern for salvation.

BIRMINGHAM, Newhall Street.—Our pastor, Mr. A. G. O'Neil, baptized seven believers in Christ, May 31st. They were all added to the church. Many are attending our inquirers meetings.

J. M.

NEW CHAPEL, Montgomeryshire.—On the first sabbath in July, our pastor, Mr. Evans, baptized one believer on a profession of her faith in Christ. She was added to the church the same day.

CRADLEY, Worcestershire.—We have just had two baptismal services. Mr. Jeavons baptized three believers on Thursday evening, July 9th, and two on the following Thursday evening.

J. F.

BOLTON.—Mr. Walker, of Pembroke, baptized one believer on the first sabbath in July, after a discourse on the faith required in candidates for this holy ordinance.

SWANSEA, York Place.—On the first sabbath in July, our pastor, Mr. Hill, baptized five believers in Christ. The scene was impressive. We anticipate many such.

T. R.

KIRTON LINDSEY, Lincolnshire.—Mr. Stapleton, our pastor, baptized one young disciple of Jesus, on the first sabbath in June, who was received into our fellowship.

D. C. J.

BEDFORD, Mill Street.—Mr. Killen baptized two young disciples on Lord's-day morning, June 7th, after a discourse to a large congregation.

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

"Difficulties for the Dippera."—disposed of.

If our brethren who sprinkle infants had no greater difficulties to dispose of than are here set down to the account of "dippers," they might indeed clap their hands in triumph.

I. "They say that what is not commanded by Christ is will-worship." This is *not* what we say. We say that what is not taught either by precept or example in the word of God is "will-worship;" "that no additions should be made to divine laws by human authority;" "that nothing can be baptism which varies from Christ's institution." Is it then heresy to say this? Is it not a pity that all christians do not say the same thing? But we are "to shew from Scripture" how the baptized are to get to the water, how they are to be dressed, and even what they are to eat and drink. I beg your pardon Mr. Illogical. We shew from Scripture that we are to immerse, and we do it; and when we make it essential to the ordinance that the baptized shall dress, and eat, and move, according to your suggestions, then you may charge us with "adding to Christ's words." When we ask whether a person has been baptized we are satisfied with a simple "Yes." We never proceed with the questions, What kind of dress did you wear? &c.

For "admitting females" to baptism and church fellowship we have apostolical precedent. The Samaritans, "both men and women," were immersed. We find them in communion in all the "Churches of the Saints" addressed in Paul's epistles.

When it is proved that Scripture usage was limited to *unleavened bread* in the Lord's Supper, we will use no other. But in the Lord's Supper it is not the quality of the bread that is important, but the action of *breaking and eating*, to set forth our earnest faith in Christ's broken body; so in baptism, it is not the quality of the water that is important, (or it would be well to send to Jordan for it!) but the action of *sinking under* it and *rising again*, to set forth our "dying unto sin and rising again to newness of life."

When we come to believe that "the positive commands" which we "neglect" are of general obligation, we will observe them. Meanwhile, since we believe that "the kiss" was the ordinary salutation between friends, and the "anointing with oil" a common sanative application, we think we fulfil "the commands" when we cordially salute our brethren in the English fashion, and in sickness, administer restoratives piously or "in the name of the Lord."

II. "Christianity cannot be universal, or dipping is not a christian rite." But why in the world cannot christianity and dipping become universal together? Listen; "Were a Baptist Missionary to visit Greenland, and thousands become converted, could he, like the Apostles, baptize them *at once*, in those cold climates?" Such an argument is worthy of Greenland.

1. If the good missionary should convert thousands, and *not* baptize them "*at once*," but wait a few weeks or months, how would that prevent christianity becoming universal? Is it then baptizing that makes men christians? WE do not so believe.

9. The coldest country in Europe disdains to baptize by sprinkling. The National Church of Russia practises immersion all the year round.

3. Greenland is many times larger than England, and contains *only seven thousand inhabitants*, so that it is *not very* likely that a missionary would 'convert thousands' there at one time and in one place.

4. In Greenland there are fine pools of water which are never frozen. They are fed by hot springs and are used by the people as bathing places. Here, therefore a Baptist would find his *Æon* of Bethabara. See *Milner's Geography, R. T. S. p. 433.*

[A few more extracts will complete this spirited reply to the flippant writer, whose pamphlet against the baptism of believers only, was the occasion of the controversy. The objector could scarcely have been aware that an able defender of adult baptism was close by watching his movements.]

Sabbath Schools and Education.

ANNIVERSARIES, SERMONS., &c.—We very much regret that we are under the necessity of declining to insert any reports of these. Were we to attempt we should be involved in great difficulty. We must omit some, for we could not possibly insert all that reach us, and the omission of any would expose us to the charge of partiality. And, after all, the

intelligence respecting them is of the same character, and chiefly of local interest. We hope our friends who have such reports will accept this explanation. We wish to oblige them to the extent of our means, but our limited space forbids us from doing more in this direction. It is only occasionally that we insert a report of more than ordinary interest.

Religious Tracts.

OUR DONATIONS OF TRACTS AND OPEN-AIR PREACHING.

SINCE our last report we have forwarded several parcels of Tracts to various parts of the country, chiefly for open-air preaching services. We are delighted with the intelligence which reaches us from all parts of the United Kingdom of the efforts which are now making in this wide sphere of christian labour. The Hon. and Rev. Baptist Noel has preached to large and orderly congregations, on Mount Pleasant, Leather Lane. During Sheffield fair services were held. No attempt at disturbance was made by the large audiences assembled. The Mayor was present to sanction the proceedings, and 25,000 tracts were given away. But we must omit other reports for the following from Scotland.

EVANGELISTIC LABOURS IN SCOTLAND.

SCOTLAND has been, for some years past, awakening to see the urgent necessity of evangelical effort. The people of that part of the island have generally a good knowledge of Scripture doctrines; but yet the great majority, like those in other places, know nothing of the Gospel as a personal reality. Ministers of different churches are to go out this summer to the open-air mission. The Free Church alone is sending out as many as 100 of her most zealous evangelical clergymen. And it is remarkable that, at the present time, earnest lay evangelists are being raised up, chiefly among the nobility and gentry,

generally in the north of Scotland. We have heard of the Earl of Southesk, Lord Kintore, Mr. Grant of Arndilly, Mr. Gordon of Parkhill, and several other gentlemen, acting as evangelists among their tenantry and elsewhere. But the most notable of these aristocratic evangelists is Brownlow North, a graduate of Oxford, and an Episcopalian.

This gentleman has been, we understand, in Edinburgh for some weeks, and has made a deep impression wherever he has preached. He went there by invitation of the Rev. A. Moody Stuart, of St. Luke's Free Church, and, besides preaching in his pulpit repeatedly, he has preached in the pulpits of Dr. Candlish, Dr. Guthrie, the Rev. Wm. Robertson of Greyfriars' (Established Church,) Dr. John Brown of Broughton Place, the Rev. Charles Brown, and the Rev. Wm. Tasker.

Mr. North preached twice lately in Stirling, and, from his great success in opening up and applying the Scriptures, as well as his earnest manner, solemnity, and prayerfulness, we are persuaded that he must be the means of doing a very great amount of good wherever he goes. To him the spiritual world is the real world; and this world, which most men count real, is a land of shadows, delusions, and dreams; and when he speaks forth the convictions of his mind with reference to life and death, sin and salvation, time and eternity, you feel that you are listening to no mere theorist, but to one who could say, with the apostle of the Gentiles—"We believe, and therefore

speaks." We are quite satisfied that Mr. North has a mission, and that a most important one. We hope his life will be long-spaced, and that he may be instrumental in awakening and converting multitudes, and in arousing the Christian Church from its present lethargy and lukewarmness.

After leaving Stirling he went to Old Meldrum, in Aberdeenshire, and preached to a vast concourse of people with great

apparent power, and left a deep impression upon all that heard him. Indeed, wherever he goes, the blessing of the Lord appears to attend his preaching; and men who never gave religion a thought are led to entertain the question, "What must we do to be saved?" May the Lord raise up many such labourers, and continue to bless him more and more!

Intelligence.

BAPTIST.

DOMESTIC.

THE LATE MR. WM. BAYLEY, (recently deceased), who for many years maintained a high position in this port as a ship-builder and owner. Mr. Bayley came into Ipswich completely unknown, but by his industry, perseverance, and integrity, gradually worked his way up to an honourable eminence. He represented St. Clement's Ward for several years in the Town Council, and was a member of the Committee of the Dock Commission from its formation to the period of his death. He was the original founder, and has continued one of the principal supporters of Turret Green Chapel; he was also an active deacon, beloved by the pastor (the Rev. I. Lord) and esteemed by his fellow members. Hence it may be easily understood, his death has created a blank in the sanctuary and in the shipping world. His remains were interred in the cemetery on Saturday, the funeral cortege including the Mayor, the deacons of the above-named chapel, the committee of the Ipswich Maritime Association, and about thirty of his workmen. A very impressive funeral oration was delivered by the Rev. I. Lord, to a large concourse in the cemetery chapel, on the features of his character as a man and a christian.—*Suffolk Chronicle*.

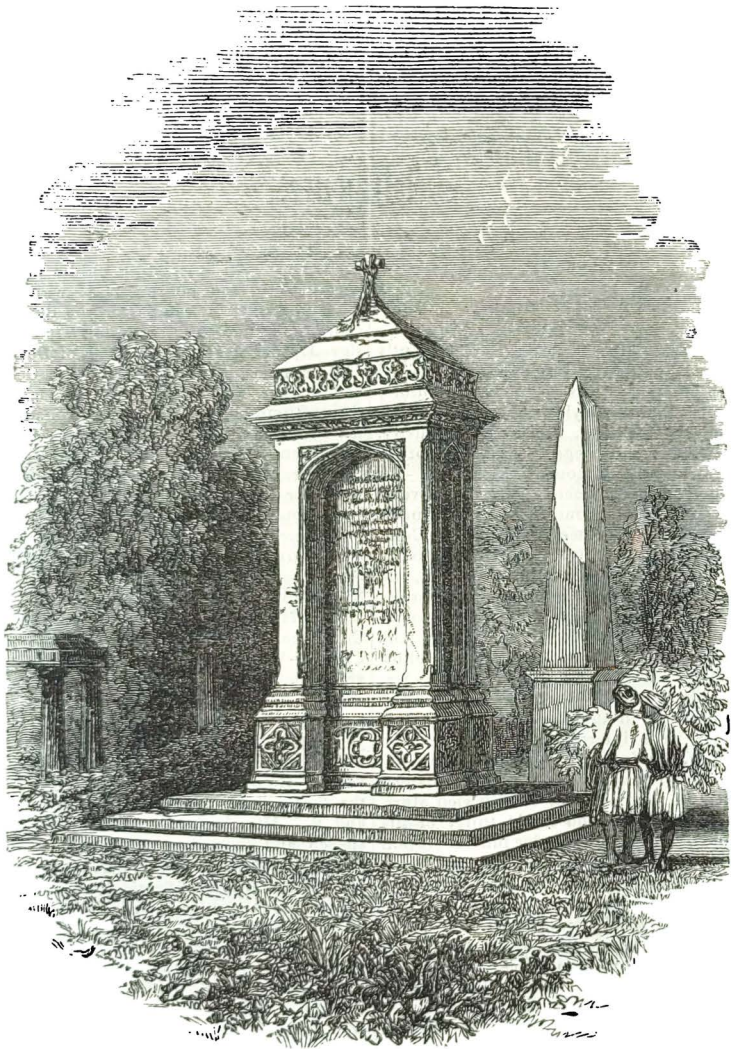
DOWNTON, Wilts.—The new baptist chapel recently erected in this place, was opened on Thursday, the 2nd of July, when excellent and appropriate sermons were preached by the Rev. J. P. Mursell, of Leicester, and the Rev. James Hill, of Clapham. The attendance was large at all the meetings of the day, and much interest was felt and excited. The chapel was much admired, especially for the simple elegance and complete arrangements of its interior, and was pronounced most creditable to the skill and taste of its architect, Mr. H. Crisp,

of Bristol. An interesting public meeting was held in the afternoon, at which the chair was taken by the pastor, the Rev. J. T. Collier, and addresses were delivered by the Rev. J. P. Mursell, C. Stanford, of Devizes; J. B. Burt, of Beaulieu; Mr. John Collier, of Leicester, and others. At this meeting the gratifying announcement was made that the whole amount of the contract, £1,368, had been already collected, leaving only considerable extra expenses now to be provided for. This is another instance of the power and successful working of the voluntary principle.

SPURGEON, JUNIOR.—The Rev. J. A. Spurgeon, younger brother of the famed Spurgeon, appeared in Boston on Sunday last. He preached two sermons in the Corn Exchange Hall, on behalf of the Zion Chapel, West Street. At the morning service the immense hall was crowded to excess, and on the preacher making his appearance, a sensation of surprise at his youthful appearance seemed to pervade the audience: his age is said to be seventeen years. He took the text of his sermon from the first epistle of St. John, chap. iii. 1 and 2. His distinct utterance, fluency of speech, and earnestness of his soul, together with the graceful ease and dignity of all his movements, are qualifications calculated to excite an extraordinary amount of interest in favour of a preacher of his early years. The younger Spurgeon's style of speaking possesses nothing in common with that of his brother, but in command of language, and the choice of words, he is, though but still a student, at the very least equal to his brother.—*Lincolnshire Times*.

LYNN.—The friends here have been aided by the advocacy of Mr. Spurgeon. The Corn Hall was engaged, and seats provided by all denominations. A platform was erected, and about 3000 heard the preacher. Above £100 was obtained.

(Continued on page 252.)



MONUMENT TO THE LATE MRS. SMALL, OF BENARES.

MISSIONARY.

THE MUTINY IN INDIA.—The *Oriental Baptist* for June contains the following remarks on this alarming event:—"Every Indian periodical contains notices of the fearful outrages perpetrated by the insurgent native troops at Meerut and Delhi, and few of the christian people in this land are free from terrible apprehensions regarding the fate of some friend or acquaintance in the latter city. We have kept the columns of the *Missionary Herald* open to the latest moment, in the hope that we might be able to present some reliable intelligence concerning our beloved missionary, brother Mr. Mackay, and the family of our late brother Thompson. No such information has yet reached us, though it has been confidently asserted that they have all been cruelly massacred, with so many others of the christian residents of Delhi. We fear this report may be true, but as there is reason to believe that several persons have succeeded in escaping from the hands of the murderers, and are now in concealment awaiting the capture of the city by the British forces, we cannot abandon the hope that our friends may still survive, and that we shall yet bless the Lord for his marvellous loving kindness, manifested in their deliverance. Many and fervent prayers have been presented to God on behalf of his servants; and if the hope we have ventured to cherish be realized, we are sure that unspeakable gratitude will be rendered to Him—the great Preserver of men. Probably before these pages are in the hands of the reader our most painful suspense will have terminated. Meanwhile, how blessed the confidence we have regarding these beloved friends that, whether living or dead, they are the Lord's. In the rest of our missionary stations we believe our brethren are in perfect safety. There have been alarms in every place,—even in Calcutta itself; and if reports speak truly, there has been imminent peril. Perhaps our danger was at its height before any serious dread was felt. We have been, however, shielded by Him whose unworthy servants we are, and, by His blessing upon the energetic measures adopted by our rulers, all cause for fear seems to be now removed. Our gratitude is due to Him, in whose hands our lives are, for his gracious protection, and let it be the endeavour of every one of us to show his thankfulness for the divine goodness by a life of more faithful obedience to the divine will, and by more earnest effort to make the Redeemer known to the benighted and misguided natives of this country. During the extraordinary troubles from which we are now emerging, nothing has so much cheered our

own minds as the fact, which appears to be now well established, that the disaffection of the native troops has originated in their dread of the growing power of christianity. Most strangely have they erred in believing that the government was endeavouring to entrap them into the sacrifice of their caste, yet we believe they are right in apprehending that their idols and superstitions are decaying, and will be speedily overthrown, though 'not by might nor by power.' We cannot but anticipate also that this outbreak of seditious fanaticism will itself be productive of the happiest results. It will rouse the British government from its careless confidence in faithless men, and will secure for us a more adequate force of European troops, and it will demonstrate what all our memorials and entreaties have failed to do, that India needs, and must have, the serious attention of England. We are persuaded, too, that these recent disasters will awaken a spirit of fervent prayer to God for the fulfilment of his promises, and for more effectual aid to his servants in this land, and will stimulate christian effort for its evangelization to a degree hitherto unknown."

We add a few further particulars. It appears that the missionaries were never permitted to preach to the Sepoys, or attempt their conversion. From eight to ten missionaries and native assistants are supposed to have perished. It is said Mr. Mackey fled to a strong house near his own in Delhi, which was so well defended that the Sepoys at length brought cannon and blew it down. Those within it retired to the cellars, where it is supposed they perished. Mr. Roberts and his family, members of the baptists, and Mrs. Thompson, widow of the late missionary at Delhi, and her two grown-up daughters were cruelly butchered. A native preacher was deliberately hewn in pieces—and at every stroke the fanatics exclaimed, "Now preach to us." Two of his sons also perished. Another native preacher, Silas Curtis, escaped. Mr. Gregson was in great danger at Benares, but he is reported as safe.

THE NEW TREATY WITH CHINA AND MISSIONARIES.—The following important communication has been received by the Chinese Evangelisation Society, from the Secretary of State for Foreign Affairs:—

"Foreign Office, June 23, 1857.

Sir,—I am directed by the Earl of Clarendon to acknowledge the receipt of your letter of the 16th inst., again urging the importance of greater facilities and privileges being secured to English missionaries in China, in any future treaty which may be concluded with that country; and I am to state to you, in reply, for the information of the Chinese Evangelisation Society, that the Earl of Elgin has been instructed to obtain for the

members of all christian communities security for the free exercise of their religious worship, and protection for the lives of missionaries, and other peaceful travellers, in the interior of China; and that his Excellency has at the same time been informed that her Majesty's government would gladly see in any treaty with China, a renunciation on the part of the Chinese government of any interference with Chinese subjects who may embrace christianity.

I am, sir, your obedient and humble servant,
E. HAMMOND.

To Charles Bird, Esq., &c., 15, Bedford-row."

GENERAL BAPTISTS.—Mr. and Mrs. Bailey and family, accompanied by Mr. John Orissa Goadby, are expected to sail from Gravesend on the 10th of August.

CEYLON.—We are gratified in being able to report that Mr. Allen and his family have arrived safe at this island.

BAPTIST, SUPPLEMENTARY.

(Continued from page 249.)

HALIFAX, Trinity Road Chapel.—The third anniversary was held on June 18, 21, and 22. Sermons by Messrs. Parsons, of York, Birrell, of Liverpool, and Felons, of Halifax. At the public meeting, John Crossley, Esq. presided, when impressive addresses were delivered; Mr. Walters stated that last year above £500 had been paid in liquidation of the debt, making £1,100 within two years. We congratulate our beloved brother and his friends on the success of their noble efforts.

LEE, Kent.—At the second anniversary of the opening of the new chapel in High road, sermons were preached on Lord's-day, June 28, by Dr. Steane and Mr. Aveling, and on Tuesday, by Messrs. Allon and Tucker. After dinner on Tuesday, J. L. Benham, Esq. presided in the place of Sir Morton Peto, Bart., who was prevented from attending. The financial report was of a most generous and cheering character, and several animated addresses followed.

AUSTRALIA.—Mr. Taylor, formerly of Birmingham, has arrived safe at Melbourne, Victoria, by the *Great Britain*. He speaks highly of the vessel, and yet more highly of Captain Gray, who gave full scope to Mr. T. in the discharge of religious duties during the voyage, which was accomplished in sixty-one days from Liverpool, not a gale or storm disturbing their course.

RHYL, North Wales.—We rejoice to hear that a new place of worship was opened here by the baptists about a year ago, where English service is conducted. When we were at the place a few years ago, a Welsh service was conducted in a school-room. English ministers visiting Rhyll are invited to supply the place.

LONDON, Meard's Court, Soho.—The friends here have just celebrated the extinction of their debt. About £100 a year is usually raised by this church for the poor of the flock. This is after the pattern of the first church at Jerusalem, who cared for the poor.

HASTINGS.—On the resignation of Mr. Stent, as pastor, his friends presented him with a handsome time-piece, and a purse of forty sovereigns. Mrs. S. also was presented with a token of esteem.

LAMBETH, Regent Street.—On June 30, a tea-meeting was held by the friends to promote the reduction of a debt of £250 expended in repairs, &c. About £180 had been secured, leaving £70 unpaid.

A BAPTISMAL CHALLENGE.—A clergyman, named Vernon, has published a letter finding fault with Mr. Spurgeon's preaching, and challenging him to a disputation on baptism. We hope it will come off.

ASHAMPSTEAD, Herts.—About 2500 were lately assembled here to hear Mr. Spurgeon. A neighbouring clergyman gave public notice of the service. Forty guineas were collected.

CROSSGOSH, Pembrokeshire.—On June 30, and July 1, Mr. D. Phillips, from Haverfordwest college, was recognized as pastor over the church here.

WARWICK.—The ancient chapel at this place has been considerably improved, and Mr. T. A. Binus, of Birmingham, has been recognized as pastor of the church.

PRESTON, Lancashire.—The foundation stone of a new chapel to cost £2,500, was laid July 2, when Mr Bugby, the minister, was presented with a silver trowel.

EBBW VALE.—Mr. W. D. Rees, from the college, at Haverfordwest, has been recognized as pastor of the church at this place.

SARBATT, Herts.—A baptist church was formed here, Marsh 1st, and on June 22, Mr. Warn was recognized as pastor.

APPLEDORE, Devon.—The friends here are erecting a new place of worship.

REMOVALS.—Mr. H. J. Betts, of Trinity Street, Southwark, to the new chapel, Horton Road, Bradford, Yorkshire. Mr. F. Johnstone, of Cambridge, to Blackfriars Street, Glasgow.—Mr. Eyres, of Stradbrook, to Midhurst.—Mr. E. Dennett, of Bristol College, to Princes Street, Northampton.—Mr. J. Walcot, of Sutton, Yorkshire, to Falmouth.

RELIGIOUS.

SWEDEN.—The measures proposed by the Government of Sweden, ostensibly in favour of religious liberty, have given rise to very animated discussions in the chamber of the nobles and that of the clergy in the Swedish Diet. It appears that the government pro-

posal is to abolish the penalty of banishment imposed by the existing law upon every clergyman who apostatises from the established religion, but to substitute fine and imprisonment. Parents who abandon the established Lutheran faith are still to be obliged to educate their children in that religion. Dissenting worship is tolerated, but every one who succeeds "by fallacious means" in effecting the conversion of a member of the Lutheran church, is to be punished with fine and imprisonment. Penalties, more or less stringent, are provided for heretical doctrine on the part of ministers of the church. It does not seem as if "religious liberty" would gain much by this law.

INDIA.—Missionary propagandism has been affirmed, by some parties who were beating about for a reason, to be the cause of the present mutiny, but for this there is obviously not a shadow of foundation. Catholic missionaries have for 350 years been actively employed in the work of conversion, and protestant missionaries for at least eighty, without ever producing disturbance or revolt, or even complaint. The Mahomedans worked hard to convert by circumcision and other unpleasant means, from the time of Mahomed of Ghuzni to that of Aurung Zeb; but excited thereby no insurrection. Almost in our own time, Tippoo was a mighty propagandist, but incurred no insurrection on that account. The assertion, then, is too absurd for refutation.

Examiner.

BURNING BAPTISMAL WATER!—A clergyman residing not fifty miles from this town (Lavenham, Suffolk), was recently sent for, to baptize an infant, supposed to be at the point of death. The reverend gentleman promptly obeyed the summons, and having performed the ceremony, expressed a desire that the few remaining drops of water at the bottom of the basin might be *burnt*, and actually stood by while the good woman of the house *sprinkled* the fire with the "consecrated element."—*Bury Free Press*.

SUNDAY-SCHOOL UNION.—The Jubilee Memorial Building, erected by the Sunday-school Union in Old Bailey, and consisting of a spacious lecture-hall, library, reading-rooms, class-rooms, and business premises, is at length completed. The total cost has been £8,300, towards which £6,300 has been contributed, leaving a balance due of £2,000.

MR. H. G. GUINNESS.—Mr. Guinness, of New College, who has, for upwards of three months, been supplying at the Tabernacle, Moorfields, resolved to decline all invitations to settle, and to devote himself to itinerant labours on behalf of Catholic evangelisation, wholly irrespective of religious denominations.

THE NATIONAL EDUCATION SOCIETY.—At the annual meeting, the Archbishop of Canterbury presided. In the course of his speech he remarked with satisfaction, that the subject of education had at length arrested the attention of the ablest and most exalted in the land. Approval was expressed by succeeding speakers of the withdrawal of the Queen's letter, because it had shown that the voluntary principle was much more valuable, and one much more to be relied upon than the principle of compulsion, which was in a degree involved in the Queen's letters. [Indeed! confessed at last!]

RANGOON.—The chapel and mission-house of the American mission at Rangoon were burnt down by a recent fire. Dr. Dawson, the medical missionary, has literally lost everything, and the native christians have been deprived of their homes and of all they possessed.

DR. DAVIDSON having resigned his office in the Lancashire Independent College, his resignation has been accepted by the committee. This step was caused by the views of Dr. D. on the "Inspiration of the Bible" question.

HALIFAX.—The splendid new "Congregational Church," as we suppose we must call it, was opened for divine service on Wednesday, July 15. Its cost is £11,242, and £8,100 is paid. We never saw such a dissenting place of worship before!

ALDERSHOT CAMP.—The Wesleyans have erected an Iron Chapel for 1000 at this place. The President of the conference preached at the opening. The Queen has visited the building, and approved the design.

THE CONVOCATION OF CLERGY, lately held at Canterbury, recommended the employment of laymen as evangelists for populous places. What changes we live to see!

THE REV. JAMES CAUGHEY, the revivalist, is now on his way to this country. He anticipates that he will not be admitted to Wesleyan pulpits this time.

GENERAL.

DR. CHEEVER AND HIS CONGREGATION ON THE SLAVERY QUESTION.—We find the following in the *New York Examiner*:—"The sermons of Rev. Geo. B. Cheever, D.D., on the Dred Scott decision, have brought the sentiments of his church, and their actual relations to their pastor, to a decisive test. On Sunday last, Dr. Cheever read from the pulpit a letter to himself from sixteen members of his church, including three deacons, requesting his resignation of the pastorate, that 'a dissolution which seems inevitable may lose its sting.' He then called a business meeting for Wednes-

day evening, which was densely crowded, and proved a scene of great excitement. Indignation at the movement of the sixteen, and sympathy with the pastor, were the ruling elements in the discussion, at the close of which (amendments proposing a council, further explanations and negotiations, having been voted down) a warm resolution of confidence and attachment, and determination to sustain their pastor, was adopted without a dissenting voice. Dr. Cheever gave the benediction in tears, and with a voice choked with emotion.

FATAL EFFECTS OF LIGHTNING.—One of the severest thunder storms that can be recollected for many years visited the south coast of Cornwall on Sunday, July 5, doing considerable damage to property, and we regret to say, in one instance, destroying human life. It appears that as a number of persons had congregated in the Brianites' chapel at Port Looe, a flash of lightning struck the roof, and passing through it, knocked the chandelier in fragments, killed a youth of sixteen years of age, and stunned his mother and a man who sat beside him, besides doing much injury to other members of the congregation. It was feared that the mother and the man were fatally hurt also, but hopes are entertained of their recovery. The terror and confusion of the assembly, may be imagined. We are also informed by some fishermen that the thunder, a few days previous, made their boats at sea "tremble like an aspen."

DEATH FROM THE BITE OF A SPIDER.—A large-framed, muscular man, thirty years of age, named Hartsborn, of Newton Upper Falls, was awakened last Saturday morning by a stinging pain just above his right elbow, radiating from a small red spot. On searching the bed, a small black spider was discovered where his arm had rested. The swelling rapidly extended down the arm during the day; on Sunday he vomited nearly all the day; on Monday he was seized with pain in his bowels, which continued with frightful severity until he died, at five o'clock.—*Waltham Sentinel.*

POPEBY AND IRELAND.—We give a copy of a small posting bill, which speaks for itself:—"Ireland next to eternal Rome the mission-head of the world, the nursery of saints and sages, the home of faith, the land of learning, catholic Erin, still the vanguard of civilization, a lecture to be delivered by William Duffy, in the long room of the Queen's Head Hotel, Gateshead, on Monday, June 22, 1857, at 8 o'clock, p.m. Doors open at half-past seven. Admission:—6d. and 3d."

RAILWAYS.—Three hundred millions of pounds sterling have now been invested in Railways in this country, the average interest on which is 3½ per cent. per annum.

OUR INDIAN POSSESSIONS appear to be now in considerable danger. Thirty thousand native troops have rebelled and proclaimed the restoration of the Mogul Sovereign at Delhi. Thirty thousand British troops are on their way, or will soon be sent, to the scenes of disturbance. This will incur serious expense. The revenue of India is twenty-eight millions, and the debt sixty millions. But if all this should result in the entire destruction of the abominable system of *caste* in India, it will prove an ultimate blessing. Indeed *caste* is the cause of all this mischief, and has always presented the most formidable obstacle to the spread of the gospel on that vast continent.

THE PROJECTED RAILWAY TOWARDS INDIA is to enter the Holy Land at Joppa, passing through Damascus and Aleppo, and so on through the ancient Assyrian empire. A branch will ultimately unite this line with Alexandria in Egypt, passing through Jerusalem; and remembering that there are no formed roads in that region, we shall thus have accomplished literally, for the first time in history, the prediction of Isaiah:—"In that time there shall be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria. In that day shall Israel be third with Egypt and Assyria"—*Dundee Advertiser.*

GAMBLING AT HORSE-RACES, notwithstanding the late awful examples of Palmer and others, continues. We have heard of one gentleman who lost £20,000, and a Baronet, bearing the name of a late distinguished statesman, who lost twice that sum. What splendid donations these sums, now grabbed by blacklegs, would have made to worthy objects.

AN ATTEMPT TO REVIVE THE SLAVE TRADE by transporting negroes to the colonies, has been exposed and put down by the venerable Lord Brougham, who stated that we were now annually exporting two millions of pounds sterling worth of goods to Western Africa, and receiving in palm oil alone, one million and a half.

DANISH SOUND DUES, which are demanded of the vessels of all nations when passing through the dangerous entrances into the Baltic, and for keeping up lighthouses on the coasts, have lately been commuted. England pays £1,125,206.

THE PARKS OF LONDON are visited by bands of music on the sabbath, and thousands attend; but preaching, we hear, is forbidden. How is this?

QUEBEC, Canada.—An emigrant vessel lately took fire on the river near this city, and before help could be afforded, as many as 200 lives were lost by fire or water.

THE LORD MAYOR OF LONDON has entertained the boys of the shoe black brigade from the ragged schools to a feast at his country seat at Wantage.

THE CRUMLIN VIADUCT lately opened in the Taff Valley, South Wales, is 200 feet high. It is said to be the greatest in the world.

THE HOT WEATHER has proved fatal to many. Several mowers of hay and other persons have been killed by sun-stroke.

THE NUMBER OF BLIND in the United Kingdom is about 20,000, and about 14,000 of these are females.

THE PATRIOTIC FUND for the sufferers in the late Russian war has now reached £1,480,000.

THE ATLANTIC TELEGRAPH, 2,500 miles long, is completed and will be laid down forthwith.

REVIEW OF THE PAST MONTH.

Saturday, July 25.

AT HOME.—The Queen has given Prince Albert the title of "Prince Consort," which makes him legally a member of the Royal Family, and a British Prince of the highest order. Her Majesty has been visited by her Uncle, the King of the Belgians, and the Queen of the Netherlands, and Prince Napoleon is expected. The Queen has also visited the Manchester Exhibition, which is attracting thousands daily, to the loss, we

expect, of the Crystal Palace.—The Prince Consort has delivered an excellent speech on education, which we shall notice next month.

—The Prince of Prussia has been presented with the freedom of the city of London. His marriage with the Princess Royal, is now said to be fixed for the 18th of January, 1858.—The Duke of Cambridge has also been presented with the freedom of the city, and an elegant sword.—Parliament is busy, and is expected to terminate its labours for the session in a few weeks.—The Jews admission to Parliament Bill, sent up from the Commons by a large majority, has been again rejected in the Lord's, by 173 against 139. But the bill for the abolition of the "Minister's Money," (Ireland) has passed into law.—We hear nothing of the promised government measure for the abolition of Church Rates; and we are not disappointed.

ABROAD.—The mutiny of the Sepoys in India, is now absorbing the public attention. Indeed, there is little else calling for notice.—There is no news of importance from China.—A foolish attempt at insurrection has again been made in Italy, which was speedily suppressed. Mazzini and a Miss White from England, are said to be implicated. The former has again escaped, but the latter is imprisoned for trial.—It is reported that several persons have been arrested in Paris, on the charge of conspiracy to take the life of the Emperor.

Marrriages.

May 7, at the General Baptist chapel, Spalding, by Mr. Jones, Mr. E. Foster, Secretary of the Young Men's Christian Association, Leicester, to Miss M. E. Barnes, of Spalding. Mr. and Mrs. F. were presented with four oil paintings, at a tea-meeting, by the members of the above association.

May 31, at the baptist chapel, Newark, Mr. John Price, to Miss Ann Nicholson.

June 3, at the baptist chapel, Haslingden, by Mr. Prout, Mr. R. Lord, to Miss N. Sutcliffe.

June 13, at Cross-street baptist chapel, Islington, by Mr. A. G. Fuller, Mr. Luther Hinton, of Poplar, to Phebe Elizabeth, eldest daughter of the late W. T. Gregory, Esq., Cardiff.

June 18, at Zion Chapel, Gravesend, by Mr. E. S. Pryce, baptist minister, Mr. Robert George Parnell, of Clapham-road, London, to Esther Elizabeth, eldest daughter of Mr. George Archer, of Milton-next-Gravesend.

June 19, at Westgate baptist chapel, Bradford, by Mr. Dowson, Mr. Sam Lumb, to Eleanor Roberts, second daughter of Mr. Isaac Cliff.

June 22, by Mr. C. H. Spurgeon, Mr. John Illidge, of Dover-road, Southwark, to Mary Ann Olney, niece of Thomas Olney, Esq., of High-street, Borough, and Croydon.

June 23, at the Mint Lane, baptist chapel, Lincoln. Mr. J. Pantou, to Miss A. Wentworth.

June 23, at the baptist chapel, Southwell, Notts., by Mr. Waller, Mr. J. Chantry, to Mrs. Lucy Ward. Also, Mr. R. Mozley, to Miss Sarah Sykes.

June 24, at the Salem baptist chapel, Dover, by Mr. Petts, Mr. T. B. Robson, to Miss C. M. Smith, to whom a handsome family bible was presented by their friends.

June 24, at Warley House, near Halifax, by special license, by the Hon. and Rev. Leland Noel, Vicar of Coxtou, Rutland, Ernest, second son of the Hon. and Rev. Baptist Noel, to Louisa Hope, only daughter of Thomas Milne, Esq., of Warley House.

June 28, at the baptist chapel, Baxter Gate, Loughborough, by Mr. Stevenson, Mr. W. Merchant, to Miss M. Bombroffe.

June 28, at the baptist chapel, Mint Lane, Lincoln, Mr. G. Wigley, to Miss E. Baldry.

June 30, at the baptist chapel, Paulton, by Mr. Davies, M. A. E. Braden, of Walworth, to Miss J. G. Biggs, Radford.

July 1, at the baptist chapel, Dittons Marsh, near Westbury, by Mr. Hurlstone, Mr. Sydney Loop to Miss R. Hayres—and next day, Mr. H. Curtis to Miss S. A. Eyers.

July 1, at Salem baptist chapel, Hitchin, by Mr. Broad, Mr. T. W. Dogget to Miss Foster.

July 2, at Trinity Road baptist chapel, Halifax, by Mr. Illingworth, Mr. Joseph Shaw to Mrs. Rhoda Riley.

July 5, at the baptist chapel, Malton, by Mr. Shakspeare, Mr. J. B. Skerry, to Miss M. Hudson.

July 7, at Westgate baptist chapel, Bradford, by Mr. J. P. Chown, Mr. Edward Lister, of Farnley Iron Works, near Leeds, to Mrs. Elizabeth Reed, of Barnoldswick, in Craven.

July 8, at Belfast, Mr. Pillegraw, to Miss Elizabeth, second daughter of Mr. Hamilton, baptist minister, Ballina.

July 8, at the baptist chapel, York Street, Manchester, by Mr. Chenery, Mr. J. Edwards, to Miss Sarah Jarratt, of Leicester.

July 9, at St. Mary's baptist chapel, Norwich, by Mr. Gould, Mr. William Brackett, of Tunbridge Wells, to Catherine, sixth daughter of the late Mr. James Newbegin, of the above city.

July 9, at the baptist chapel, Westbury Leigh, Wilts., by Mr. Sprigg, Mr. R. Eyres, to Miss S. Witt.

July 11, at the baptist chapel, Bishop's Storiford, by Mr. Hodgkins, Mr. S. Thurgood, to Miss E. Waterman.

July 11, at the baptist chapel, Bradford Street, Birmingham, Mr. T. W. Enson, of Waterloo Place, Bloomsbury, to Miss C. A. Walker, of Grantham.

July 13, at the baptist chapel, Glasgoed, by Mr. Rees Rees, Mr. John Jenkins, to Miss Martha Williams—and Mr. Elias Morgan, to Miss E. Morgan.

July 14, at the baptist chapel, Quadring,* by Mr. H. Roslin, Mr. James Franklin, baptist minister, of Calverdon, Essex, to Miss Mary Smith, of Surfleet, near Spalding.

July 15, at the baptist chapel, Ingham, Norfolk, by Mr. Veimore, Mr. T. Silcock, of Stalham, to Miss S. E. Barber, of Sutton.

July 16, at the baptist chapel, Belvoir Street, Leicester, by Mr. Mursell, Mr. J. Carrington, to Miss A. Barnea.

* Where is Quadring?

Deaths.

April 26, Mr. W. Sudlow, of Wrexham, aged 71; upwards of thirty years a deacon of the baptist church, Chester-street. He sleeps in Jesus.

June 13, aged 33, Mr. Thomas Stanion, baptist minister, Berkhamstead, leaving a widow and a family of young children, unprovided for. We hear that Mr. Underwood, baptist minister, Chesham, is willing to receive contributions to place Mrs. S. in a position, by which she may sustain herself and children.

June 19, Miss P. Nuttall, for nearly twenty years a worthy member of the baptist church, Sunnyside, Lancashire.

June 23, Mr. W. Bailey, aged 65, for many years a highly-esteemed deacon of the baptist church, Turret Green, Ipswich.

June 26, at North Walsham, after having preached the gospel faithfully for fifty years, Mr. James Browne, Independent minister, in the seventy-sixth year of his age. He was (says the *Norfolk News*) the means of raising and sustaining the Independent church and congregation at North Walsham, where he erected the present chapel; while,

by the purity of his life, the liberality of his spirit, and his unfeigned zeal in his Master's service, he won the esteem of all good men of every sect to whom he was known. For fifty years, in season and out of season, he was ready to labour for his Lord, and by the cheerful zeal he displayed, both rebuked and encouraged his younger brethren.

June 28, Mrs. S. Lewell, aged 71, a member of the baptist church, Salem chapel, Boston.

July 10, at Bristol, Ellen, second daughter of the late Mr. S. Summers, formerly of Broadmead baptist chapel, Bristol.

July 17, Mr. W. Littlewood, one of the senior deacons of the baptist church, West street, Rochdale. He had but returned to his own house five minutes from Hebden Bridge, when he was seized by apoplexy and expired!

Recently, Beranger, the celebrated French national song writer, at a great age.—The Earl of Mornington, and the Duke of Marlborough.—Mr. Gorham, the clergyman who contested the "baptismal regeneration" question with the bishop of Exeter.

THE
BAPTIST REPORTER.

SEPTEMBER, 1857.

BAPTIST ANNIVERSARIES, 1857—GENERAL BAPTISTS.

THE Annual Assembly; or, as it is called, the Association of the Representatives of the Churches of this section of the baptist body, met this year at Loughborough, Leicestershire; and as this town is in the centre of the triangle formed by Leicester, Nottingham, and Derby, in and around which county towns are many churches, all public meetings of the General Baptists are usually more numerous attended at Loughborough, than in any other place in the connexion; and a larger attendance was expected this year, as several subjects of importance to the vitality and prosperity of the union were to be brought under consideration.

We may be permitted, also, to mention, that Loughborough was one of the first and principal towns in the midland parts which was visited with the gospel by our fathers, when that gracious revival of evangelical religion took place amongst them, nearly one hundred years ago, and which, under the Divine blessing, has produced such extensive and beneficial results. For many years the friends met for worship in an obscure and inconvenient place; but gathering strength and influence, they at length erected a commodious place of worship, with school rooms, &c., in Woodgate. Here, for many years, the church enjoyed increasing prosperity under

the eloquent and energetic ministry of the late Rev. Thomas Stevenson, and here the first General Baptist Missionary to India was ordained—the late Mr. Ward, of Serampore, then in this country, taking part in the service. This was such a day as never had been seen before; and many, who then were young, but now are growing old, remember, with holy joy, that novel and animating scene! And this reminds us—and we mention it now in connection with the above, though it may a little interrupt the order of our narration—that here, only a month ago, and since the association, the last missionary to India was also set apart and sent forth on his great errand—the son of the minister of the place.

To resume—about thirty years ago, while Mr. Stevenson was yet the minister, a new and spacious meeting-house was erected in Baxter Gate, in the centre of the town. But a few years ago, some of the members of the church retired peaceably from Baxter Gate, and re-opening Woodgate, invited Mr. Goadby, then of Dover Street, Leicester, to be their pastor, who complied with the invitation; Mr. Edward Stevenson, a son of the former pastor, remaining as the pastor at Baxter Gate. The two churches, and their pastors, we are happy to state, act together with cordiality and good will.

This was the Eighty-eighth Annual Meeting of what is yet called the "New Connexion of General Baptists"—a term first adopted to distinguish their churches from those of the "General Baptist Assembly," which had fallen from evangelical faith, and have now become nearly extinct.

Woodgate chapel was the place appointed by the association of 1856; but as Baxter Gate is more spacious, the sermon, Home and Foreign Missionary Meetings, and the greater business meetings of Thursday, were held in the latter place. The newly-erected, large, and handsome school rooms at Woodgate, afforded ample and convenient accommodation for breakfast and tea; whilst, with their usual liberality, the friends at Loughborough, and christians of all denominations, afforded refreshments and resting places to the numerous visitors.

The proceedings commenced on Monday evening, June 22, in Woodgate chapel, where a public meeting for prayer was held, the Rev. W. Bailey, Missionary from Orissa, presiding. "On the same evening the "Business Committee" met to arrange the order of business for the chairman.

On Tuesday morning, at seven o'clock, Mr. Goadby, minister of the place, presided; and reports from the churches were read, before and after breakfast, until twelve o'clock, when, according to order, he resigned the seat, and introduced the Rev. W. Underwood, of Chesham, as the chairman elected in 1856 to that office. The Rev. George Pegg, of London, and Mr. Marshall, of Loughborough, were then elected moderators. The Chairman then remarked, that he could not refrain from mentioning two pleasing facts of the supporters who had been appointed to aid him. Of his friend on his right, he would only say that he had the honour of introducing Mr. P. into the ministry; and of his friend on his left, Mr. M., that he was once a scholar in his class, in the sabbath school of that place of worship. Mr. M. was another instance how a

young man, by diligence and integrity, may rise in a land like this to a station of trust and influence.

And here, in connection with the appointment of Mr. M., (who is a very acceptable preacher of the church in Woodgate,) we must mention another fact, that when Mr. M. informed the principal of the Loughborough bank, E. C. Middleton, Esq., High Sheriff of the county, of his appointment, that gentleman, though a churchman himself, not only readily consented to release Mr. M. from his duties as the resident manager of the bank, but took upon himself to discharge them for the whole time—the market day included. Such conduct reflected honour on both parties, and we mention it with pleasure.

For more than eighty years it was the custom for the chairman to be chosen at the opening of the sitting, and he would take his seat without saying more than express his sense of the honour, and his desire that he might be able to maintain due order. For the past few years, however, he has been appointed at the previous association, and is expected to deliver an address on the events of the past year, the leading business to be transacted, or any other relevant subject. Mr. Underwood chose for his theme—"The Association of Churches; the grounds on which it may be justified; the objects it is adapted to promote; and the spirit and manner in which it should be conducted. After referring to Chevalier Bunsen's remarks on the power of association, as developed in English society, for the accomplishment of great objects, both secular and religious—to the rise and progress of the churches of this connexion—and vindicating such convocations from the conduct of the apostles and early christians, Mr. U. proceeded—

'With respect to the objects which the association of churches is adapted to promote, I shall say but little. They were specified in the address from the chair two years ago by brother Goadby, as also by brother Wallis, in

the very elaborate paper read by him at Birmingham. I shall not repeat their observations here, but may refer you to the magazine in which they were ordered to be published. As an apology for a few remarks of my own on this theme, I may remind you that Luke was not deterred from writing his gospel by the fact, that "many had taken in hand to set forth in order a declaration of those things which were most surely believed among" the faithful. The skill of those who have done well in any work should not discourage the efforts of those who come after them. The genius to invent new subjects to write upon belongs but to few—if indeed to any; it is therefore necessary to reproduce the old in a varied form. With reference to the ends to which the association of churches may be made subservient, the first I would specify is, the *maintenance and manifestation of our unity in christian faith and practice*. Our denominational compact is the coherence of them that agree, not a coalition of those that differ. We cannot say that there are "no divisions" amongst us; that we are "perfectly joined together in the same mind and in the same judgment." But yet it has been largely granted to us "to keep the unity of the spirit in the bond of peace." The tribe of Benjamin was called "little;" and truly so, for it was "the smallest of the tribes of Israel." But it was distinguished for its constancy both to God and to the king, for it followed the house of David, in conjunction with the tribe of Judah, when all the other tribes revolted from him. We may not boast of any superior loyalty to Christ, but we ought gratefully to recognize our extensive oneness in the faith of the gospel, and in the order of our polity and worship. And this agreement is doubtless promoted, in part, by the close and cordial intercourse we hold one with another, and by the practice of communicating, to an aggregate assembly, an annual account of our separate states. This

custom, while it tends to maintain our christian accordance, is also a becoming mode of its manifestation. For, apart from all vaunting, it is proper, when brethren do dwell together in unity, to give some palpable indication of it, so that all beholders may see how good and how pleasant it is. If the modern Evangelical Alliance, which was designed to give distincter visibility to the union of true christians of separate denominations, deserves the approbation bestowed upon it by wise and good men, much more commendable is the periodical assembling together of the different churches which form the same general body of believers.†

The association of churches is adapted to *promote christian candour and catholicity*. The truth of this proposition may not be self-evident, but it is capable of easy demonstration. A cordial attachment to the distinctive principles of our own denomination, and a special solicitude for the prosperity of our own section of the church, are perfectly compatible with the utmost liberality of feeling towards other communions. Sectarian narrowness, as it is sneeringly called, is a great deal broader than anything that was ever seen in the cliques and coteries in which our ecclesiastical non-descripts are nurtured. Latitudinarians are the worst of bigots. If you would find the most schismatical in spirit, the most dogmatical in opinion, and the most exclusive in their preferences, you must look for them, not among the sectarians, but among the no-party men. Attachment to what is good in any denomination will lead to the love of all saints connected with every other community. And this was plainly expressed by the framers of the Baptist

† To the Deputation that lately waited on the King of Prussia about the Berlin Conference, he is reported to have said: "I think the idea of the Evangelical Alliance is the sublimest and most christian conception which has entered into the human mind; and from the moment I apprehended its fundamental principle—not as a combination of churches and ecclesiastical bodies, but of individual christians on the basis of a common faith in Christ, and a common love to him—I enthusiastically embraced it, and I regard it as an idea after which all true christians should aim."

Union, who, while desirous to promote the interest of the baptist denomination in particular, avowed it to be their object to "promote unity of exertion in whatever way may best serve the cause of Christ in general." The Congregationalists also, in the formation of their Union, stated it to be among their general objects, "to establish fraternal correspondence with congregational churches, and other bodies of christians, throughout the world."

Our church associations are adapted *to sustain and stimulate us in our separate spheres of christian labour.* The work of the Lord is the noblest and the best that can be done in this world; but most of those who undertake it, experience some depression and weariness in its prosecution. It was a great thing for the apostles to assert that seeing they had this ministry, as they had obtained mercy, they fainted not. And it was honourable to the Ephesians to be told by him who knew their works, that they "had borne, and had patience, and for his name's sake had laboured, and not fainted." Such untiring diligence and endurance were, however, rare even in the purest age of the church, and exhortations not to be weary in christian effort were deemed necessary for most. These exhortations are needful still; and our periodical meetings of ministers and delegates furnish favourable opportunities for their mutual improvement. The improvement of these opportunities has been highly beneficial. Brethren who have come to them from remote and obscurely situated churches have been braced and revived. Their horn has been exalted like that of the unicorn. They have been anointed with fresh oil. The apathetic have been warmed, and the lethargic aroused; and they have returned to their distant flocks and daily fellowships with stronger hands and better hearts. "Iron sharpeneth iron: so a man sharpeneth the countenance of his friend."

Once more, the denominational bond

augments our ability for usefulness.

The conversion of the world, so far as human agency can avail, is not to be effected by isolated efforts. There must be a striving together on the part of each church for the diffusion of the faith in its own vicinity; and on the part of collective churches to obtain the means of its diffusion in the regions beyond them. We are aware that the Baptist Missionary Society, and the London Missionary Society, were in existence long before the two denominational unions were organized. But these societies were substantially a Baptist and a Congregational union; or, to speak more accurately, they were the developments and the demonstration of the union already existing in fact among the churches of the same faith and order. It was deemed desirable, however, to give an outward and visible form to the spirit and principle of this union, with a view to secure the more general co-operation of the churches in every thing relating to their common interests, and in all evangelistic efforts for the salvation of men. "Every purpose is established by counsel." "Without counsel, purposes are disappointed." "Where there is no counsel the people fall." But consultation must lead to united action. Collective wisdom must be followed by the concentration of working power. And all church associations should be active confederacies for the moral conquest of the world, and for the universal extension of the kingdom of God.

I hasten to the last branch of my subject, *the spirit and manner in which these ecclesiastical unions should be conducted.* Perfect working is not to be looked for in imperfect beings; but care and effort to make our systems the most salutary and serviceable are usually rewarded with a good measure of success. The readers of Church History, however, need not be told how often the best institutions have been perverted, and what evil results have flowed from customs originally commendable. "It is given

to most religious orders to be clear in the spring and muddy in the stream." Concerning religious conferences, it is testified that "they answered neither the commendable intentions nor hopeful expectations of such as procured them." "This concert of persons kept not time and tune amongst themselves; much jarring of personal reflections often disturbing their harmony; which led some to say of them universally what David said of mankind, "There is none that doeth good; no, not one!"*

The basis of christian union is truth, but its bond is brotherly love. That fraternal affection requires some degree of acquaintance with each other's persons, peculiarities, and proceedings. But where distances and numbers render such acquaintance impossible or inadequate, their meeting in a deliberative assembly might neither be comfortable nor edifying. The intercourse of some men is a hazardous thing. Contact causes contention. And the best way of holding them together is to keep them asunder.

The comparative smallness of our denomination, to be lamented on most accounts, gives us one advantage—that of a better knowledge of each other; and if our attachment be equal to our acquaintance, these annual meetings must minister both to our pleasure and our profit. If all our things be done with charity, all will be done unto edifying. What we have specially to mind is, that our familiarity one with another be not indulged at the sacrifice of christian courtesy. Even brethren may mar their communion, and the meeting of their persons may prove the parting of their affections. Fallen

creatures have a fearful proclivity for falling out among themselves. And there are certain conditions requiring to be observed, canons of christian conduct to be conformed to, in order to the preservation of our mutual attachments, and the permanency of our concerted movements.

We can scarcely be *too careful about the manner in which our discussions are carried on*. When we meet in the annual association, or in the district conference, our oral communications ought ever to be made in a thoroughly christian spirit. I do not presume to dictate the exact strain in which any one should speak, or to define the limits by which our debates should be bounded. Our constitutional rules are sufficiently specific on this point. I would, therefore, invite renewed attention to them; reminding you and myself, that while our speech may be free and frank, it must not be rash and rampant. "In the body of man the most necessary member is the heart; the goodliest instruments are the eyes; the parts most delicate are the ears; but the thing wherein most danger lies is the tongue." "There is that speaketh like the piercings of a sword." Their utterances are as "sharp arrows of the mighty, with coals of juniper." Now, as it should be no part of our purpose in coming together to inflict pain upon each other, these "grievous words" must be utterly foresworn. Moreover, if we would make our periodical meetings positively attractive, and practically useful, we must attend assiduously to the government of our thoughts, the management of our tempers, and the bridling of our tongues. "Sweet language will multiply friends, and a fair speaking tongue will increase kind greetings."

To make our union more compact and efficient, *all the churches comprised in it should contribute their quota to the support of our public institutions*. These institutions ought to be as dear to one part of our people as to another, and all should cherish

* "It is true we read of the unhappy effects of these general meetings in former times, whence some seem to disgust assemblies of this kind. But this can be no plea against them; for what good thing is it which God hath allowed for the well-being of his churches which hath not at some time or other been abused. We may not say the apostles left us any ill precedent, yet it is certain they left us this. Let not, then, the ministers of Christ neglect the means which are blessed of God, but let them watch against pride and ignorance, which are the greatest impediments to good proceedings in such conventions."—*Grantham's Christianismus Primitivus*, pp. 137-8.

an equal interest in their welfare. It is well known that they depend for their support mainly on the yearly contributions of the churches. And there ought to be a common effort to make the amount of those contributions as large as possible. We are not true voluntaries unless we all do *what we can*. Nor are we acting equitably among ourselves if "one part be eased and another burdened." When persons enter our fellowship, as members of churches, we expect them to assist in doing the church's work, and in bearing its pecuniary burdens. Those who fail to fulfil these expectations, except it be through known inability, though they may swell our numbers, count for nothing as to our strength, and their union with us is a barren and bootless thing. Worldly policy teaches that the way to gain men's hearts is to spare their purses. But divine grace will ever make us love that best which costs us the most. And I believe that the most ardent adherents to the denomination at the present time are not those to whom its immunities are without money and without price, nor yet those who declaim against the meagre incomes which their own givings are too paltry to enrich, but those who have most largely, and for the longest period, contributed to its established agencies and its current expenditure. These contributors show before the churches the proof of their love; and if we may appropriate a Fullerian figure, we should say that they are at once the strongest stakes, and the best binders, in the hedge of our spiritual commonwealth.

To maintain a harmonious union of churches, and to accomplish the great objects of that union, *a spirit of forbearance and concession must be cultivated and evinced*. Independent thinkers, whose powers of thought are so various, do not always come to the same conclusions on the points that are mooted. In practical questions especially we may differ, not only about the things to be done, but about

the mode of doing them. And as it may not be possible to do them in more than one way, if there be no concession they cannot be attempted in any way. The oracular and the absolute, the positive and the pertinacious, will have sometimes to yield to those of their own class, and sometimes to others of an opposite character. One of the wisest of American republicans once said, "All true freedom requires great self-sacrifice." Congregational and denominational action imperatively demands this. And what is more to our purpose, the New Testament repeatedly enjoins it. There is to be neither domination nor insubordination. Lordship over God's heritage; the being many master's; loving to have the pre-eminence, and prating with malicious words when baffled in the design, are all laid under divine interdict and emphatic denunciation. While youth must not ignore the wisdom of age, age must not hector over the inexperience of youth. The same authority that says, "Ye younger, submit yourselves unto the elder," instantly adds, "Yea, all of you be subject one to another." And when the voice of authority is exchanged for the voice of intreaty, its request is that we would all walk "worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love."

These observations are not made in any spirit of assumption, or in a tone of dictation; but with fraternal freedom, and with the desire that our deliberations and decisions may be found in accordance with the will of God, and be the best adapted to the peculiar denominational position in which we are now placed. It is no exaggeration of the importance of this association to say that there have been few in our times comparable to it in respect of the grave questions we have to discuss. Two years ago we mingled our mourning over the sudden extinction of one of the brightest lights of our churches, and of the christian

world.* The effects of that visitation, so far from being survived, are still felt with unabated force. To these difficulties others have been superadded pertaining to our school of the prophets. It has pleased the Supreme Ruler to gather to himself the spirit and the breath of our dear brother, who, for fourteen years, performed, single-handed, the arduous duties of the tutorship. Not to make affectionate and respectful reference from this chair to one so eminent and amiable, would be an unpardonable omission on my part; but feeling my inability to pronounce any eulogy that would be worthy of his memory and merits, I leave that task to other and abler lips. I may remind you that, by this bereavement, we have not only lost a valuable trainer of christian teachers, but a man who was personally endowed with many of the best ministerial gifts,—

"Whose gentle eloquence like balm distilled,
And the soothed soul with secret pleasure filled;
Whose copious accents flowed with easy art,
Melting they fell, and sunk into the heart."

How to deal with the institution so unexpectedly deprived of its conductor, is one of the questions awaiting and demanding our decision. Difficult as it was in his lifetime to determine what measures should be adopted for its improvement, a still harder task is imposed upon us by his lamented death. We need even more wisdom to guide our steps, and a closer cleaving one to another in heart and hand, in counsel and in effort. The same firm and cordial union is required in dealing with other matters which will come in due course before us. Let us, dear brethren, undertake our duties, and face our difficulties, in a calm, patient, and persevering spirit, combined with the exercise of implicit and devout dependence on God. And let us not doubt that, from his infinite resources, we shall obtain, in answer to prayer, whatever is needed to meet the emergency which he has permitted to occur. "Is any thing too hard for

the Lord." May we cherish the hope, and repose the trust expressed in the words of one of our noble nonconformist forefathers, "When the people of God are at an utter loss in their counsels, at a stand in their motions, disappointed in their undertakings, deserted in their enterprizes, pressed on every side above measure, so that their ordinary direction and protection will not *carry them on*, nor *bear them up*,—then will God relieve them by some *special appearance of his glory*. "IN THE MOUNT WILL THE LORD BE SEEN."*"

In the afternoon, the reading of reports was continued, and in the evening, the Home Missionary Meeting was held in Baxter Gate chapel, John Earp, Esq., of Melbourne, in the chair, when the reports of the General Society, and the District Societies, were read by the secretaries. They were more encouraging than for several years past. Addresses were delivered by brethren Hunter and Hill of Nottingham, Winks of Leicester, Barrass of Peterborough, Gill of Melbourne, Pike of Bourne, and Bailey and Miller from Orissa. This meeting was of a more cheering character than usual; affording hope that the churches were awaking to the importance of doing more than they had ever yet done for the spread of the gospel at home.

During the time this meeting was held, the General Committee of the College were sitting at Woodgate, to hear the Annual Report, and consult on the future locality of the institution, and its tutor or tutors—the late esteemed and beloved tutor, the Rev. Joseph Wallis, having been called to enter into rest in April last.

On Wednesday, general business occupied attention before and after breakfast, until half-past ten, when the friends adjourned to Baxter Gate, where a large congregation listened, with deep attention, to an evangelical

* Owen's Works, viii, 443-4. "A patriarchal proverb, spoken for the comfort of the saints in all their distresses."—*Ainsworth*.

* The Rev. J. G. Pike, of Derby.

and elaborate discourse on the work of the Holy Spirit, by the Rev. R. Horsfield, of Leeds, from Luke xxiv. 49, "Power from on high."

In the afternoon, the General Committee of the Foreign Mission met in Baxter Gate, John Heard, Esq., of Nottingham, in the chair, when the Secretary read the minutes of the committee meetings during the past year.

We shall give a more extended sketch of the proceedings at this meeting, as they were of extraordinary interest, and resulted in a display of liberality such as had never been exhibited in the history of the mission. Expecting some discussion, the ground floor of the chapel was nearly filled with representatives, and a crowd of anxious spectators, chiefly of the other sex, occupied the galleries.

After the reading of the resolutions, Mr. WINKS rose to make some observations on that passed by the committee in May, which expressed regret that the state of the funds would not allow them to send out Mr. John Orissa Goadby, with Mr. Bailey, in August, and recommended him to seek a ministerial engagement at home. He thought that resolution premature. The strong reinforcement of missionaries sent out with brother Buckley two years ago, had more than exhausted the treasury; an expected legacy was not available, and in the month of May, the regular income was usually at the lowest. These things united, had caused the present deficiency of £1000, and no wonder that the Committee were alarmed. But this obstacle was not insurmountable; and as the case of the young missionary was peculiar, an attempt ought to be made to remove it. He should speak freely of the facts, although a relative of Mr. Goadby. The name given to him at his birth, indicated the desire of his parents with regard to his future destination. Whilst yet a youth, he became a follower of Christ; and when he arrived at full age, offered himself as a missionary. He was

accepted, and entered the college as a student. Two associations, and every committee since then, had sanctioned the engagement. Only in March last, he was directed to leave the college, and go with Mr. Bailey on missionary tours, that the friends might see and know him. There was another delicate matter that he should not flinch to mention—an engagement of another character, with *one* now in India, who went out with Mr. Buckley. How would *she* feel when the resolution reached India? (A voice—"no family secrets.") Family secrets! this is no family secret. It is well known in this region, if not elsewhere, and as fathers we ought to sanction an honourable engagement. He knew that there was a strong feeling abroad on this very point. Mr. G. must go; and he believed if the whole facts of the case were known, the young people in our schools and congregations, would themselves raise—(Here the Chairman rose and said, "Mr. Winks, I have myself something to say on this subject when the financial matters are before us"—Mr. W., "I thank you, Sir, and cheerfully leave the matter in your hands.")

When the financial question arose, the CHAIRMAN observed, that he concurred with what had been said on the desirableness of sending Mr. G., and also of clearing off the whole of the present deficiency. If £800 were raised, he would give the other £200. This announcement of the chairman was received with delight; and the tears of many in the gallery, which had fell fast, were wiped away.

THE REV. H. SMITH, of Tarporley, Cheshire.—Our small church, which usually gives as many pounds yearly to the Mission as it has members, has sent Fifty Guineas in reduction of the debt. MR. B. WALKER of Nottingham.—Rather than Mr. Goadby should not go, I would pay for his outfit and voyage. I shall follow the chairman with £200. Loud cheers followed this declaration, and were repeated as donations from Fifty pounds

down to Five pounds were announced. The result was, that in less than an hour not far from £1000 was realized.

THE TREASURER AND SECRETARY here reminded the meeting that the permanent income of the society would be increased after this debt was paid.

MR. WINKS.—After this noble display of liberality he might almost say, "Oh, ye of little faith, wherefore do ye doubt!" He was glad now for all that had taken place. It would show us that we had strength if we would only use it. This event would raise the permanent income, which would not have risen in the ordinary way.

The Annual Meeting of the Society was held in Baxter Gate in the evening. That large chapel was crowded, though the heat was excessive. JOHN HEARD, Esq., again occupied the chair. The unprecedented and successful effort of the afternoon was the theme of the evening. The various speakers were elated and joyous; and especially brother Bailey, who would now have the companionship of his young friend on his return voyage to India—and brother Miller, who had recently arrived from that country. The Report, portions of which were read by the Secretary, gave pleasing indications of the continued efficiency of the Mission. We would here remark that no information, up to this time, (Aug. 20th), has reached us of any disturbance in Orissa.

Thursday is the business day. Before breakfast the brethren met in Woodgate, and in Baxter Gate the remainder of the day, which was not too large for the representatives, members, and friends, who crowded that spacious building. "The College, its locality and tutors," was the leading question of the morning, and gave rise to a most animated discussion. The "locality" was soon settled. It was allowed that the most active and liberal supporters of the institution resided in Nottingham; and it was agreed, without opposition, to remove it thither. Then came the question of "tutor, or

tutors." It was agreed that there be two in future. But who? REV. J. LEWITT, of Nottingham, proposed the chairman—the Rev. W. Underwood, of Chesham—in a judicious and temperate speech, in which he paid a worthy and fitting tribute of affectionate esteem to his late excellent tutor, the Rev Joseph Wallis.

FREDERICK STEVENSON, Esq., of Nottingham, then rose to propose the Rev. S. C. Sarjant, B.A., of Derby, in a speech of sparkling eloquence, but too depreciatory of the candidate already nominated, and too laudatory of the one he was about to name. When at Glasgow his candidate had beaten all competitors, and then started for a new prize. "Eclipse won again!" Not so his rider—for at the close of his splendid speech, Mr. S. ventured too far, by intimating that if his man were not appointed the funds might be abridged. This lost him some of the votes he had gained in the course of his eloquent address, and brought out a unanimous resolution that the Association would support the institution and the tutors now elected. After a long and spirited discussion on the qualifications of the two candidates, the ballot was taken—Underwood 167, Sarjant 69.* This vote was for the Principal Tutor. The Rev. W. R. Stevenson, A.M., of Nottingham, was then unanimously elected Classical Tutor, and the officers of the institution were re-appointed.

The Chairman, who had retired, was called in; and being informed of his appointment, after acknowledging the honour conferred on him, requested a few weeks for consideration. An interlude, of an amusing character, now intervened, which came like sunshine after a storm. For the debate had been

* In justice to Mr. Sarjant, we feel bound to state, that he had returned to Derby on Wednesday evening; and we heard that he telegraphed his desire not to be put in nomination from that place on Thursday morning. We believe this; and that the too laudatory terms in which he was commended by his nominator were not agreeable to him. For Mr. S. is well known by his friends, while possessing eminent abilities, to be a man of unassuming and rather retiring disposition.

rather exciting, and some things were said which had better not have been said, as will always be the case, more or less, in all meetings of free and independent men, for whatever purpose convened—the religious not excepted—especially if constituted on the representative system. No argument can, however, be fairly drawn from this against that system, which is much to be preferred, even with its occasional outbursts, to a precise and formal routine. Besides, the highest ecclesiastical regions are not free from agitating elements—witness some late convocations of the clergy.

When the Chairman sat down, Mr. F. STEVENSON rose to congratulate him on his appointment; "Although," said Mr. S. "I did all I could to prevent it," at the same time offering Mr. U. his hand, which the chairman grasped, and yet holding it fast, rose up, and after the titter of the amused auditory had subsided, the quiet voice of the chairman was heard—"It is written, If he *repent*, forgive him." There they stood, hand in hand, for some time, while the suppressed titters of the audience rose into a hearty burst of laughter. At length they parted hands; and Mr. S. turning round to the congregation, and leaning against the table, with infinite good humour, exclaimed, "I am in the pillory!" And so ended, after a few more conciliatory words, this amusing interlude.

We have little more to report. The *Annual Letter*, on "German Neology," written by the late REV. JOSEPH WALLIS, previous to his decease, and copied by his son, the Rev. J. Wallis, of London, was read by the Rev. J. Goadby, and ordered to be printed with the Minutes. The Committee for the management of the *Magazine* reported that their contract with Messrs Winks & Son had been cancelled; and they had "determined to take the pecuniary responsibility upon themselves, employing as their printers and agents, Messrs W. & G. Wilkins,

of Derby." But unless there is "a considerable increase in the circulation, the Committee will decline acting beyond the close of the present year." We regret this announcement, but we are not surprised at it; two years ago, at Nottingham, the publishers stated that it was not remunerative; but some of the Committee doubted what they now affirm. It is certainly not to the credit of the Connexion that they suffer their only periodical organ to languish. They are quite capable of sustaining a respectable monthly, and they ought. We advise them to retrace their steps, and publish a *sixpenny* in the place of this *fourpenny*. We should have no fear for the speculation.

The Report of the Trustees of the *New Hymn Book* was encouraging.

On Friday, before and after breakfast, the remaining business was disposed of. Among other questions, that of a *Liturgy* was brought forward. Only think of such a question proposed, discussed, and voted upon, in a General Baptist Association! What next? It was agreed to recommend the congregations to say "Amen!"

The Rev. R. Horsfield was requested to print the sermon preached at this association. The Rev. J. Goadby was directed to reply to the letter from the Free Will Baptists of the United States. Thirty pounds were voted to the widow of the late Rev. T. Stanion, of Berkhamstead, from the residue of the late "Ministers Fund."

The sitting closed with the usual votes of thanks to the officers, and the friends of all denominations, for their kindness to the visitors, after which the Chairman concluded with prayer and thanksgiving.

The Association for 1858 will be held in Borough-road Chapel, London; the Rev. J. B. Pike, of Bourne, Chairman. Subject of the Letter to be "Denominational Consistency;" Preacher, Rev. W. Chapman, Longford.

The following summary of statistics is from the printed Minutes.—

Numbers added this year, viz:—	
Baptized	1,165
Received	370
Restored	107
	1,632
	1,205
Clear Increase	427

Numbers reduced this year, viz:—	
Dismissed	263
Excluded	139
Withdrawn	227
Removed	228
Dead	290
Churches Extinct	58

Decrease	1,205
Total Number of Members, 18,574;	
Sabbath Scholars, 26,272; Teachers, 3,975;	
Chapels, 190; Other Preaching Places, 54.	

THE BAPTISTS IN ENGLAND,

DURING THE COMMONWEALTH. A.D. 1649—1658.

THE protectorate of Cromwell, though restricted to the short space of ten years, was a most eventful period in the annals of ecclesiastical history. Both in our own country, and upon the continent of Europe, it will ever be memorable for the collision of parties, and the extraordinary incidents to which it gave birth. The sanguinary measures carried on, by the instigation of Louis XIV., against the Waldenses in the valleys of Piedmont; the dispersion of the Protestant churches in that long and highly-favoured country, and the deep interest which Cromwell, as the head of the English government, aided by the pen of his Latin secretary, our immortal Milton, took in the melancholy fate of the meek confessors of Savoy, are events with which few of the dissenters of the present day are unacquainted.

The great increase of the baptists seems to have provoked the Presbyterians, who were now the ruling party, to a very high degree; and the same spirit of intolerance which the Episcopalians had manifested towards the Puritans, was now exhibited by them against all dissenters from what they, who could now prove the divine right of presbytery, were pleased to decree. The whole of their conduct, in respect of those who differed from them, shows what Milton said to be true; that "New Presbytery is but Old Priest writ large."

Their spirit of intolerance may be learned from the history of those times, and especially from some acts of the government. On May 26, 1645, the lord mayor, court of aldermen, and common council, presented a petition to parliament, commonly called, "The City Remonstrance," in which they desired "that some strict and speedy course might be taken for the suppressing all private and separate congregations; that all Anabaptists, Brownists, heretics, schismatics, blasphemers, and all other sectaries, who conform not to the public discipline established or to be established by parliament, might be fully declared against, and some effectual course settled for proceeding against such persons; and that no person disaffected to presbyterial government, set forth or to be set forth by parliament, might be employed in any place of public trust."

This remonstrance was supported by the whole Scotch nation, who acted in concert with their English brethren, as appears by a letter of thanks to the lord mayor, aldermen, and common council, from the general assembly, dated June 10, 1646, within a month after the delivery of the remonstrance.

"A toleration would be putting a sword into a madman's hand; a cup of poison into the hand of a child; a letting loose of madmen with fire-

brands in their hands, and appointing a city of refuge in men's consciences for the devil to fly to; a laying a stumbling-block before the blind; a proclaiming liberty to the wolves to come into Christ's fold to prey upon the lambs: neither would it be to provide for tender consciences, but to take away all conscience."

We turn away with disgust from these intolerant sentiments, and rejoice that the attempt has been made, and that none of the predicted effects have ensued.

It was very common at this time for the enemies of the baptists to represent the practice of immersion as indecent and dangerous, and to argue that it could not be according to divine authority, because a breach of the sixth commandment, "Thou shalt not kill;" and the divine declaration, "I will have mercy, and not sacrifice." Who would have thought that Mr. Richard Baxter could have expressed himself in language like the following:

"My sixth argument shall be against the usual manner of their baptizing, as it is by dipping over head in a river, or other cold water. That which is a plain breach of the sixth commandment, 'Thou shalt not kill,' is no ordinance of God, but a most heinous sin. But the ordinary practice of baptizing over head and in cold water as necessary is a plain breach of the sixth commandment, therefore it is no ordinance of God, but a heinous sin. And as Mr. Cradock shews in his book of gospel liberty, the magistrate ought to restrain it, to save the lives of his subjects—That this is flat murder, and no better, being ordinarily and generally used, is undeniable to any understanding man. And I know not what trick a covetous landlord can find out to get his tenants to die apace, that he may have new fines and heriots, likelier than to encourage such preachers that he may get them all to turn anabaptists. I wish that this device be not it which countenance these men: and covetous physicians, methinks, should not be much against them.

Catarrhs and obstructions, which are the two great fountains of most mortal diseases in man's body, could scarce have a more notable means to produce them where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and all other comatous diseases, would be promoted by it. So would cephalalgies, hemigranies, phthises, debility of the stomach, crudities, and almost all fevers, dysenteries, diarrhœas, colics, iliac passions, convulsions, spasms, tremors, and so on. All hepatic, splenic, and pulmonic persons, and hypochondriacs, would soon have enough of it. In a word, it is good for nothing but to disburden men out of the world that are burdensome, and to ranken churchyards. I conclude, if murder be a sin, then dipping ordinarily over head in England is a sin; and if those who would make it men's religion to murder themselves, and urge it upon their consciences as their duty, are not to be suffered in a commonwealth, any more than highway murderers; then judge how these anabaptists, that teach the necessity of such dipping, are to be suffered.—My seventh argument is also against another wickedness in their manner of baptizing, which is their dipping persons naked, which is very usual with many of them, or next to naked, as is usual with the modestest that I have heard of. If the minister must go into the water with the party—it will certainly tend to his death, though they may escape that go in but once. Would not vain young men come to a baptizing to see the nakedness of maids, and make a mere jest and sport of it?"

It is with pleasure we give a place to the reflections of the late venerable Abraham Booth on these remarks, which certainly merited severe animadversion, especially as they were published at a time when, as the sequel will shew, they were calculated to produce some serious consequences towards those who were in the practice of baptizing by immersion.

"Were this representation just (says

Mr. Booth), we should have no reason to wonder if his following words expressed a fact: 'I am still more confirmed that a visible judgment of God doth still follow anabaptizing where ever it comes.' It was not without reason, I presume, that Mr. Baxter made the following acknowledgment, 'I confess my style is naturally keen.' I am a little suspicious also that Dr. Owen had some cause to speak of his writing as follows:—'I verily believe that if a man who had nothing else to do, should gather into a heap all the expressions which in his late books, confessions, and apologies, have a lovely aspect towards himself, as to ability, diligence, sincerity, on the one hand, with all those which are full of reproach and contempt towards others, on the other, the view of them could not but a little startle a man of so great modesty, and of such eminency in the mortification of pride, as Mr. Baxter is.' Hence we learn that the baptists are not the only persons who have felt the weight of Mr. Baxter's hand; so that if a recollection of others having suffered under his keen resentment can afford relief, the poor

baptists may take some comfort; and it is an old saying,

'Solamen miseris socios habuisse doloris.'

Before I dismiss this extraordinary language of Mr. Baxter (adds Mr. Booth) it is proper to be observed, that the charge of shocking indecency, which he lays with so much confidence against the baptists of those times, was not suffered by them to pass without animadversion. No, he was challenged to make it good: it was denied, it was confuted by them. With a view to which Dr. Wall says, 'The English Antipædobaptists need not have made so great an outcry against Mr. Baxter for his saying that they baptized naked; for if they had, it had been no more than the primitive christians did.' But surely they had reason to complain of misrepresentation; such misrepresentation as tended to bring the greatest odium upon their sentiments and practice. Besides, however ancient the practice charged upon them was, its antiquity could not have justified their conduct, except it had been derived from divine command, or apostolic example, neither of which appears."

Poetry.

PILGRIMS,—ON !

[We copy the following touching lines from a recent number of the *Oriental Baptist*, published in Calcutta. How appropriate, under the peculiar circumstances of our brethren in that agitated land !]

PILGRIMS,—on ! the day is dawning ;
Strike your tents and homeward haste ;
Sleep not while the blush of morning
Calls you on the desert waste.
Though the way be dark and dreary,
Life's sharp anguish must be borne ;
Courage, then ! ye faint and weary,—
Linger not to weep and mourn.

Pilgrims,—on ! the storm is beating—
Beating wildly on your way ;
Tarry not—the time is fleeting,—
Shall the storm your footsteps stay ?
Hasten on through joy and sorrow,
Let whatever may betide ;
Wait not for the calm to-morrow,
Faithful at the work abide.

Pilgrims,—on ! though darkness cover
All earth's pathway to the tomb ;
Angels o'er that pathway hover,
'Mid the deep, surrounding gloom.
Light effulgent beams above you
From the throne of glory, where
Bright seraphic ones, who love you,
Witness all your grief and care.

Pilgrims,—on ! what though in dangers,
Life's eventful course pursue ;
Labour on, ye friendless strangers ;
God will guide you safely through.
What, if trials must befall you !
What, if fierce temptations rise !
Shall earth's bitter strife appal you
While contending for the prize ?

Pilgrims,—on! the day is ending—
 Life's probation day of woe;
 Twilight shades e'en now are blending
 With the sunbeam's faintest glow.
 Soon the night of death, impending,
 Shall your toilsome journey end;
 Hope, like starlight smiles descending,
 Cheers while o'er the grave you bend

Pilgrims,—on! there's rest in heaven,—
 Rest from every anxious care,—
 Rest in Jesus' smiles forgiven,
 Peaceful and eternal there.
 Oh! 'twere sweet to toll in sadness,—
 Oh! 'twere well the cross to bear,—
 If, at last, in joy and gladness,
 We may rest for ever there!

Reviews.

A Zealous Ministry; its Character and its Worth. An Address, delivered June 24, 1857, in Broadmead chapel, to the Students of the Baptist College, Bristol. By J. P. MURSELL, of Leicester. London: Heaton and Son. One Shilling.

WHENEVER we receive one of Mr. Mursell's pamphlets, our pleasure is mingled with regret that we can have nothing from him but an ephemeral production—a sermon, an address, a lecture, or the like. In a brief note Mr. M. tells us that he had “the idea of making it (this Address) the basis of a more extensive dissertation, an intention which, from the pressure of other engagements, he has abandoned.” We yet hope he will not give up that idea; believing that the religious public would willingly wait his convenience, content, in the mean time, with this specimen from the rich treasury of thoughts on this subject yet in his possession.

“*Is Killing Murder?*” *A Key to the Adulteration of our Daily Food. Compiled from the Evidence given before the Committee of the House of Commons. By WILLIAM DALTON. London: Marlborough, & Co. One Shilling.*

WE have not read this pamphlet through: we may as well make a clean breast of it—we dare not—for we could not tell what might be the result. A taste of it in its Preface was enough for us; and we did not wish to be haunted at every meal with the idea that that there was “death in the pot.” If any of our readers have a relish for such a “spread,” and strong stomachs, let them indulge. We say again, we dare not. But let them beware! Here is the bill of fare,—“secret poisonings” in Flour, Bread, Biscuits, Oatmeal, Tea, Coffee, Chocolate, Cocoa, Beer, Stout, Ale, Spirits, Wine, Meal, Mustard, Vinegar, Pepper, Spices and Condiments, Sugar, Confectionery, Pick-

les, Preserves, Bottled Fruits, Potted Meat, Fish and Sauces, Milk, Butter, Cream, Cheese, Drugs and Medicaments, Arrow Root, Lime Juice, Tobacco and Snuff!

There now! eat and drink again if you dare; rather wonder that you have not been “killed” by “murder” every day of your life! Soberly, there may be disgraceful adulterations of all these things, and even poisonous substances in some, but the idea of “killing” and “murder” is preposterous.

Leicester Prize Essays on Sunday Amusements. An Essay, by SAMUEL FOXON, a Framework-knitter. “Prove all things, hold fast that which is good.” London: Hamiltons'. Price 3d.

The evangelical christians of Leicester have now fully vindicated their attachment to the sabbath. We introduce this tract to public notice, chiefly because it is written by a framework-knitter—a class that has been trodden down into abject poverty by a system of employment which is a disgrace to all who enforce it. The writer makes some sad revelations respecting the physical and moral results of such a system—a system which has done much to make thousands of these men sabbath-breakers and infidels!

The Angel's Visit. A Poem. London: Heaton and Son. (No Price.)

A pleasing little Poem, written, we should say, by some young christian lady, and adapted to soothe the mind of a pious mother when bereaved of her infant child. The winds are made to ask—

“Where goest thou, O minister of love?”
 and he tells his errand. Among other duties he is commissioned to discharge, the angel mentions—

“One little babe I come to bear away,
 And place in Jesus' arms to realms of day;
 And Christ who bought it with his precious blood,
 Shall then present it holy unto God.”

Correspondence.

BACON, OR A GREYHOUND, FOR CHURCH RATES.

To the Editor of the Baptist Reporter.

DEAR SIR,—A little while ago the house of Mr. Williams, of Wern-y-mellin, was visited by the superintendent of Raglan Police division, with a distress warrant for a church rate.

When Mr. Williams knew his errand, he told him that there was enough bacon hanging in the house to cover his demand; that it was customary, now-a-days, to seize such articles for church rates, as was recently done in a neighbouring parish. The officer said he would have nothing to do with bacon; and seeing a fine greyhound dog in the house, he at once took possession of the animal. It is well known that Mr. Williams is one of the most respectable men in the parish, and no one is more ready to pay all just taxes than he is, when called upon. But being a dissenter, and having conscientious objections to all arbitrary and compulsory measures in matters of religion, and knowing what unfair means were adopted to obtain the rate, he said that all the dogs, cats, and bacon, in the house, should be seized upon and sold, rather than he would pay it. There was enough of money collected by the last rate for three years, even if the expenditure of this year were as much as that of last year. Some farmers have left the parish, but they were compelled to pay the rate previously to their removal, and it is hard for them to be obliged to pay another rate in the parish in which they now reside. Thus the public will see the means resorted to, in the nineteenth century, in this part of Monmouthshire, to extract money from the dissenters to pay towards the support of a church which swallows up annually millions of money. Well may infidels ridicule and sneer at such a system. Where, in the Bible, is a passage to sanction such outrageous proceedings? The voluntary principle runs through the Old and New Testaments; and a coercive method of supporting religion is nowhere enjoined in the sacred volume. Religion was supported by the freewill offerings of the people under the Jewish dispensation;

and this is the mode prescribed by the christian. It is difficult to know to what dispensation that church belongs which seizes people's goods, to which she has not the least moral claim whatever. Let that church duly consider the end of her existence, and endeavour to accomplish it; which is, to ameliorate and improve the state of the world. And let her always bear in mind, that to capture sinners is an infinitely more honourable employment than to capture bacon and dogs.

Near Abergavenny.

W. C.

CLERICAL BIGOTRY.

To the Editor of the Baptist Reporter.

DEAR SIR,—The sayings and doings of the clergy have often been presented to the notice of your readers with good effect. In village districts we often meet with the spirit of bigotry and persecution that requires exposure. Some circumstances evincing an illiberal spirit have come under my notice, which it may be right to remark on in the present letter. At a missionary meeting some few months since, a village rector asserted, "that there was no salvation out of the pale of his church; and that, if persons were not connected with that church, they could not be children of God!" Is it possible, some may be ready to ask, for a clergyman to talk so uncharitably in this enlightened age? I am very credibly informed so by a person who heard the sentence just penned. It is, indeed, a monstrous dogma, and a pernicious delusion. It is, certainly, opposed to the plain and repeated teaching of the bible, and to the genuine spirit of christianity. The Bible ascribes salvation to no church, but exclusively to Christ, and says, "Neither is there salvation in any other; for there is none other name given among men, whereby we must be saved." Acts iv. 12. Has God anywhere said that he has given the Church of England the exclusive privilege of dispensing salvation? No where: and as God has nowhere said it, we need not care what men say

about it, though rectors or bishops. And how opposed to the spirit of the gospel, which says, "Grace be with all them who love our Lord Jesus Christ in sincerity." It was a most sweeping assertion, and goes to unchristianize the thousands and tens of thousands of dissenters; for, according to this, they must be all lost, unless they return to the bosom of the church. It will also apply equally to our missionaries, and to every evangelistic effort; our ministrations, translations of the scriptures, and varied publications, are all erroneous and delusive—all leading men away from salvation. Bunyan, too, whose name dignifies the history of nonconformity, is, by this assertion, excluded salvation. And also his book of world-wide fame, and which has been blessed to many thousands, must, according to this, be a book of error, leading men to perdition!

Some have said, "Well, but surely the evangelical portion of the clergy would not approve of this assertion." It is well known that even many of them are exceedingly opposed to dissenters. Another village rector, noticing that several tradesmen in his parish sent their children to a school in an adjoining village, conducted by a dissenter; he went to the parents, expressed his regret that they should send their children to such a school, and hoped they would remove them. This was simply because it was conducted by a dissenter. It shows that even professed evangelism can be uncharitable and persecuting.

We all need to watch and check our spirits, and to seek the habitual guidance of the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God."

B—.

W. A.

Narratives and Anecdotes.

THE BAPTIST MISSIONARIES IN INDIA.

MR. E. B. UNDERHILL, one of the secretaries of the Baptist Missionary Society, in a note to the *Freeman*, dated August 3rd, says—

"I hasten to place at your service the contents of several letters received by the overland mail. The anxieties of our friends will not allow of delay in their publication till the next 'Missionary Herald.' It will be seen in how great peril our missionary brethren stand, and illustrate the progress of those fearful events of which India is now the scene. They and their families will, I am sure, be remembered daily in the prayers of God's people."

Under date Benares, June 11th, Mr. Gregson gives the following graphic account of the events in that city, and of the state of the surrounding country:—

"On Thursday last, the 4th inst., from an early hour in the morning, the telegraph was occupied almost every hour with the recital of some fresh disaster. In the afternoon tidings came from Azimgurgh, a station forty miles distant, that the troops there had risen in mutiny, shot their officers, plundered the treasury, and perpetrated various other outrages.

The station had long been watched by the authorities here with suspicion and alarm, and now, when at length the tidings came, they resolved at once to disarm the 37th Native Infantry, which was the most suspected of the regiments here. We had two other regiments here, one of native cavalry, and one of Sikh foot, and though both these also were suspected, still some confidence was entertained that they would remain firm. About half-past five p.m. we were startled by a rapid discharge of rifles and the boom of cannon. We could not doubt what it meant. The troops had mutinied. Our house is just on the outskirts of the city, and a mile in the opposite direction are the military lines, where the fighting was going on. Now it was fully expected that the mutiny of the troops would be a signal for the instantaneous rise of all the rabble of the city, and the immediate destruction of European property and life. Our only resource was flight. Mr. Heinig and family immediately set off for Rajghat, to Mr. Smith's, our missionary, whose house presents many advantages for a retreat, and is situated on the bank of the river and quite out of the way the rebels were likely to take. We intended

to take the same road, but, after going a little distance, were alarmed by some Sepoys, and fled towards the lines. Mr. Kennedy's house was in our way, and we resolved at once to go there. It was deserted. Mr. Kennedy and his family had fled some time before. We determined to remain here for a little. We were now within about half a mile of the field of conflict, and all this time a ceaseless discharge of rifles and of cannon was kept up. But we knew not who were fighting, and were kept in a state of fearful suspense. We had only about 200 European troops in the station, and three cannon, to about 2,000 native troops, and had the latter been united escape seemed impossible. The regularity and rapidity with which the artillery was served left no doubt that it was still in the hands of skilled men, and so far encouraged the hope that our troops were victorious. Gradually the firing grew more irregular until it almost ceased—only an occasional shot disturbing the silence that now prevailed. Evening had already set in. From an occasional straggler coming our way we learned that the 37th Native Infantry and the Sikhs had rebelled and been defeated and had fled. The road was very quiet, and we had only about a fourth or third of a mile to go to reach the Mint, a large building which had often been talked of as a rendezvous for Europeans in case of tumult, and which was now occupied by a few of our troops. After some hesitation, and not without misgivings, we resolved to go there; and reached in safety, to our great thankfulness and joy. Here many had already assembled, and others were continually arriving. We were only a quarter of a mile now from the battle-field, and we soon learnt that all the 37th Native Infantry had rebelled, all the Sikhs who were on the field, and a considerable portion of the cavalry. The guns had made much havoc of the Sikhs, but nearly all the 37th and Cavalry had escaped. On our side one or two officers had been shot dead, and three wounded, and one man killed and about five wounded. It was also said that eighty to one hundred Sikhs were left dead on the field. The night you may imagine was a very anxious one. Escorts had to be sent out in all directions to bring in European residents and defend them from the rebel troops lurking about in

every corner. The magazines had to be guarded in one place, and the mint in another, and the treasury in a third, and besides this, there were 1,000 or 1,500 native troops in rebellion who might still unite and attack any one of these points in concert, while on our side was only a mere handful of men, and yet I ought not to say so, there was One on our side infinitely greater than all they that were against us, and only to His special interposition can we attribute our safety. Indeed, when I look at the dangers we have escaped, our preservation can only be regarded as a miracle. Our God has indeed poured confusion on the counsels of our adversaries, and to Him alone we would ascribe our safety and deliverance. The outbreak here was immediately followed by complete anarchy throughout the surrounding country. God has very mercifully, and contrary to all expectations, preserved order in the city. No houses have been burnt, and not one plundered. But all round the country is in a state of the greatest confusion.

Troops are passing here daily. Allahabad is now garrisoned by a small number of European troops, and the fort and magazine are in their hands; but the city has been plundered and all Europeans without the fort have been murdered. Cawnpore, too, has received aid; the Europeans there for weeks past have had to entrench themselves and sleep behind cannon. Oude is in an uproar from one end to the other. Here is *the*, or, at least, *one* grand centre of disaffection; and it will be well if Sir H. Lawrence, who has acted with consummate skill and energy, should not at length be overpowered. At Agra all native troops have been disarmed, and as they have a strong fort, and one or two English regiments, our friends there may be considered safe. From Delhi nothing can be heard. A telegraph came to Benares only yesterday from the Governor-General, urging our commissioner to send out men on camels, or in any other practicable or impracticable way, to obtain information. At Simla the residents were set adrift—it is feared to starve—after being plundered of everything. While here we have daily to send out escorts, twenty, thirty, or forty miles, to bring in parties of Europeans who have concealed themselves. Only the night before last about thirty were thus rescued from Jaunpore, thirty-five

miles off. All here had a most narrow escape; Mr. Reuchter, wife, and four children, Mr. Cassar, and wife, of the Church Mission, were among them. All have escaped with the loss of all things. Last night another escort went out to bring in about the same number from a place twenty miles distant, and Chunar and Allahabad likewise are the resort of numbers of fugitives. All this will, of course, greatly interfere with the mission work for a long time to come. Happily thus far it has been simply a soldier's question. All the respectable and influential natives stand firmly by the Government, and only a few of the worst characters have joined in plundering. In Benares, I believe we are safe. The rebels have no ammunition, no cannon, and not many muskets, and besides are destitute of leaders. In addition to this they are not united, and have no common object to aim at. Most of the disaffected troops disperse and go home, and the only two points towards which any numbers converge are Oude and Delhi. In Benares, too, the measures taken were so vigorous and decisive that the troops fled panic stricken, and to this time have scarcely recovered their composure. It is not the Sepoys we have now to fear so much as the lawless plundering mob that this state of anarchy must produce. We stay with Dr. Lazarns during the day, and sleep in the mint just opposite at night. Our house is quiet, but being so near the city and out of cantonments it is not thought desirable at present to return to it."

Eight days later, *viâ* Bombay, Mr. Gregson adds the following important communication:—

"Excepting Mirzapore, thirty miles distant, and Ghazipore, forty miles off, every military station within a radius of 100 or 150 miles, has been invaded by mutiny and bloodshed. In some cases the injury to life and property has been comparatively trifling, in others most severe. Azimgurgh thirty miles off, Juanpore thirty-five, Allahabad seventy, Futtepore 140, Gorruckpore 120, Lucknow, Sultaopore, and indeed every place locating troops that I can call to mind, within a radius of 200 miles (with the two exceptions before mentiond,) have been the scene of mutiny and disorder. At many of these stations the revolt took place after ours at Benares, and consequently tended to keep alive

the agitation and alarm felt here. All these tumults have been followed by a corresponding state of lawlessness and disorder in the surrounding villages, and to this hour vast tracts of the surrounding country are a prey to plunder, rioting and bloodshed. We have, however, reason to hope the worst is passed. The mutinies long anticipated are over. They have fled like a passing storm, leaving unmistakable traces of their progress, but inflicting much less damage, and exhausting themselves much sooner than we expected. We have no longer the Sepoys to fear. They have mutinied, plundered, and decamped, and it is *now* only the lowest class of plunderers who have to be kept in check. A few troops are sufficient for this purpose, and had we only a thousand or two of English soldiers, in another month throughout the division scarce a trace of the outbreak would be left. In Benares we had an almost miraculous escape—but in the city the most perfect order has been preserved. The surrounding villages were given up to plunder; but a few native cavalry (about 100 who have remained firm) under European control are rapidly bringing them into order. The effect of martial law has been almost magical. The natives are peculiarly skilled in quibbling, have a decided turn for litigation, and find it very easy to escape punishment under our system of criminal jurisprudence. And even in the last extremity they have an appeal to the Sudder Court, a court which has the reputation of possessing a decided leaning towards the convicted, and of being peculiarly ingenious in detecting technical grounds for their acquittal. So that the usual process of law is no very great terror to the Budmashes, as they are called. But now to be caught plundering in the morning, tried the same hour, and executed before noon, strikes them with amazement and terror; and a few severe examples having been made, the effect is most salutary. Indeed, the very sight and name of a European soldier strikes the natives with the greatest dread, and a dozen Europeans have, more than once, travelled forty or fifty miles, dispersed mobs numbering thousands, and brought in safely large parties of ladies and children. So far as I can learn, order has been restored at most of the large stations around us, and we only need to garrison each of them with a few

troops to restore things to their former state. Allahabad Fort is now quite safe, being occupied by 600 English troops, the Sikhs having been sent out to watch the city. At present, about the only quarter from which we have reason to apprehend anything is Oude. From the latest accounts, Sir H. Lawrence maintained his position in Lucknow, but report states that the rest of the kingdom is disorganised, and large bodies of men are menacing Lucknow. Agra, up to the last date, 9th or 12th of the month, was quiet, but nothing, up to the 9th, had been done before Delhi. Two native regiments that had mutinied in the commander-in-chief's camp were destroyed almost to a man."

Mr. Lawrence, writing from Monghir, on the 16th of June, says :—

"Yesterday there was a very great alarm felt by most parties, natives, as well as Europeans, in consequence of a report that the irregular cavalry, at Deoghur had murdered their officers, and intended coming to Monghir to rob the treasury. The Europeans who are rather numerous just now, formed themselves into parties, and with loaded guns, pistols, &c., kept watch in turn all night. As our quarter of the station is deserted by Europeans, we thought it right to go to a friend's house in the fort. But I am thankful to say, the night passed quietly, and the native town seems peaceful this morning, but trembling with excitement. Official information has been received by the magistrate, that three officers of the irregular cavalry have been murdered, but the men of the regiment deny that they had any hand in the murder. The circumstances, however, look extremely suspicious. These are alarming times, but the Lord can keep his people in peace."

The Rev. J. Thomas furnishes us with the following letter, dated Calcutta, June 19th.

"In Calcutta we have had serious alarms, and have assuredly great cause for thankfulness that we are alive and able to attend to our duties. Last sabbath-day (the 14th) was a day to be long remembered. From an early hour in the morning, conveyances, in large numbers, were passing our house. This continued all the forenoon, and indeed, more or less, all day. People were crowding to the hotels and other places, and great numbers went on board ships lying in

the river. We were urged to follow the example, but I declined, as I did not consider there was so great danger as many imagined, and, at the same time, did not think there was any place where we should be more secure from harm than our own house. I, however, considered it expedient to do what I could to be prepared for any emergency, and arranged with some of our neighbours that in case anything occurred, my house might be made the common rendezvous where we might protect ourselves and our families.

The cause of all this alarm was the detection of a spy, seeking to tamper with a sentinel at the fort, and the discovery of an intended rising of the native troops at Barrackpore, at four o'clock on sabbath morning. This discovery occasioned considerable activity in sending out European troops, and this led to all sorts of horrible surmises as to what had taken place at Barrackpore, and what was to be done in Calcutta. We were assured early on sabbath morning that two regiments had bolted from Barrackpore with their arms, and were on their way to Calcutta.

The intention to mutiny was undoubted, but, being discovered, it did not take place; but orders were forthwith given to assemble more European troops at Barrackpore, and disarm the three native regiments which were there. This was done without opposition, at about five o'clock in the afternoon, and, at the same time, what native soldiers were in Calcutta were also disarmed, except the Governor-General's Body Guard. I learned these facts between seven and eight p.m., and, therefore, to a great extent, was relieved of all apprehension. Many others were not so favoured, and spent the night in a painful state of excitement.

The trial of the spy on sabbath morning led to important discoveries. He proved to be one of the King of Oude's people, and it was ascertained that that gentleman and his party had to do with our troubles. Measures were, therefore, with great secrecy and care, taken to apprehend that personage and all his party; and this was effected during the night, or very early on Monday morning. They were caught in their beds. I understand a great number of important documents have been seized. They are said to implicate not a few, and show the whole of these mutinous risings, &c., to have been

a planned thing. It is, as I have long felt confident, a Mussulman plot, the object being not only to overturn the British rule in India, but to destroy all christians, and root out christiauity from the country. You may, however, be pretty sure that Russia has had a hand in it. I hope God will not only confound all their projects, and disappoint their hopes, but bring the parties forth to the light, and overrule these terrible events to establish the British dominions in India on a firmer basis than ever. I cannot think that England's mission in India is ended. I cannot think that God will allow the work his servants have, with so much prayer, commenced, to be rendered null and void. I cannot think that he will *not* arise and avenge the blood of his servants—or that India will be again given over into the hands of the vengeful Mussulman. We must wait for Providence to unfold His purposes. We are praying for the downfall of Delhi, and longing to get authentic news of the event. We have had all but certain news of the death of our dear brother Mackay, and I have ceased to entertain the least hope that Mrs. Thompson and her daughters have escaped. My next door neighbours are related to them, and they have received a fearful account of the barbarous manner in which they were murdered. It is stated that not one christian, white or black, has been suffered to live in Delhi.

The Mussulmans have been, for some time past, circulating a pretended prophecy that the British rule was to last 100 years; but, by some means a valuable addition has been tacked on to the prophecy, to the effect, that, if the people should everywhere rise against us this year, they would succeed in destroying or driving out of the country all the English, but that, if they from any cause should fail to do this, the British rule will last 500 years longer. We are now close on the centenary of the battle of Plassey, and many expect a desperate attack will then be made. If we get safely over that day and the next, we may hope for quiet—should authentic news come that Delhi is taken, and its king either killed or a prisoner, and especially if the Nawab of Moorshedabad, and a few others, who are said to be implicated, be also laid hold of, the Mussulmans will hardly venture to give much trouble."

From a letter from the Rev. C. B. Lewis, dated Calcutta, June 19, we glean the following further particulars:—

"I do not think, however, that even from the newspapers any true conception of the fearful alarm which has been felt in Calcutta can be gathered. The reports of the atrocities committed at Meerut, Delhi, and Allahabad, have taught us what we might look for if the Sepoys and Budmashes should get the upper hand here, and have discovered that we are a mere handful of people amidst millions of cool friends or bitter enemies. There has been quite a panic. The terror reached its height on Sunday last, (the 14th), when a prayer meeting was held at the Circular-road chapel, instead of the ordinary morning service, and there was no sabbath school or evening service of any kind. The usual week services also have been given up this week. On the same day there was a general flight of European residents from the suburbs, and especially Entally. Crowded gares, and coolies, oppressed with bulky loads of bedding, might be seen rushing into the city at headlong speed. Nor did those who dwelt in Park-street or Chowringhee feel more safe in their mansions. Numbers took refuge in the ships which, on Sunday night, were crowded. As for us, we had removed on Saturday evening to our good friends, the Rowe's. I suppose we shall continue to sleep in Elliott Road until some day after the 23rd (the anniversary and centenary of Plassey.) The cause for such extreme terror on the 14th was that there was reason to apprehend that the Sepoy regiments at Barrackpore intended to march upon Calcutta at four o'clock a.m. of that day. This is confidently believed here by nearly all. The seditious plan was somehow discovered, and measures were taken to frustrate it. The 78th Highlanders were sent in from Chinsurah, and a strong party of European troops for Fort William. Other parties were stationed at Cox's Bungalow, on the Barrackpore road, and at Dumdum. And small bands of men were posted here and there in the city. If, therefore, the treacherous fellows had done as they intended, they would have been cut up to a man; but the most absurd rumours were spread, and the panic was intense. On Monday morning his majesty the ex-king of Oude was seized and carried into the fort, and report says that his brother of Moorshe-

dabad is to be brought into the same safe keeping. The Sepoys at Barrackpore and all in Calcutta and Dumdum were quietly disarmed on Sunday evening. They are now entrusted with the *ram-rods* of their muskets, and I think there can be no cause for alarm. It will be some time, however, before the confidence once felt is fully restored.

Dacca has been restless, and a panic arose there. At Jessore there are some suspicious appearances. A rising of the

Ferazees is not unlikely, as Doodoo Meah is in prison at Alipore. You will be glad to know that many of the life prisoners at Alipore have been shipped off to the Mauritius. Would they were all far off from Calcutta! The Suddar has inflicted serious injury upon us in respiting so many rascals. The first move has generally been to release the prisoners when a mutiny has arisen, and this was intended at Calcutta—or rather Alipore."

Baptisms.

LONDON, *East Street, Walworth*.—After a short but impressive discourse by our pastor, Mr. J. Chislett, to a large and attentive audience, five believers obeyed their Lord in the holy ordinance of baptism, July 30. Two were man and wife from the Church of England. One had been brought up a Wesleyan. Another had been in connection with the Independents before she left England for Australia, where she imbibed a worldly spirit, but was restored, "by terrible things in righteousness." The youngest candidate is the seventh of one family who have joined us, two brothers and five sisters; their parents belong to the Independents. May they all be kept by the power of God unto salvation, and may those who witnessed the solemn scene be constrained to give themselves unto the Lord, and then to his people according to his will!

J. S.

READING, *King's Road Chapel*.—On July 20, our pastor, Mr. Aldis, had the pleasure of burying in the baptismal waters two disciples on a profession of their faith in the Lord Jesus; and on the following sabbath evening, after an appropriate and impressive discourse, he baptized eleven more in the presence of many witnesses, nine of whom were from the Sunday-school; two are the children of one of our deacons, and another was from the Independents. On sabbath afternoon, August 2, these were, with one exception, received into church fellowship, with the addition of two others, a husband and wife, long separated from us. In all this we have cause for joy. May the Lord continue to bless us with many more such additions.

E. M.

KINGSTON-ON-THAMES.—On Wednesday evening, July 29, we were again permitted to attend to the ordinance of believers' baptism. After an earnest discourse, our pastor, Mr. T. W. Medhurst, immersed six candidates into the names of the Holy Three. It was a pleasing sight to see among them one, who was the last of her family who have thus followed Jesus into his liquid grave; affording another proof that "households" may be baptized, in which are no infants. On the previous sabbath we again assembled in our place of worship, after its enlargement, which had become necessary, to afford accommodation for many who were flocking to hear the word. Our hearts rejoice to see so many indications of divine favour. May the grace of Christ be with all who love and serve him! H. S.

LONDON, *Church Street, Blackfriars*.—Mr. Barker baptized three followers of the Saviour, on sabbath morning, July 26th. One of these was the wife of the writer, who, before her marriage, was a strict church-goer, and had some singular notions about the baptists, whose name, as a religious body, she had scarcely heard, and when she did hear of them supposed they were some kind of *papists*! How many are there yet even in England who know as little, or wish to know less?

J. D.

GLASGOW, *Trades Hall*.—On the morning of Lord's-day, August 9th, after an impressive discourse by Mr. Williams, five disciples followed the example of their Saviour, by being buried with him in baptism. May we have many more such seasons of spiritual enjoyment!

D. C.

BROSELEY, Old Chapel.—Our pastor, Mr. W. Yale, baptized four believers in the Lord Jesus, July 26. Although believers baptism is not a matter of rare occurrence at the old chapel, a large congregation, including several Wesleyans and Primitives, assembled to witness the solemn service. A very suitable and impressive sermon was preached, and at the water side the leading arguments in support of the ordinance were clearly stated, and we hope not in vain. A Wesleyan was heard to say, "I wish there was water at our chapel, for I do believe it right." A Primitive also expressed a similar sentiment. May they soon practically show the strength of their convictions by following the Lord in all his commandments, remembering the words of the Lord Jesus, how he said, "If a man love me he will keep my words."

T. E. P.

COTTENHAM, Cambridgeshire.—One of our correspondents has furnished us with a slip from another periodical, describing a baptism at this place. We give the substance. On Monday afternoon, July 13th, numerous vehicles were seen wending their way to Lockspit Hall, where at length from 1,500 to 2000 persons assembled, lining each bank of the river. At two o'clock, Mr. Flanders commenced by giving out a hymn; Mr. Ayrton, engaged in prayer; and Mr. Foreman addressed the assembly: Mr. King gave out another hymn, after which, Mr. Edwards descended into the water and baptized eighteen believers in the Lord Jesus. During this solemn proceeding, the spectators behaved with the greatest propriety.

LEDBURY.—Mr. Wall baptized six believers, on the evening of Lord's-day, July 26, two of whom were man and wife; the former is so changed that even his children call him their "new father." Our congregations increase so that even during this hot weather we cannot always accommodate all the people with sittings who flock together to hear the word of God. We therefore contemplate enlarging the chapel.

G. K. S.

BARNESLEY.—On the first sabbath in August, five followers of Jesus put on the profession of his name in baptism. One was above seventy years of age, and three were from the sabbath-school. Mr. Hainsworth, from Hortou College, Bradford, administered the solemn rite.

J. W.

BIRMINGHAM, Hensage Street.—Our pastor, Mr. Burton, baptized twenty-three believers, ten males and thirteen females, Aug. 2. Some of these were young, and some were old and grey-headed, who had sat under the sound of the gospel for years, but now, by the divine blessing on the close, earnest, preaching of Mr. B., who commenced his stated labours among us on the last sabbath in May, they have been brought to decide for Christ. These, with two by letter, were added to the church. May they be kept steadfast unto the end!

D. D.

HAVERFORDWEST, Bethesda.—We have had several baptisms lately. On June 21, two aged disciples thus put on Christ; one of whom had been a deacon of an Independent church for many years. July 12th, five young believers, all in the bloom of youth, thus consecrated themselves to Christ. August 9th, two more were thus admitted into the fold, before a crowded congregation. We rejoice that the cause of the blessed Redeemer is in a prosperous state amongst us. May we see greater things than these!

HATHERLEIGH, Devon.—On Lord's-day morning, August 2, our pastor, Mr. W. Norman, after preaching on the baptism of the Ethiopian eunuch, to an attentive audience, baptized three young men on a profession of repentance toward God, and faith in our Lord Jesus Christ. In the afternoon they were added to the church. May they continue steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers!

J. L.

COVENTRY, Cow Lane.—On Lord's-day, Aug. 2, our pastor, Mr. Macmaster, after preaching to a crowded and attentive audience from Acts ii. 41, 42, baptized eighteen disciples on their profession of faith in Jesus—eight males and ten females. In the evening they were all added to the church at the Lord's table. We found it to be a time of refreshing, and we anticipate many such.

T. B.

HOLYWELL.—On the morning of Lord's-day, July 26, our pastor, Mr. Roberts, after preaching, baptized six young believers in the Lord Jesus. They were all fruits of sabbath-school instruction. We hope soon to send another report.

H. W.

CARDIFF, Bethany.—Mr. Tilly baptized three candidates, July 26th, who were afterwards added to our fellowship.

J. J.

ROTHLEY, near Leicester.—We had another baptism on the first Lord's-day in August, when, after a discourse by Mr. Riley, seven candidates thus put on Christ; all of whom are, or have been, connected with our sabbath-school. Another pleasing and encouraging proof of these excellent institutions, for the support and improvement of which, too much time and toil cannot be devoted. W. D.

NUNEATON, Warwickshire.—We had a baptismal service on the first sabbath morning in July, when nineteen believers were baptized, several of whom were from the bible classes. And on August 9th, five more were thus buried with Christ, after a discourse on "Obedience the proof of love." These were all added.

SUNNYSIDE, Lancashire.—On Lord's-day, July 19, a young woman was baptized by Mr. Nichols, in the presence of a large company of young people, after a sermon from, "Is it nothing to you all ye that pass by."

CHIPPING SODBURY, Gloucestershire.—On Thursday evening, July 23rd, Mr. Roleston baptized two believers; one was a teacher, and the other the wife of a member of the church. They were both received into our communion.

SAFFRON WALDEN.—Our pastor, Mr. Gillson, baptized three believers on June 28th; when an address on "Christian Diligence" was delivered by Mr. C. Manthorpe, Independent minister, Newport, Essex.

[We know not why it is that so few reports of baptisms have reached us during the past month. Cold weather never hinders the administration of the ordinance, and certainly hot weather ought not. Perhaps our correspondents, like ourselves, are a little enfeebled by the heat. Let us hope we shall all be more vigorous next month.]

ERRATUM.—In our last, page 248, second column, for East Denham, read East Dereham.

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

III.—"*Christianity is a religion of purity.*" Most certainly; and Baptists immerse to signify this fact. If they err they err with Christ and his Apostles. Before a person charges our practice with *indecenty* he should be quite sure that he does not vilify a statute of the Saviour himself. Females who are immersed will honourably compare in point of decency, or any other virtue, with those who are sprinkled. Women as "readily submit to it" as men, if not more readily. He knows not what he affirms. We do not give "many exhortations to them to take up their cross." We hold and incessantly teach that baptism is nothing unless it be the service of a willing and scripturally convinced mind. That there is a "cross" in immersion is true enough, and this is a proof of its divine origin. It is more likely that men should depart from immersion to sprinkling, than from sprinkling to immersion. What motive can we have for retaining this cross except a conscientious one? Were we to give up dipping we should gain proselytes faster than we do. The reference to bathing at Watering Places is such as I hesitate to repeat.

Do pious families, or any families, regard religious ordinances in the same light as public bathing at Watering Places? Do ministers, or family Surgeons whose duties are infinitely more delicate, stand on a par with bathing-men at Watering Places? Who would not repel from his family circle the minister whose "polluted lips" speak thus. The reference to oriental prejudices is as unfortunate as the other is vile. "Men in the East" would be a thousand times more shocked at the lifting of the veil of a female to sprinkle her face, than they would be by immersion, the veil not being removed. Facts destroy his allegation. The ancient eastern churches do, and always did, immerse. Females in Syria and Asia Minor have been immersed ever since the days of our Lord. Again, no modern missions have been more successful in British India, and Burmah, than the Baptist. Are not these facts more forcible than prurient fancies?

IV.—"*Christianity is a religion of mercy.*" It is because "God will have mercy and not sacrifice" that we think persons dangerously diseased are not required to be baptized. We are under no temptation to change immersion into sprinkling to meet the cases of sick-bed repentance that often occur, because we think such

* Continued from page 247.

penitents as safe without baptism as with it. God does not require me to preach if I am ill, nor to attend public worship, nor to go to the Lord's table; nor does he require an invalid to be baptized till he is well. The instances adduced of fatal injury from immersion are not authenticated, and would be of no weight in argument if they were. If every institution is to be abandoned through which casual injuries have been sustained, there is an end to all institutions, social and religious, human and divine. Preaching has killed some; away then with preaching! Missions to the heathen have immolated the noblest victims; away then with missions! Religious anxiety has brought many to an asylum or an early grave; away then with all spiritual solicitude! Who that is in his right mind argues thus? Let it be considered too, that, both in regard to danger and decency, the divinely appointed rites of the Jewish law were far more open to cavil. Let immersion and circumcision be put in comparison, for example. If, moreover, there is far more to the administrator than to the recipient of it. To stand in the water up to the waist is, as any medical man will affirm, attended with more risk than a transient immersion. The minister too may be called to do this many times in a year, and in all periods of life, but each convert is immersed only once. We do

not therefore impose burdens which we do not share. But the fact is, the yoke is delightfully easy and the burden light. We are not afraid of perishing by cold water. Baptist ministers, as a class, are as healthy and long-lived as any other. Not only Baptists, but all sorts and conditions of men, will smile in these days of the cold-water cure, at the hydrophobia of this writer. I could treat him to many cases in which baptismal immersion has conferred marvellous benefit upon weak and diseased subjects! But Mr. Wesley has witnessed in this behalf, as may be seen in his *Journal*. "Mary Welsh, aged eleven days, was baptized according to the custom of the first Church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour." I hope our traducer believes Mr. Wesley. As to Baxter's terrible commination, there are several considerations which make us at ease under it. 1. Hydropathy was not in fashion in his age. 2. The excellent man was too credulous; e.g. Examine him on witches and ghosts. 3. He had a tough adversary in his Baptist neighbour at Bewdley, and not unlikely "he cried out in his pangs." 4. His words are fierce, but there is no force of truth in them. 5. "And by way of improvement," he also says, that he never saw a child *sprinkled* in all his long life. Peace to his ashes!

Sabbath Schools and Education.

THE BAPTIST UNION RESOLUTION ON EDUCATION.

WE copy the following paragraph from the "Manual" for 1857, just issued:—

"Various proceedings in relation to popular education being had in view, it was moved by the Rev. J. H. HINTON, M.A., seconded by the Rev. J. F. WINKS, of Leicester, and resolved:—

'That the Session concur in the sentiments expressed by their late Committee in relation to the Education Bill of Sir John Pakington, and that they differ entirely from the right honourable baronet as to his intended proposition of a school-rate. At the same time, the Session regard with disapprobation, and not without anxiety, the rapid yearly augmentation in the expenditure of the Committee of Council of Education, especially under the head of Capitation Grants—the most

objectionable in principle of all the measures adopted by the Committee of Council, and the most pernicious in its effects. The Session also contemplate with sincere gratification the recent general Conference of the Friends of Education held in London, as the first effort of its kind intended to combine the energies of all on ground occupied in common, and in measures universally approved; a step, they believe, in the right direction, and assuredly not without beneficial effects."

This resolution, we regret to say, was not passed without demur by a few then present. It was asked whether we were doing right in refusing all Government aid. This led to a spirited yet friendly discussion. The result was the adoption of the resolution almost, we believe, unanimously.

Religious Tracts.

OUR DONATIONS OF TRACTS.—OPEN AIR SERVICES.—So far, notwithstanding our limited means, we believe we have supplied all the applications we have received during the present season, both for open air and baptismal services. It would have given us more satisfaction if we could have very much enlarged our grants, to the former purpose especially. For the spread of the knowledge of the gospel of Christ should ever be our main object; the observance of its ordinances in their purity coming next, according to the order prescribed by our Lord in his great commission, and punc-

tually observed by his apostles and disciples; and what he joined together let no man put asunder.

Next month we hope to find space for some of the letters of applicants, with a list of the grants already made. In the meantime, if any of our friends, especially those whose circumstances will not allow them to purchase, require a further supply, we hope they will not hesitate to apply to the *Editor of the Baptist Reporter, Winks & Son, Leicester*, enclosing four or six stamps for payment of the book postage only.

Intelligence.

BAPTIST.

FOREIGN.

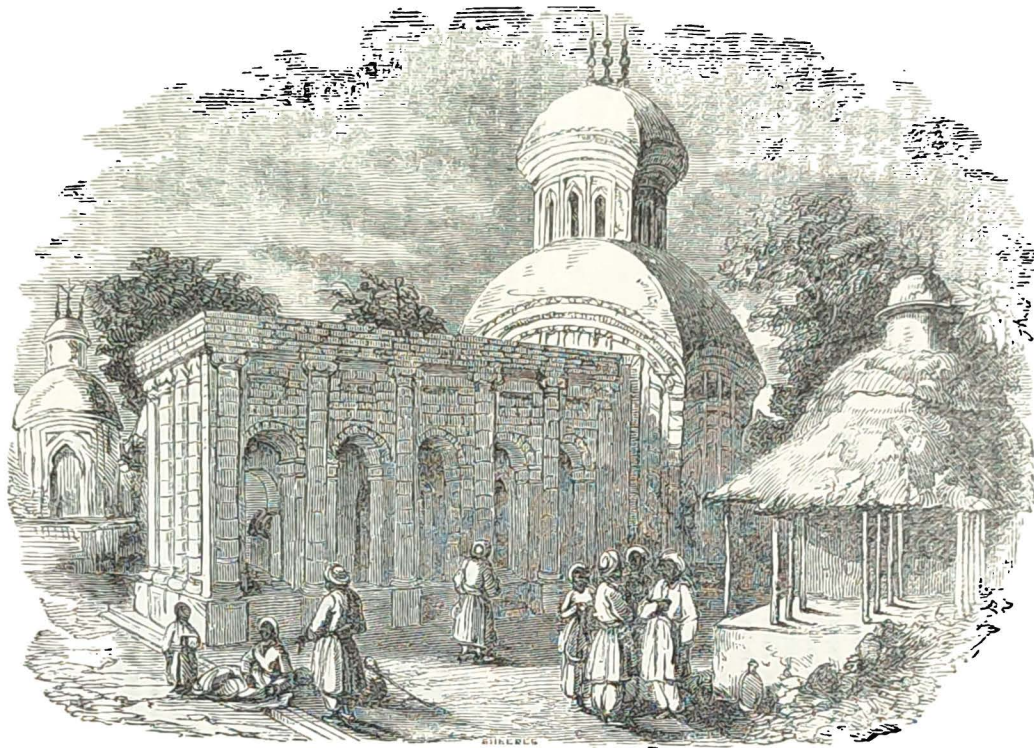
COMPULSORY BAPTISM IN DENMARK.—The principles of religious liberty are making progress in Denmark. A bill laid before the diet by the Minister of Public Worship, to abrogate compulsory baptism, has been passed by the Diet unanimously. Compulsory baptism was established by a royal decree, dated May 30th, 1828; and another decree of June 4th, of the same year, made the hereditary rights of children dependent upon their being baptized within the prescribed time. Public opinion has long demanded the repeal of such un-protestant enactments, and even the clergy of the State Church, when their opinion on the designed change was solicited last year by the minister, recommended it. One representative only, Chamberlain Jessen, spoke against the bill, expressing the fear that it would promote the dissolution of church discipline; but the Minister of Public Worship so conclusively showed it to be a necessary sequel to the religious liberty guaranteed by the constitution, that it finally passed without a dissenting voice. It is expected, in Denmark, that a new epoch in the ecclesiastical history of the country will begin with this law, and that in particular the prospects of the baptists, who have been active for more than twenty years among the Danes, will become much better. —*New York Independent.*

DOMESTIC.

EVESHAM.—For many years there have been two baptist churches in this town, one meeting in Cowl Street, and the other in Mill Street. They have now become united; and the Union has been effected with cheering manifestations of christian love. On Lord's-day, July 12, the united churches and congregations met at seven o'clock, a.m., to hold a special meeting for prayer. At the regular morning service, Mr. Michael preached from Phil. i. 27 and 28; and in the evening from Heb. x. 12 and 13. Both services were attended by large and deeply interested congregations. The chapel in Mill-street will be open in the afternoon of each sabbath, when a service especially adapted to young persons will be conducted. This union, it is hoped, will be for the individual and united benefit of all concerned, and enable them to give a clearer witness for Christ, and a more powerful testimony of their union to Him. We look to the Head of the church for his sanction and approving blessing, and earnestly ask a share in the prayers of all who wish well to the cause of the Redeemer, both their Lord and ours. T. W.

THE GENERAL BAPTIST COLLEGE, conducted for several years past at Leicester, is about to be removed to Nottingham. Suitable premises have been engaged at Sherwood Rise, about one mile from Nottingham, and in a healthy position.

(Continued on page 284.)



KALI GHAT, NEAR CALCUTTA.

MISSIONARY.

THE BRITISH EMPIRE IN INDIA.

ELSEWHERE in this number, because we had not space for it here, we have given the most recent information from the baptist missionaries in India. We here give a brief historical sketch of our empire in the east from one of our public journals, and without indorsing the whole of the statements, we believe them to be generally correct.

"INDIA, is perhaps more properly called Hindustan (the land of the Hindus), but seafaring people usually speak of the country as the East Indies. It is a vast country of Asia, forming a large, triangular-shaped territory. It is no less than 1,000 miles long, and about 1,500 broad. The northern boundary of this country is formed by the Himalaya mountains, some of them being 25,000 feet above the sea level, and being of course covered with perpetual snow. Not to enter into the geography of the country too minutely, we merely mention that the great divisions of the country are Northern Hindostan, Hindostan Proper, the Deccan, and India south of the Krishna. Besides these great divisions, however, the large territories of Ava and the Burmese empire, are now attached to India.

The three great divisions of British India are Bengal, Madras, and Bombay, each of these being a Presidency, and the capital being Calcutta.

The history of the rise and progress of British power in this great country would occupy volumes, but we give an outline of the facts, which are of especial importance at the present moment, now that British rule is being defied by the native army. Our energetic Anglo-Saxon forefathers, as early as the reign of Edward the Sixth, showed great anxiety to hold commercial intercourse with India, whose wealth had already become proverbial; but attempts to trade thither became, from a want of maritime knowledge, unsuccessful, till in 1600, Queen Elizabeth granted a charter to a company of merchants enabling them to trade to the East Indies. This was the origin of the East India Company. The first expedition of these merchants consisted of five ships, taking out bullion, iron, tin, cloth, outlery, and glass, which were exchanged for sumptuous clothing, gems, and gold. Annual expeditions of a similar kind ensued, and a few years afterwards the Company were allowed to plant factories on the coast of India. These factories at first were mere warehouses for the safe custody of imports and exports, but by degrees, for protection against robbery, they were strengthened, till at last they became armed garrisons. By stealthy steps the Company obtained a fur-

ther and further foothold in the country, siding with this prince against that, and in the end taking advantage of both.

Only forty years after the original charter was granted to a few merchants in London to enable them to trade with the East Indies, those enterprising men had secured factories at Java, Sumatra, Borneo, Malacca, Siam, the Banda Islands, &c., and in five years more they had obtained permission from the natives to build Fort St. George, at Madras, thus recognising the trading company as a military power. From this time British influence and power were gradually extended, till in 1702 an act of parliament was passed establishing the Company, giving permission to raise stock by the sale of shares, and giving to shareholders the power to elect directors.

At the time when England was engaged with the rebel army under the Pretender, in 1745, troublous times had fallen upon the British in India. France had been gradually obtaining power in India, and in 1746 a French battalion destroyed the army of the Nabob of the Carnatic, and soon after, the French officers succeeded in disciplining Indian troops according to the European method. These Indian soldiers were known by the name of Sepoys, and the East India Company organised these Sepoys to keep in check the natives themselves, while the Company were every day extending their possessions. The power of the East India Company, in fact, gradually increased, and successive encroachments on native territory were continually being made. Warren Hastings was at that time at the head of the Company's affairs in the East; and our readers will at once associate this name with a more celebrated one—that of Burke, who in denouncing Warren Hastings, in the House of Commons, accused the East India Company of "having sold every monarch, prince, and state in India, broken every contract, and ruined every state who trusted them." Hard words these; but at all events the history of the Company up to that time, and for many years subsequently, has been a history of aggression and aggrandisement. Tanjore, a fine province in the Carnatic; Bengal, the Mogul empire, Cabul, Assam, the Mahrattas, Seringapatam, Nepal, Oude, —such are the names of the successive triumphs of British skill in diplomacy, backed by British arms; and now we have acquired a rule over some 150 millions of souls in India.

Now it is rather painful to admit—but facts force us to admit it—that as British rule in this country has been gradually acquired by superior diplomatic skill, by taking advantage of the jealousies and quarrels of native princes, and by superior force of arms, this acquired power has not only not been

exerted for the benefit of the native tribes, but has really been turned against them, for the aggrandisement of British interests. We are fully persuaded that India is on the whole a very much mismanaged country—that its revenues are forced from the natives unjustly, collected tyrannously, and spent lavishly; and that meanwhile the legitimate resources of the country are undeveloped mainly because the native population—the ryots—have so little share in the fruits of the soil, that all incentive to exertion is wanting.

Two or three years since there was a royal commission appointed to inquire into the position of affairs at Madras, and this commission established incontrovertibly that there existed a system of tyranny and torture practised by the servants of the East India Company, which, if it had been discovered in Russia, Poland, or Naples, would have caused a thrill of horror and an outburst of virtuous indignation throughout our country. We will quote an extract from the report of this commission. The Commissioners say, "The police establishment is the bane and pest of society, the terror of the community, and the origin of half the misery and discontent that exists among the subjects of the government. Corruption and bribery reign paramount throughout the whole establishment. Violence, torture, and cruelty, are the chief instruments for detecting crime, implicating innocence, or extorting money. Robberies are daily and nightly committed, and not unfrequently with their connivance. The so called police is little better than a delusion; it is a terror to well-disposed and peaceable people, none whatever to thieves and rogues."

Hard words these, again say we, but we must remember that they emanate from a commission who were sent to inquire into the truth. What is the state of affairs in another of the presidencies, Bengal, may be shrewdly guessed from a speech made by Mr. Kinnaird lately in the House of Commons. That gentleman informed us that "in Bengal an amount of suffering and debasement existed which probably was not equalled, and certainly not exceeded, in the slave states of America."

We have all heard much of the evils of underletting in Ireland; there was, a few years ago, a great outcry about the middleman system; but the same evils exist in India to a far greater extent. In 1855 a conference of protestant missionaries was held at Calcutta, and this conference issued a report which gives a "horrible and heart-rending" account of the condition of the ryots, or peasantry, of Bengal. The system under which the land is let is a kind of complicated system of screws, all pressing downwards the poor ryot. "In many cases," we

are told, "the land passes through several hands before the ryot obtains it; and each subholder taking his profit, the poor ryot has almost invariably to pay several times the amount of the assessment. Rents being thus exorbitantly high, and profits (from the cause we have mentioned) very low, recourse is often had to force, and sometimes even to torture, to collect it. But more than this; the ryot has a host of indirect taxes levied upon him, apparently at the mere will of the Zemindar, or assessor; and if the ryot dares to oppose himself to these extortions and to seek redress in a magistrate's court, he is sure to be way laid by the agents of the oppressor, and, perhaps, on returning to his village, he will often find his goods and cattle confiscated, his former house a heap of ashes, and the site of it actually ploughed over.

We may well conceive that where there is so much tyranny allowed—of course, it is not directly and intentionally exerted—by the East India Company, there are many other evils existing in the country, and that in military as in civil matters, considerable oppression exists. While we await, however, further information on these matters, it may be well just to give a slight sketch of a city often mentioned in the recent accounts, as being in the possession of the mutineers.

Delhi, which was once the capital of the Mogul empire, is said in former times to have covered a space of twenty square miles. In the present day an immense number of its ancient streets, houses, temples, and other edifices, are in ruins, and the modern town, removed at some distance from the old, occupies a space of seven miles in circumference. It is situated on a range of rocky hills, and is surrounded by walls recently strengthened and improved by the British. The city contains many large houses, modern temples, mosques, and the palace of the Emperor, a high and extensive cluster of Gothic towers and battlements, and the Jumna Musjid, the largest and handsomest place of worship in Hindostan.

BAPTIST, SUPPLEMENTARY.

(Continued from page 284.)

NEW BRADWELL, near Wolverton Station.—This is a railway village, built a few years ago for the workmen of the Wolverton Station. Its population is 1200. About a year ago, a few christian friends connected with the baptist church, Stony Stratford, perceiving the spiritual destitution of this locality, obtained from the Company the use of the upper portion of one of the larger houses for a Sunday School and Preaching Station, which they fitted up, and in less than six months afterwards, the attendance of sabbath scholars and worshippers so increased as

to render the accommodation quite inadequate, there being an average attendance of 120 of the former; and many of the latter were unable to obtain admission for want of room. The friends then resolved that a chapel should be built in the vicinity, capable of holding 250 persons, without galleries, which may be added when required. As a number of the mechanics have signified their willingness to assist in its erection during the summer evenings, the expence is estimated at about £400. The sum of £50 has already been subscribed, and other small donations promised by the congregation and inhabitants; but as their resources are very limited, being only working men, the friends earnestly hope that christians at a distance will aid them in this good work. The Rev. E. L. Forster of Stony Stratford, and the Rev. Josiah Bull of Newport Pagnell, have specially recommended this case.

ISLE ABBOTTS.—The annual tea meeting of the day and sabbath schools in connection with the baptist church, Isle Abbotts, near Taunton, Somerset, of which Mr. John Chappell is pastor, was held on Wednesday, August 12, when two sermons were preached by the Rev. J. A. Spurgeon, of London, in a commodious tent, to about 1,000 persons in the afternoon, and to 1,500 in the evening. At five o'clock 800 persons sat down to tea.

LEDBURY.—One of our friends at this place has sent us the following extract from the *Worcester Herald*:—"We understand that Mr. Wall, the 'boy preacher' at the baptist chapel in Ledbury, has commenced a series of sabbath afternoon services for the working classes, on Dog Hill, an eminence overlooking the town. On sabbath evening the congregation numbered nearly 1000 persons, and the greatest decorum prevailed."

NORTHAMPTON, Princess-street.—We learn from a printed card of hymns, sent by B. C., an anonymous correspondent, whose letter on that account is useless, that Mr. Edward Dennett was welcomed to the pastorate of this baptist church, at a tea-meeting, on Tuesday evening, July 7. We shall be glad to receive authentic information of this cause, its position, and prospects.

HORTON COLLEGE, Bradford.—At the Annual Meeting held a few weeks ago at Westgate chapel, Dr. Acworth in the chair, a very satisfactory report was presented of the progress of the students, the number of whom is twenty-one. The funds were about £100 deficient. Nothing has yet been determined respecting the removal of the College or the erection of a new building.

POLE MOOR, Yorkshire.—The place of worship here being too small, a public tea meeting was held to set on foot subscriptions for the erection of a new chapel. After tea, Mr. Walters of Halifax, preached, and

then the subscriptions were announced. The cost estimated is £1,200, above half of which was promised.

CAMDEN ROAD CHAPEL, Upper Holloway.—Mr. F. Tucker, formerly of Manchester, removed from thence to this place in April last. On the 13th July a church was formed, and four deacons elected for three years. Mr. T. was recognized as pastor on the 21st, at a large public meeting, when numerous ministers were present to take part in or sanction the proceedings.

THE AMERICAN BIBLE UNION.—The Rev. John Francis has been deputed by this Society to visit England and solicit aid for its important objects. Dr. Conant and Dr. H. R. Hackett have been appointed members of the first committee of revision. Dr. Conant has resigned his professorship, and is devoting himself entirely to the revision of the English Scriptures.

SHEPTON MALLET, Somersetshire.—A baptist place of worship was opened here on July 28th. Hitherto the friends have assembled in a cottage. They are supplied chiefly by the baptist friends at Wells.

BAPTIST COLLEGE, Regent's Park.—We hear that Dr. Davies, from Canada, has been engaged as one of the tutors of this institution.

RELIGIOUS.

PRAYER FOR INDIA.—The christian people of this country will not willingly let India go, for whose enlightenment they have done so much, and whose hopes, before the mutiny of the sepoys, were rising into confidence. Doubtless they will plead both in secret and in public that this outburst may be restrained and overruled for good. We observe that special meetings have been held in various places. At Bristol an extraordinary public prayer meeting was held. Several pious bishops have also directed the attention of their clergy to the matter. The following prayer for our countrymen in the east has been published by authority. We give it, not as approving forms, but as a specimen of improved sentiment and expression:—

"O Lord of all power, who stillest the tumult of the people and the raging of the heathen, and in whose hands are the issues of life and death of all men, we beseech Thee at this time to look down with fatherly compassion upon our countrymen in the east, now exposed to great and unforeseen dangers. Thou knowest, Lord, our secret as well as our open sins; Thou knowest how far by our neglect of privileges, and of the duties we owe to those over whom Thou hast given us dominion, we have provoked this judgment. Have mercy, we beseech Thee, for Thy Son Jesus Christ's sake, upon

us, and upon our distant friends, and visit us not according to our sins. Comfort, oh Lord, with Thy blessed Spirit the Comforter, all who with wounded hearts are now mourning for the death of dear relatives, and grant to them a happy meeting in the presence of Christ with those who are now lost to them. Still the anxieties of all, teaching us to wait in faith on Thee. O Lord, we beseech Thee to watch over the helpless women and children who are perchance even now exposed to the cruel assaults of enemies at once infuriated and treacherous, and strengthen those whom Thou hast armed to defend them. Guide our rulers in these perilous days, enduing them with wisdom and with energy; and make those who have to execute their orders vigorous and brave in the discharge of their duty. Dispel, O Lord, we beseech Thee, the mysterious delusions which have led to this outbreak among the heathen. Maintain, if it seem good to Thee, and restore the power and influence of our country over the less civilized tribes which Thou hast committed to our sway; and if of Thy goodness this danger passes, give to each of us henceforward, both rulers and people, a deeper sense of our christian responsibilities as raised to a high and commanding place among the nations. And may all changes work together for good, to the advancement of the kingdom of Thy dear Son Jesus Christ our Lord."

DR. LIVINGSTON.—The period for Dr. L.'s return to the land of his adoption is now approaching, and the London Missionary Society is preparing to act in concert with him, in occupying some new and important stations in some of the countries he has visited. It is proposed to form a missionary station on the high banks of the Zambese, amongst the Makololo tribes. The doctor is to occupy this important station, and his not less distinguished father-in-law, Mr. Moffat is to commence a new mission amongst the powerful tribe of Matabel. From this centre of christian and civilising influence they hope to reach other nations. These efforts are only to be regarded as the commencement of new efforts for the conversion of these nations. Special appeals are made in aid of this new and important enterprise. Upwards of £4,000 has already been given in aid of it.

INDIA, Dr. Buch.—We regret to announce that Dr. Carl Buch, son-in-law of the Rev. Dr. Vaughan, of Manchester, was amongst the civilians massacred at Bareilly by the mutineers on the 31st of May. Dr. Buch was principal of the Government College at Bareilly, and was formerly connected with the London Missionary Society. Happily Mrs. Buch and her sister, Miss Vaughan, have escaped in safety.

THE FREE CHURCH OF SCOTLAND.—During a discussion on the Irish Regium Donum to Presbyterians, in the House of Commons, Mr. Baxter of Aberdeen, said:—"When the disruption in the Scottish Church took place, 448 ministers and professors abandoned their offices and emoluments in the established church. That number had grown in 1857 to 801, with about one-third of the whole population of Scotland adhering to their discipline. In the first year of the disruption the sustentation fund was £68,000; last year it was £108,000. In the first year of the Free Church's existence the ministers received a stipend of £105 annually; now the number of ministers had increased to 712, who received £140, in addition to the freewill offerings of their congregations. In fact, the average salaries of the Free Church ministers were larger than those of the ministers of the established church. The missionary fund had risen from £3000 in 1843, to £14,000 in 1856. The Free Church schools last year numbered 607, and the manes 635, all created since the disruption. In that space of time the Free Church had raised no less than £3,902,000 for religious purposes. He asked the house to contrast the working of Presbyterianism under the voluntary system in Scotland, with its working under State subsidies in Ireland."

THE MARCHIONESS AND THE PITMEN.—The Marchioness of Londonderry recently made a purchase of Bibles from the British and Foreign Society, to the amount of £2000, and presented them to the work-people on her estates, first writing the name of the recipient in each copy. Her ladyship, also, on the occasion of a fatal colliery explosion at Houghton-le-Spring, in a pit not belonging to herself, purchased of the London Tract Society, and distributed, 1000 copies each of the following tracts:—"The Miner," "John Brown," and "The Pit-boy and his Candle-box."—*Gateshead Observer.*

THE REV. JAMES CAUGHEY.—This celebrated American Methodist preacher, whose ministry in this country, and Ireland, was so popular and successful some years ago, has just arrived on a similar visit. It is supposed that, in consequence of the Conference chapels being closed against him, his services during his stay in England will principally be rendered to the "United Methodist Free Churches," and to other branches of Methodism.

ST. PAUL'S CATHEDRAL.—*The Union* says that a series of popular services will very shortly be commenced at St. Paul's Cathedral, on Sunday afternoons or evenings, under the immediate sanction of the Dean of the cathedral and the Lord Bishop of the Diocese. [Indeed! So the cathedrals are to be made some use of at last. The young baptist preacher has done it all!]

PREACHING IN THE LONDON PARKS FORBIDDEN.—Sir G. Grey gave the following very unsatisfactory explanation in the House of Commons:—He had received a memorial signed by three gentlemen, stating that bands in the parks were permitted on the Sunday, while the preaching of the gospel was forbidden. From inquiries he had made, he had learnt that no direct sanction was given by the Government to the bands, and all that had been done was not to interfere with them. With regard to the refusal to allow preaching in the parks, he stated that the grounds upon which the First Commissioner of Works had prohibited the continuance of the permission was, that a number of persons gathered groups round them on the sabbath and preached Atheistical doctrines; and as it was not considered advisable that the police should have the power of deciding what should not be allowed, his hon. friend had taken the course of prohibiting preaching in the parks altogether.

OPEN-AIR PREACHING AT BRISTOL.—There is an association in this city for open-air services, in which Episcopalian and Dissenting clergymen unite. A "Preacher's Plan" is published every week, and posted at the doors both of "churches" and "chapels." In connection with this association the Rev. Newman Hall addressed three thousand persons on Brandon Hill, on Sunday afternoon, July 12, and another large concourse the following Sunday, at the Ferry, Clifton. A prayer meeting is held weekly by Churchmen and Dissenters united, to seek the Divine blessing on these efforts. It is impossible to estimate the good which such confederated labours must have on the outlying population, much of whose objection to religion is founded on the division existing among its professors and advocates.

LANCASHIRE INDEPENDENT COLLEGE.—The Rev. Dr. Vaughan has written to the Rev. Dr. Raffles, chairman of the committee of the Lancashire Independent College, stating that, from personal and domestic considerations, as well as on some public grounds, it is his intention to resign his office as president of that institution at Christmas next.—*Manchester Examiner.*

THE WESLEYAN REFORMERS have joined the Wesleyan Association. The junction was effected at the Conference of the latter body at Rochdale. They take the name—"The United Methodist Free Churches." It is supposed that together they will number 50,000 members.

HALIFAX.—The whole of the services at the opening of the new Independent Church (as it is called) in Square Road, produced £1,058 Os. 9d., leaving yet a debt of nearly £2,000. The whole cost of this splendid erection, exclusive of parts of it done by private subscription, is £11,242.

CHURCH MOVEMENT IN LONDON.—A Council of clergymen and gentlemen has been formed to carry out operations in other parts of the metropolis, similar to those lately carried on in Exeter Hall.

GENERAL.

POOR-RATES AND PAUPERISM.—A comparison between the years 1857 and 1858 of the number of paupers relieved in England and Wales in each week exhibits a decrease in favour of this year in every instance, varying from 2'4 to 3'1 per cent. The decrease is equally applicable to in and out-door relief.

ANOTHER ATTEMPT.—At a very important meeting of the shareholders of the Crystal Palace Company, which took place Aug. 18, a resolution was passed requesting the directors to use their best endeavours to get the law altered, so that the palace might be opened to the public generally on Sundays.

THE ATLANTIC TELEGRAPH.—After leaving the Irish coast, all went on well for some time, and about 380 miles of cable were paid out, when the ship took a lurch and the cable snapped. The company is yet confident of ultimate success.

AT THE WESLEYAN CONFERENCE, at Liverpool, a minister of the Methodist Episcopal Church, United States, was refused admittance to the sittings, on the ground of that church being pro-slavery.

TEA AND SUGAR.—The present taxes on these are to be continued for two years beyond April 1, 1858. They produce about £10,500,000 per annum.

REVIEW OF THE PAST MONTH.

Wednesday, August 26.

AT HOME.—The Emperor and Empress of France have paid a brief visit to Her Majesty at Osborne House. Since then, the Queen and Prince Consort have run over to Cherbourg, on the coast of France. The Son of the Pasha of Egypt has also visited Osborne. The Queen will depart for Balmoral in a few days. Parliament is to be prorogued on Friday next. The passing of the Divorce Bill has caused the delay.—Mr. Bright has been returned M.P. for Birmingham without opposition.

ABROAD.—The Indian Mutiny continues to occupy public attention. At the time we write there was no tidings of the fall of Delhi. Letters up to July 4, had been received from Baptist Missionaries, which were more hopeful. An imperfect telegraphic dispatch just received is not so favourable, but troops were arriving. About 30,000 are now going or going, and they will arrive at the right season. Subscriptions for the sufferers in India are being made in London and elsewhere.

Marringes.

July 25, by license, at the General Baptist chapel, Baxter Gate, Loughborough, by the Rev. John Stevenson, M.A., of Derby, uncle of the bride, Mr. Henry North, of Edgbaston, Birmingham, to Mary, eldest daughter of the Rev. Edward Stevenson, of Loughborough.

July 28, at the baptist chapel, Brixham, Devon, by Mr. Saunders, Mr. Bartholomew Wesley Moses, to Miss Amelia Hoskin.

July 27, at Belvoir-street baptist chapel Leicester, by Mr. Mursell, Mr. Joseph Edward Kirby, of Banbury, third son of Mr. Kirby, of Humlerstone, to Fanny, youngest surviving daughter of the late Mr. Thomas Warner, of Leicester Abbey.

August 3, at the General Baptist chapel, Stalybridge, by Mr. J. Sutcliffe, Mr. William Dale, of Newton lodge, to Miss Betsy Hague, of Newton.

August 4, at the baptist chapel, Agard-street, Derby, by Mr. Edwards, of Nottingham, the Rev. G. Taylor, minister of the

place, to Miss Mary Jane Locker, daughter of Mr. W. Locker, Derby

August 4, at the baptist chapel, Upwell, Mr. T. Ashmore, of Hemingford Abbots, to Miss Watford, of Upwell.

August 5, at Bridge-street baptist chapel, Banbury, by Mr. W. T. Henderson, Mr. W. Heydon, Oxford, to Mary, youngest daughter of the late Mr. W. Ballard, of Abingdon.

August 6, at the baptist chapel, Brixham, Devon, by Mr. Saunders, Mr. W. Henry Adams, to Miss Gifford.

August 6, at the baptist chapel, Grimsby, Mr. A. C. Mackenzie, to Miss M. Alward—and on the 9th, Mr. G. Shepherd, to Miss B. Rack.

Aug. 6, at the baptist chapel, Chipping Sodbury, by Mr. Roileston, Mr. W. Townsend, of Warminster, to Miss A. Vick, of Sodbury. [In our last, page 256, we asked, "Where is Quadrang?" J. N. B. tells us it is about seven miles from Spalding, and that the baptists there are of a very "Particular" kind.]

Deaths.

July 8, Mrs. Abbott, a very aged member of the baptist church, meeting in Church Street, Blackfriars. She was baptized in 1793, and always maintained an honourable profession. Her end was peaceful.

July 23, at Swift-place, Sowland, near Halifax, aged 68, Mr. Ely Whiteley, for many years a faithful servant and senior deacon of the baptist church, at Rishworth.

Aug. 4, at Lymington, after a protracted and painful illness, Ann, the wife of the Rev. Jas. Millard, baptist minister, in her 73rd year.

August 8, in the 54th year of her age, Elizabeth Williams, the beloved wife of Rev. S. Williams, baptist minister, Nantyglo. She suffered severely for the lengthened period of nine months, but bore her affliction with patience, christian fortitude, and perfect resignation. The respect in which she was held in the neighbourhood was manifested on the day of her funeral, in the vast numbers who assembled to pay the last tribute to her mortal remains.

Aug. 10, at Great Brickhill, Bucks, Mr. William Turner, aged 72 years. Our brother was pastor of the baptist church in that village for a great number of years, and not only laboured gratuitously, but was a liberal subscriber to the various institutions of religion.

August 10, at New-road, Chatham, Samuel Medley, Esq., son of the late Rev. S. Medley,

of Liverpool, and formerly deacon in the baptist church, Mare Street, Hackney, aged eighty-nine.

August 12, at Hackleton, Mary, the beloved wife of the Rev. William Knowles, baptist minister, aged 74.

August 23, at Bolton, Mrs. Henry Hulme, of Manchester. She was baptized at Moor Lane chapel, Bolton, when twelve years of age, and lived devoted to God. During a long and severe affliction, she manifested much patience and resignation to the divine will, and her last words were, with uplifted hands, "I'm more than conqueror! Oh the power of supporting grace!" I may also mention that her brother, Michael Walker Hall, aged 18, died in February. He stood a candidate for baptism, and regretted much that affliction prevented him from following the Saviour through his liquid grave. He died peaceful and happy, resting upon his Redeemer.

RECENTLY.—The Right Hon. John Wilson Croker, the active opponent of the Reform Bill.—Lieut. James Holman, R.N., the blind traveller.—Dr. Blomfield, late Bishop of London.—Mr. Muntz, M.P. for Birmingham.—Dr. Dick, the celebrated writer on Christian Philosophy.—Prince Charles Napoleon Bonaparte, son of Lucien.—The Prince of Moskawa, son of Marshal Ney.

THE
BAPTIST REPORTER.

OCTOBER, 1857.

THE INDIAN MUTINY—WHO IS TO BLAME ?

“The land is full of bloody crimes, and the city is full of violence.”—*Ezekiel vii. 23.*

THIS brief but graphic sentence is descriptive of the present state of our eastern empire, where a rebellion unparalleled in magnitude has taken place, and cruel crimes, more horrible than which the world has never known, have been perpetrated.

And who is to blame for all this ? Aye, there's the rub ! Some three-score and ten years ago COWPER asked—

— In India free ? and does she wear
Her jewel'd turban with a smile of peace ;
Or do we grind her still ?

Is the true echo to these questions yet,—“ We grind her still.” Let us see. For first, in all justice, we ought to examine ourselves, and see whether we are clear of all blame in this weighty matter. The question should first be, was there any just cause of complaint among the people generally of our government in India ? If this can be answered satisfactorily, so much the better ; for we shall then be justified, the pretences of the rebels will be proved groundless, and their horrid crimes rendered ten-fold more heinous.

But, alas for us ! the testimony of competent witnesses is against us. We must have patience to hear their evidence. A public writer says :—

“ We will not attempt to enumerate the conflicting reasons assigned for this calamity. To our own mind, the great radical cause, which lies at the bottom of all others, is perfectly clear. We have been attempting to govern

India by the sword, and for purely selfish purposes, in utter contempt of the great principles of truth and justice, and the claims which its 100 millions of inhabitants had upon us as a christian nation. The one great aim has been our own aggrandizement by fair means or by foul. To acquire territory by conquest or confiscation ; to seize upon and appropriate to ourselves the estates of the native landowners, without purchase or compensation ; to extort by terror and torture exorbitant taxation — exorbitant as compared with their means—from the impoverished peasantry ; and then to silence all complaint, to suppress all rising disaffection by the bayonets of our native army of 300,000 men—this has been our systematic policy in India. It has been carried on lately at a more rapid pace, and with a more daring hand than during any former period of our history. Lord Dalhousie, during the eight years that he was Governor-general, absorbed by fraud or force territories belonging to the native princes, having an area of some 150,000 square miles, and from 20,000,000 to 30,000,000 of inhabitants. The result of this insatiable lust of annexation has been most disastrous in many ways. It has utterly shaken the faith of the people in our veracity and honour, for many of these acquisitions have been made in direct violation, not only of clear right on the part of the original possessors, but

of the most explicit treaty obligations on our part." Mr. Malcolm Lewin, a gentleman long occupying a high judicial post in India, remarks on this point:—"We have raised an enemy stronger than the chiefs we have ruined; in our loss of character among the inhabitants of India, we have created an enemy superior to all physical force; we have proclaimed throughout India that we are faithless, that one principle, and one only, actuates us, viz., the desire which actuates the robber—that of seizing everything of value that falls within his grasp." This extension of territory, also, has added enormously to the burdens of the people. It is true that many of our seizures were made expressly for purposes of revenue, to add, as it was thought, to the resources of the Indian Government. But what is gotten by dishonesty is seldom found to be permanently profitable. The extent of our empire has been enlarged, but this instead of enriching, has only tended to impoverish the Indian exchequer, because the cost of the military occupancy and the civil administration of the new provinces, has generally far exceeded the revenue derived from them. Sir Erskine Perry, in a speech he delivered in the House of Commons on Indian finances, has proved this beyond all controversy, by unimpeachable official documents. He takes the States (annexed within a few years) of Scinde, Sattara, Punjab, Pegu, and Nagpore, and he shows that the charges, civil and military, upon these five annexations, exceed the revenues derived from them to the extent of £3,227,576 annually. Now what can the effect of all this be but to divert for the maintenance, by the strong hand of these recent conquests, those means which might otherwise be applied to develop the resources of the country, and to improve the condition of its inhabitants. How little these latter duties are attended to may be inferred from one astounding fact, mentioned by Mr. J. B. Smith, in his speech on intro-

ducing his motion for the cultivation of cotton in India. He stated that Mr. Mangles, the present chairman of the East India Company, when examined before the Cotton Committee, was asked this question, "What revenue have you derived during the last fourteen years from India?" His answer was:—"We have received about £300,000,000." "And how much have you spent in roads, in works of irrigation, and other public works?" "About £1,400,000."

And this leads us to another part of this subject, to which we earnestly entreat the attention of our readers—we mean the condition of the natives in those states that are under British rule. It has become a habit with many people to pacify their consciences, when goaded into alarm under a sense of our ceaseless and unjust aggressions in the East, by saying, "Well, at any rate, these acquisitions, though they may be made by means which we cannot justify, are, after all, a great blessing to the people, who are far better off under our dominion than that of their native chiefs." If this were true, it would be no justification of our rapacity. There are many persons in possession of large estates in this country, who administer them so wretchedly, and so much to the discomfort of their tenants, that any change of ownership would be an advantage. But would that warrant any one in seizing those estates by violence, or in trying to get hold of them by some fraudulent legal process? But we are strongly convinced, after some careful investigation of the subject, that, in point of fact, the above complacent boast is not true. We believe the people of this country have really no conception whatever of the deplorable condition in which the million population of India, who are nominally our fellow-subjects, are sunk. We ask the attention of our readers to a few testimonies on this point, from unimpeachable witnesses.

And let us take as our example the province of Bengal, where the present

mutiny has broken out. What was its condition before it came into British possession? Listen to the language of Mr. Macaulay. "In spite of the Mussulman despot, and of the Mahratta freebooters, Bengal was known through the East as the garden of Eden—as the rich kingdom. Its population multiplied exceedingly; distant provinces were nourished from its overflowing granaries, and the noble ladies of London and Paris were clothed in the delicate produce of its looms." Again, Stewart, in his "History of Bengal," says, "By the prudent administration of a system of sound policy and humanity, the rich province of Decca was cultivated in every part, and abounded in everything requisite for the comfort and gratification of its inhabitants. Justice was administered with impartiality, and the conduct of its administrators, Gholab Aly Khan and Jeswunt Roy, gained great credit to their principle, Sanferaz Khan. Jeswunt Roy had been educated under the Nawul Aly Khan, whose example he emulated in purity, integrity, and indefatigable attention to business; and in framing his arrangements for the government of the province, he studied to render them conducive to the general ease and happiness of the people; he abolished all monopolies, and the imposts which had been laid upon grain."* Such was the manner in which our predecessors ruled that beautiful land, and such was the condition of the inhabitants under their rule. But what does Lord Cornwallis say of the condition of Bengal, after it had been some forty years under British dominion? Here are his words:—"I am sorry to be obliged to say, that agriculture and commerce have for many years been gradually declining, and that at present, excepting the class of Shoofs and Banyans, who reside almost entirely in great towns, the inhabitants of these provinces are advancing hastily to a general state of poverty and wretchedness." But perhaps it will be said that

* Stewart's History of Bengal, p. 430.

these words were written many years ago, and that since then there has been great improvement. Let us see. Many of our readers probably know the name of Mr. Marshman, son of the eminent Baptist missionary of that name. He has been for many years the editor of the most important journal in India, called *The Friend of India*, which it is generally understood has also a sort of semi-official connection with the Government. At any rate, Mr. Marshman is seldom disposed to impugn our eastern policy. On the contrary, he is generally a strenuous defender of our system of conquest and annexation. He is, therefore, a witness not likely to be unduly severe on anything pertaining to Indian rule. And yet this is the language in which he describes the condition of some thirty millions of native British subjects in the province of Bengal:—

"No one has ever attempted to contradict the fact that the condition of the Bengal peasantry is almost as wretched and degraded as it is possible to conceive, living in the most miserable hovels, scarcely fit for a dog-kennel, covered with tattered rags, and unable, in too many instances, to procure more than a single meal a day for himself and family. The Bengal ryot knows nothing of the most ordinary comforts of life. We speak without exaggeration when we affirm that if the real condition of those who raise the harvest, which yields between three and four millions a year, was fully known, it would make the ears of every one who heard thereof to tingle.*

An eminent Irish professor, writing to a friend in Glasgow, says:—"I cannot but feel that the revolt has been provoked by years of cruelty and oppression on our part. I fully believe in the truth of what old Sir Charles Napier wrote, that no one knew, or could believe, the atrocities that our Indian administration was guilty of, except one who rode over the country like himself. He says, the march of

* Friend of India, April 1, 1852.

a regiment was an unbroken scene of cruelty, tyranny, and injustice, and we know by the evidence taken, that the torture was recklessly applied to raise the revenue of the Company. Fancy in the article of salt, of which the Company had a monopoly, the price was kept so high, that it takes six weeks' wages to enable a man to purchase his year's supply. I have no doubt the present outbreak is a retribution, fearful as it is. I am quite sure that our rule is not worse than that of their own native or Mogul rulers would be; their condition, if we had never appeared on the stage, would, I presume, have been pretty much that of Afghanistan—a state of chronic insurrection and constant insecurity. But it is but a sorry account for us to give of our administration, that it is only as bad as bad can be, and no worse."

It is known to everybody that this year Mr. Kinnaird presented a petition to Parliament, from the protestant missionaries of all denominations in the presidency of Bengal, stating that "social evils of the most formidable and appalling magnitude, call for the deep consideration, and for the prompt, judicious, and vigorous interposition of the government." From the enumeration of these evils we subjoin the following extracts:—

"The peasantry of this part of India are demoralized and pauperized. Sixty years have sufficed to reduce a fair and fertile region, as large as France, to a condition similar to that under which Ireland suffered so grievously and so long.

"The vast mass of the population live in a state of the most helpless poverty and wretchedness, aggravated by the inefficiency of the police and the exactions and cruelty of its officers.

"Neither property nor life is secure. The most daring gang-robberies are perpetrated with almost absolute impunity.

"The cultivators in many parts of Bengal, suffering from the contentions of rival proprietors, from the heavy exactions of their own Zemindars, and from the tyranny of a corrupt and cruel police, are not only reduced to a state of utter

destitution, but to one of the most abject and pitiable servitude.

"Throughout the whole of the country there exists a vast amount of social disorganization and consequent suffering.

"A spirit of sullen discontent prevails amongst the rural population, growing out of an impression that the Government is indifferent to the sufferings of the people.

"The lawlessness and violence which have so long been practiced have produced an indifference to human suffering and human life which indicates a state of profound demoralization and an approach to disorganization and anarchy.

"The discontent of the rural population is daily increasing, and a bitter feeling of hatred is being engendered in their minds.

"The Petitioners may well say, 'They view with sorrow and alarm the continuance, unalleviated, of such a state of things.'

If any confirmation were needed of these complaints, it is furnished in a "Minute of the Hon. F. J. Halliday," the present Lieutenant-governor of Bengal, now lying before us, in which he says, that, as regards the Courts of justice in that Presidency, "The general native opinion is certainly that the administration of criminal justice is little better than a lottery, in which, however, the best chances are with the criminals; and I think this is also very much the opinion of the European Mofussil community."

We might adduce abundance of similar evidence in respect to the other two presidencies, Bombay and Madras; but let this suffice for the present. Facts like those we have been citing may not be flattering to our national self-love. But, if we are not greatly mistaken, the time for flattering our self-love—a habit which, unhappily, we are far too much given to indulge, is past in regard to India. There is a stern awakening at hand; and if we cannot bear that the truth be spoken by human voices, the providence of God will speak it in a tone, which will compel attention even from the most boastful and the most complacent.

THE PRETENCE FOR THE MUTINY.

HAVING, in the preceding remarks, shown that the rulers of India cannot be held guiltless in the discharge of their duties to the people generally, we now proceed to notice the great pretence of the Sepoys for rebellion; for they were the first to rise, though many of the worst characters among the natives afterwards joined them in the dreadful work of pillage and murder.

The Sepoys are of two classes—the Mahomedans and the Hindoos—as opposed to each other in their religious views as possible. They number in all India 300,000, and cost twelve millions annually. In Bengal there were 100,000, nearly all of whom have now mutinied.

Mahomedanism is peculiarly the religion of the sword. By it they have ever conquered and proselyted the nations. They are as proud as they are aggressive. Subdued in India by the British, and kept down for 100 years, they were the first to rebel, persuading the Hindoo Sepoys, among whom were many Brahmins, to join them under the well-known pretence of bullocks fat and hogs fat being used to grease their cartridges, biting which, would cause them to lose caste. This was the pretence.

Caste is the monster curse of India. It is as great an obstacle to civilization as christianity; and whoever may be the rulers of India, progress in either cannot be made while it exists. Hitherto British rulers have tampered with it and even pampered it. Surely one result of this dreadful mutiny will be its annihilation! It was made the pretence, and its penalty should be entire destruction. Thomas De Quincy, in the *Titan*, writes with great force on this subject. He says:—

“From the foundations of the earth, no case in human action or suffering has occurred which could less need or less tolerate the aid of artificial rhetoric than that tremendous tragedy which now for three months long has been moving over the plains of Hindostan.

What in Grecian days were called *aporrela*, things not utterable in human language or to human ears—things ineffable—things to be whispered—things to dream of, not to tell—these things amongst high-caste Brahmins, and amongst the Rajapoots, or martial race of heroes, have been the common product of the passing hour. Is this well? Is this a fitting end for the mighty religious system that through countless generations has overshadowed India? Yes, it is well: it is a fitting end for that man-destroying system, more cruel than the bloody religions of Mexico, which, for the deification of the individual, made hopeless helots of the multitude. Henceforward CASTE *must* virtually be at an end. Upon *caste* has our Bengal army founded a final treason bloodier and larger than any known to human annals. Now, therefore, mere instincts of self-preservation—mere shame—mere fiery stress of necessity, will compel our East India Directory (or whatsoever power may now under parliamentary appointment inherit their responsibilities) to proscribe, once and for ever, by steadfast exclusion from all possibility of a martial career—to ruin, by *legal* degradation and incapacities, all Hindoo pretensions to places of trust, profit, or public dignity, which found themselves upon high *caste*, as Brahmins or Rajapoots. Yes, it is well that the high *caste* men, who existed only for the general degradation of their own Hindoo race in humbler stations, have themselves severed the links which connected them with the glory (so unmerited for them) of a nobler Western nationality. Bought though it is by earthly ruin, by torment, many times by indignities past utterance inflicted upon our dear massacred sisters, and upon their un-offending infants, yet for that very reason we must now maintain the great conquest so obtained. There is no man living so base—no, there is not a felon living amongst us, who could be

persuaded to repeat the act of the Grecian leader Agamemnon—namely, to sacrifice his innocent daughter, just entering the portals of life in its most golden stage, on the miserable pretence of winning a public benefit; masking a diabolical selfishness by the ostentation of public spirit. Yet, if some calamity, or even some atrocity, had carried off the innocent creature under circumstances which involved an advantage to her country, or to coming generations, the most loving father might gradually allow himself to draw consolation from the happy consequences of a crime which he would have died to prevent. Even such a mixed necessity of feeling presses upon ourselves at present. From the bloody graves of our dear martyred sisters, scattered over the vast plains of India, rises a solemn adjuration to the spiritual ear of Him that listens with understanding. Audibly this spiritual voice says:—“Oh dear distant England! mighty to save, were it not that in the dreadful hour of our trial thou wert far away, and hearest not the screams of thy dying daughters and of their perishing infants. Behold! for us all is finished! We from our bloody graves, in which all of us are sleeping to the resurrection, send up united prayers to thee, that upon the everlasting memory of our hell-born wrongs, thou, beloved mother, wouldst engraft a counter-memory of everlasting retribution, inflicted upon the Moloch idolatries of India. Upon the pride of *caste* rests for its ultimate root all this towering tragedy, which now hides the very heavens from India. Grant, therefore, O distant England—grant the sole commensurate return which to us *can* be granted—us women and children that trod the fields of carnage alone—grant to our sufferings the virtue and lasting efficacy of a ransom paid down on behalf of every creature groaning under the foul idol of *caste*. Only by the sufferance of England can that idolatry prosper. Thou, therefore England, when Delhi is swept by the ploughshare and sown with salt,

build a solitary monument to us; and on its base inscribe that the last and worst of the murderous idolatries which plagued and persecuted the generations of men was by us abolished; and that by women and children was the pollution of *caste* cleansed from the earth for ever!”

These are burning words; but so far as they go to the destruction of *caste* as a system, we concur with them.

But we cannot join in the cry for vengeance, which has been raised throughout our country. In some cases it is horrid—infernal! *Punah*, whose calling has been to turn our young men into a race of jesters, and so make them fools, would now make them fiends. The venerable Dr. Leifchild, at the city meeting for the relief of the sufferers in India, had the courage to express a hope, that we should hear no more of rebels being blown from the cannon's mouth! In a week or two, the hunch-backed punster produced these horrid lines. Never did any English writer put into print any thing more devilish—more directly opposed to the spirit of the New Testament.

“Who pules about mercy? That word may be said
When steel, red and sated, perforce must retire,
And for every soft hair of each dearly loved head
A cord has dispatched a foul fiend to hell-fire.”

“But woe to the hell-hounds? Their enemies know
Who hath said to the soldier that fights in His
name—

“Thy foot shall be dipped in the blood of thy foe,
And the tongue of thy dogs shall be red through
the same.”

And then he threatens

“A vengeance I eye, darker than war ever knew.”

In contrast with this we place one passage of holy writ. “Dearly beloved, avenge not yourselves, but rather give place unto wrath; for vengeance is mine, and I will repay saith the Lord.”

Let the joker joke on if he will, but let him not attempt to inoculate our countrymen with the virus of mad revenge—it is earthly, sensual, devilish. It is the very spirit which has led the Sepoys to commit the monstrous crimes which have filled the world with horror. It is, in fact, Mahomedanism, or worse. They are enjoined

in the words of their prophet—"To him who doeth injury to you, do you injury to him, and in like manner as he does injury to you; and slay in the name of God those who attempt to slay you." But our Teacher said, "Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despite-

fully use you, and persecute you." Call you this "puling" Punch?

The *Times*, though joining in the call vengeance, has one sensible sentence—"Cruelty can never prevent a mutiny, though it might possibly cause one."

Yes: and woe be unto him by whom the offence cometh—whether Briton, Mahomedan, or Hindoo!

"FIAT JUSTITIA RUAT CÆLUM."

THE BAPTISTS IN ENGLAND,

DURING THE COMMONWEALTH. A.D. 1649—1658.

It is a little extraordinary that in the next year, 1647, considerable favour was manifested towards the baptists. Perhaps it arose from the policy of Cromwell, wishing to check the overgrown power of the Presbyterians, or from some of his officers and other persons of considerable influence embracing their sentiments, and using their interest in their behalf.

In a declaration of the Lords and Commons, published March 4, 1647, it is said,

"The name of anabaptism hath indeed contracted much odium by reason of the extravagant opinions of some of that name in Germany, tending to the disturbance of the government, and the peace of all states, which opinions and practices we abhor and detest. But for their opinion against the baptism of infants, it is only a difference about a circumstance of time in the administration of an ordinance, wherein, in former ages, as well as in this, learned men have differed both in opinion and practice. And though we could wish that all men would satisfy themselves, and join with us in our judgment and practice in this point; yet herein we hold it fit that men should be convinced by the word of God, with great gentleness and reason, and not beaten out of it by force and violence."

The declaration discovered much of a truly christian spirit; and happy

would it have been if all governments had always acted on such principles. But it is lamentable to observe, that the very next year, a more severe law was passed than any that had been made in England since the Reformation. It bore date, May 2, 1648, and was entitled, "An Ordinance of the Lords and Commons assembled in Parliament, for the punishment of blasphemies and heresies." One article was, "Whosoever shall say that the baptism of infants is unlawful, or that such baptism is void, and that such persons ought to be baptized again, and in pursuance thereof shall baptize any person formerly baptized; or shall say the church-government by presbytery is anti-christian or unlawful, shall upon conviction by the oath of two witnesses, or by his own confession, be ordered to renounce his said error in the public congregation of the parish where the offence was committed, and in case of refusal, he shall be committed to prison till he find sureties that he shall not publish or maintain the said error any more."

It is likely that the death of the king in this year, and the confusion which resulted from it, might prevent this cruel and shameful ordinance from being carried into effect, as we do not hear that any were prosecuted under it.

The government was now altered, and instead of being in the parliament, was vested in a single person. This

was the general, Oliver Cromwell, whose title was to be His Highness, Lord Protector of the Commonwealth of England, Scotland, and Ireland, and of the dominions thereunto belonging.

It was not known that during the contest between Charles I. and the parliament, any baptists were in the king's army, yet there seem to have been some of that persuasion among the troops of the parliament; and it has been assigned as a reason for disbanding one entire regiment in the army of the earl of Essex, that the colonel himself countenanced the separatists, particularly the anabaptists. Although their numbers increased considerably from about the year 1649, to such a degree indeed as that the principal officers in different regiments both of horse and foot became baptists, particularly in Cromwell's own regiment of horse, and in that of the duke of Albemarle's regiment of foot, yet it is said, on good information, that previous to this, there were not to be found, at any time, twenty persons of this denomination vested with command of any kind in the whole army. Until the year 1648, two only of this profession, Mr. Lawrence, and Mr. John Fiennes, a son of Lord Say, were members of the House of Commons; and in that year, before the death of the king, they withdrew from the parliament because they disapproved of its proceedings, and lived in retirement for about six years, when Mr. Lawrence was again called into public employment. In 1650, Captain Mildmay, Captain Packe, and Sir John Harman, who were all baptists, were preferred to commands at sea. Major-general Harrison, whom Baxter pronounces "a man of excellent parts for affection and oratory, though not well seen in the principles of his religion," was the only baptist among the king's judges: and indeed it appears that he himself was not actually baptized till 1657, which was several years after that tragical event had taken place.

It belongs to this period, also, to introduce some account of another distinguished military officer, who ranks among the denomination of baptists. I refer to Colonel Hutchinson, who was governor of Nottingham Castle during the time of the civil wars. He was one of the king's judges, and whether in the senate or the field, uniformly distinguished himself as a person of great courage, judgment, piety, and liberality. An interesting narrative of his life and times, drawn up by his amiable and accomplished wife, has been recently issued from the press, in which the following account is given of the manner in which he was led to embrace the sentiments of the baptists: the circumstances are related with the characteristic simplicity and good sense which pervade the whole work.

"At Nottingham they had gotten a very able minister into the great church, but a bitter Presbyterian. Him and his brethren, my lady Fairfax caressed with so much kindness, that they grew impudent to preach up their faction openly in the pulpit, and to revile the others, and at length they would not suffer any of the army chaplains to preach in the town. They then coming to the governor and complaining of their unkind usage, he invited them to come and preach in his house, which when it was known they did there was a great concourse of people came thither to them; and the Presbyterians when they heard it were madded with rage, not only against them but against the governor, who accidentally gave them another occasion about the same time. When formerly the Presbyterian ministers forced him for quietness' sake to go and break up a private meeting in the cannoneer's chamber, here were found some notes concerning pædobaptism, which being brought into the governor's lodgings, his wife having then more leisure to read than he, having perused and compared them with the scriptures, found not what to say against the truths they asserted concerning the misapplication of that

ordinance to infants; but being then young and modest, she thought it a kind of virtue to submit to the judgment and practice of most churches, rather than defend a singular opinion of her own, she not being then enlightened in that great mistake of the national churches. But in this year she happening to be with child, communicated her doubts to her husband, and desired him to endeavour her satisfaction; and while he did, he himself became as unsatisfied, or rather satisfied against it. First, therefore, he diligently searched the scriptures alone, and could find in them no ground at all for this practice. Then he bought and read all the treatises on both sides, which at that time came thick from the presses, and still was cleared in the error of the pædobaptists. After this, his wife being brought to bed, that he might if possible give the religious party no offence, he invited all the ministers to dinner, and propounded his doubt and the ground thereof to them. None of them could defend their practice with any satisfactory reason, but the tradition of the church from the primitive times, and their main buckler of federal holiness, which Tombes and Denne had excellently overthrown. He and his wife then professing themselves unsatisfied in the practice, desired their opinions what they ought to do. Most answered, to conform to the general practice of other christians, how dark soever it were to themselves; but Mr. Foxcraft, one of the assembly, said, that except they were convinced of the warrant of that practice from the word, they sinned in doing it: whereupon that infant was not baptized. And now the governor and his wife, notwithstanding that they forsook not their assemblies, nor retracted the benevolences and civilities from them; yet they were reviled by them, called fanatics and Anabaptists, and often glanced at in their public sermons. Not only the ministers, but all their zealous sectaries, conceived implacable malice against them on that account, which was carried on with a spirit of envy

and persecution to the last; though he on his side might well have said to them, as his master to the old pharisees, "Many good works have I done among you; for which of these do you hate me?" Yet the generality even of that people had a secret conviction upon them, that he had been faithful to them and deserved their love; and in spite of their own bitter zeal, they could not but have a reverent esteem for him whom they often railed at for not thinking and speaking according to their opinions."

Having introduced this excellent man to the reader's notice, it possibly may not be altogether unacceptable to him to be furnished with a few more particulars of his personal history.

He was elected a member of the parliament, summoned April 25, 1660, but was soon suspended, on account of the part he took in the transactions relative to Charles I.; He was accused, without the least shadow of proof, of treasonable designs and practices. He was seized one Sunday evening, while expounding to his family a portion of the Epistle to the Romans, thrust into a filthy prison, where he fell sick—and commanded by the king to be carried to London in custody.

Under multiplied calamities, Colonel Hutchinson was patient and submissive. An order at length came for his removal to Sandown Castle, in Kent, whither he was still pursued by the malice and cruelty of his adversaries. He was confined to a dreary, damp room, that was exposed to the piercing air of the sea; and against the bottom of which the waves dashed in angry murmurs. In this miserable condition, his wife, who had attended him in all his sufferings, brought some books for his entertainment; but he declared, that if he were to remain in prison all his life, he would read nothing but the bible. This book, indeed, afforded him divine consolation, so that he said to his disconsolate partner, what reason she had to rejoice that God supported him under his trials, and did not suffer his patience or spirits to fail. He was even thankful for his

afflictions, considering them as tokens of his heavenly Father's love, who chastises all his children. Symptoms of disease now began to appear, and he very rapidly grew weaker. In his sickness he was wonderfully cheered by the comforts of religion; and to a person who asked him how he did, he replied, "Incomparably well, and full of faith." He continued in this happy frame, giving serious advice to those that were around him, and pouring out

his desires in ejaculatory prayers. When he was questioned as to the ground of his hope, he said, "There's none but Christ, none but Christ, in whom I have unspeakable joy, more than I can express:" and on the sabbath-day, September 11, 1664, his spirit winged her flight to the regions of everlasting repose. Of the political conduct of Colonel Hutchinson, various sentiments are entertained, but none question his integrity or piety.

Spiritual Cabinet.

[We have a mournful pleasure in selecting a few paragraphs from the Annual Letter to the General Baptist Churches for 1857, written only a short time before his decease in April last, by the late excellent Tutor of their College—the Rev. Joseph Wallis. The subject was, "German Neology."]

IGNORANCE OF SIN AND HOLINESS.—In proportion to the degree in which the Divine character, the standard of excellence, is revealed to us, will be the degree of our humiliation before God, and of the felt necessity of the action of Divine grace. Immeasurable are the ways in which the law of holiness is violated; and when once just ideas of our own personal obligations, and of the nature of our failure in the discharge of them are formed, the existence of a Saviour, or of mercy through his mediation, is felt to be as necessary for hope as a foundation for an edifice. With those ideas, the sense of guilt becomes a pressure bearing us downward; and it is only the conception of mercy, on a ground separate from ourselves, that can sustain us. It is in vain you bid the mind, thus enlightened, to approach the Eternal. The beams of his purity aggravate its apprehensions of the evil of sin, and make it long for a "day's-man," on whose meritorious interposition it may rely, and by whose spirit of grace the power of moral evil may be broken. It often becomes intense, as that of a traveller for water when wandering in a dry and thirsty land, where every stream has been dried up; and it is the gospel alone that meets this longing by setting before us "the

man Christ Jesus," in whom "dwelleth all the fulness of the Godhead bodily," and through whom abounding mercy is exercised towards every penitent and believing mind; towards every one, that is, who relinquishes what he knows to be sinful, and places his sole dependence on the love of God, through the great propitiation.

This the Neologian rejects. Averse to penitential faith, and to the idea of salvation by grace alone, he rejects the scheme of mercy as made known by the gospel. As the lark gradually soars upwards above the surface of the unruffled lake, she sees her reflected image sinking gradually lower beneath that surface. In like manner as the human soul soars towards the great Source of excellence it lowers its estimate of its own moral worth. Comparison with greatness shews our littleness, and the presence of goodness makes our vileness apparent. The only conclusion to which we can come is, that the aversion to the doctrine of grace, manifested by Neologians, arises from their ignorance of their own sinfulness.

EXALTING REASON ABOVE REVELATION.—Among the results of the influence exercised by Neology may be mentioned an aversion to earnest faith in the Divine Revelation. The prac-

tice of subordinating its announcement to pre-conceived opinions, which they call the religion of reason, is not faith. It is an insult to the Bible. If the advocates of it regard a revelation to be necessary, they contradict themselves. The necessity of Revelation supposes ignorance on the things which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive;" but this religion of reason, at the bar of which revelation is to be tried, supposes knowledge. The two ideas are, therefore contradictory. In the estimation of the christian, the wisdom of believing the gospel is pre-eminently obvious. Viewing it as a light from heaven which guides to everlasting life; as the precious seed from which spring the fruits of goodness, righteousness, and truth; as the living water which quenches the painful thirst of spiritual desire, and as a discovery of those aspects of the Divine character, in the knowledge of which is eternal life; it appears to him to be the very first and highest dictate of wisdom to believe its statements, and to be submissive to its power.

A lengthened argument on the proof of revealed truth would be unsuitable in a letter to the churches. But there are certain obvious portions of it, which, as suggestive of the topics by which true christians may try to build one another up in "their most holy faith," may at least be mentioned. The fidelity of the Bible, in recording the faults both of individuals and of nations; its just awards of praise and blame; its sublime standard of piety; its loving and philanthropic spirit; its holy precepts and rich promises, and its constant reference to the Divine glory as the highest aim of man, and as the great end for which the universe was created, and for which it is sustained, are internal marks of divinity which you must observe in your daily reading of the Old Testament. But when you peruse the New Testament, you cannot but be struck with the adaptation of the gospel economy to man as man, with the superhuman

glory of its moral precepts, with the unique model of perfect excellence presented to you in the example of Christ, with the fulfilment of ancient prophecies in his history, with the accomplishment of many prophetic types in his death and resurrection, and with references in parables and general instruction to the spiritual and beneficent kingdom which he was establishing, of the duration and spread of which you yourselves are witnesses. Observing these signs of divinity, men of mighty intellect, even without looking to any other evidences, have admitted the Divine origin of scriptural truth; but how has their faith been further strengthened on finding that the testimony of history, of inscriptions, monuments, and coins, the lights of geography and chronology, and those beaming from books written on the manners and customs of the ages and peoples to whom the Bible refers, all concur with the internal and experimental evidence to evince the wisdom of believing in scriptural truth.

FALSE VIEWS OF JUSTICE AND GRACE.—The natural sentiment of justice is, that a right rule of justice ought to be guarded from infraction by penalties, because it is right; and unless some expedient answering the end of inflicting them can be devised, these penalties ought to be inflicted, or otherwise wrong doing will be tolerated. If obedience to some fixed rule of conduct be right, disobedience to it is wrong, and ought not to be tolerated. The impulse of sympathy for the guilty, though amiable, ought not to be exercised at the expense of the justice which annexed the penalty, unless there be some compensation. A firm regard to rectitude is necessary. Favouritism and mere pity are not admissible in the administration of law.

In all civilized countries these principles of jurisprudence are recognized; and it is certain that, according to scripture, they regulate the administration of the Divine government. The necessity of the atonement rests on the supremacy of the right. The throne of God is built on it. "Shall not the

judge of all the earth do right?" "The Lord is righteous in all his ways, and holy in all his works." The sympathy of the divine mind reached, indeed, to a world of transgressors, steeped, though it was, in the vilest abominations; but it would not come forth in acts of exemption from the condemnation of law, without that sacrifice for sin which is styled, "The Lamb of God, slain from the foundation of the world." As the whole act of forgiveness must come from that God against whom we have offended, so Christ was a divine person who took into union with Himself the nature which had offended. Matchless was the condescension, and unutterable the sympathy, which was displayed when God was manifest in the flesh; but more wonderful still was the discovery of infinite excellence when "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." Repudiate every theory which is not compatible with these sublime doctrines of scripture. It is not because we are enamoured of creeds and doctrines that we offer this advice. In our view the requirement of repentance towards God, and of faith in the Lord Jesus Christ, rests on the same ground as the atonement itself; that is, on the necessity of recognizing the supreme claims of holiness, justice, and truth, and the consequent necessity on the part of those who receive the blessing of salvation, of confessing their unworthiness, and of building their hope on mercy through the great propitiation.

Greatness of mercy implies the greatness of justice, since there would be no room for the idea of mercy in the system of human thought, were there no idea of justice. Mercy exercised by a moral governor in the remission of sin is the exemption of the sinner from the claims of justice; and since the claims of justice and mercy are equal, it does not appear how exemption from justice could be effected, but by some satisfaction which it was impossible for man or angel to render. Had not scripture revealed

the mode in which the exercise of mercy is made in harmony with the demands of justice, it would have been impossible for man to conceive of it. The contrariety between the claims of infinite justice and infinite mercy would have for ever hindered our conception of a solid ground of hope. The anticipations arising from the tender of mercy would have been neutralized by a consideration of the terrors of justice. It remained for God to devise the way of salvation, and to reveal it to us.

If we consult the sacred page with lowliness of mind, we shall find that our attention is directed to Christ as a substitutionary sufferer, as one who bore the curse for us, and on whom our sins were laid; and we shall learn that faith in his substitutionary death is counted for righteousness, and gives us an interest in the promise of the Eternal Spirit, by whom real personal holiness is wrought in us. A closer investigation will teach us that they who exercise this faith are penitent characters; who, viewing themselves in the light of truth, see their own sinfulness; that they draw near, as it were, with the blood of Christ; that they confess their sins, and implore the teaching and help of the Holy Spirit, by which man is made meet for, and aided in his progress towards heaven.

We have thus, beloved brethren, endeavoured to set before you some of the chief errors of the system against which we desire most affectionately to warn you. Be on your guard against its insidious approaches. Allow it no retiring place in your hearts. Diligently study the sacred scriptures as the means of quickening your own religious sensibilities, of exciting earnest desires for personal holiness, and sympathy for perishing souls. One of the sublimest and most instinctive views which you can take of scriptural truth is, that it is the unerring testimony of God concerning the primeval beauty and the present degeneracy of man, concerning the way of his recovery, his moral agency, his duty and his

destiny. Truth on these subjects is the oracle of God, a voice speaking from heaven. Be not disobedient to it yourselves, and contend earnestly for its claims on the obedience of all mankind.

Finally, we exhort you, never be ashamed of the gospel of Christ; the only form of doctrine in the world which, when living in the heart, has power to renew it, and direct its aspirations towards heaven. There are deep workings of soul, spiritual fears and apprehensions, which nothing can allay but "the new covenant in Christ's blood, shed for many, for the remission of sins." When the full disclosure of man's guilt and helplessness is made known to him, nothing will give him relief but the discovery of boundless grace through the Redeemer. While the ocean of life is calm, and stillness

rests on every pleasing object around us, we are ready to confide in our own judgment as our pilot, and easily indulge in pleasing anticipations; but when the storm lowers, and waves are tossed up like mountains, we feel the need of an Almighty Saviour, who can soothe our fears by words of love, and say to the storm in the utmost height and whirl of its fury, "Peace, be still." The gospel alone reveals this Saviour, unfolding at once his divine glory and his tender sympathy. In the hour of dissolution this form of truth will shine forth in all its beauty and grandeur, as the word of eternal life which reveals eternal blessedness; and which, even in that crisis, inspires the hope of its speedy enjoyment.

Brethren, spurn from you every kind of error which would rob you of the "glorious gospel of the blessed God."

Poetry.

"WATCHMAN, WHAT OF THE NIGHT?"

SAY, Watchman, what of the night?
Do the dews of the morning fall?
Have the orient skies a border of light,
Like the fringe of a funeral pall?

"The night is fast waning on high,
And soon shall the darkness flee,
And the morn shall spread o'er the blushing sky,
And bright shall its glories be."

But, Watchman, what of the night,
When sorrow and pain are mine,
And the pleasures of life, so sweet and bright,
No longer around me shine?

"That night of sorrow thy soul
May surely prepare to meet,
But away shall the clouds of thy heaviness roll,
And the morning of joy be sweet,"

But, Watchman, what of the night,
When the arrow of death is sped,
And the grave, which no glimmering star can light,
Shall be my sleeping bed?

"That night is near—and the cheerless tomb
Shall keep thy body in store,
Till the morn of eternity rise on the gloom,
And night—shall be no more!"

THE CLOUDLESS.

"Sorrow and sighing shall flee away."—Isa. xxxv. 10.

No shadows yonder!
All light and song;
Each day I wonder,
And say, 'How long,
Shall time me sunder
From that dear throng?'

No weeping yonder!
All fled away;
While here I wander
Each weary day,
And sigh as I ponder
My long, long stay.

No parting yonder!
Time and space never
Again shall sunder;
Hearts cannot sever;
Dearer and fonder
Hands clasp for ever.

None wanting yonder!
Bought by the Lamb;
All gathered under
The evergreen palm;—
Loud as night's thunder
Ascends the glad psalm!

Quarterly Journal of Prophecy.

Reviews.

Phases of Apostacy: or, Dr. Cumming's resort to "The Church" and "The Fathers." By PHILOLOGUS. London: Piper & Co. Sixpence.

"All I wish is to bring your attention to this point—that the moment men leave the oracles of God, and begin to have recourse to traditions and writings of man, no arithmetic can calculate the tremendous results that will follow, or the awful spirit of delusion into which they may be plunged."

TAKING hold of this passage from a speech of Dr. Cumming's, when engaged in discussion with Mr. French, a Roman Catholic, at Hammersmith, the writer adroitly makes use of it to demolish the dogmas of the Doctor on the subject of infant baptism, as set forth in his recent pamphlet, "The Baptismal Font." From that discussion, too, the writer selects the following quotations, and places them in juxtaposition. Dr. C. said, addressing his opponent—

"I call on you, Sir, to come out from the murky twilight of those moles and bats, the Fathers and pseudo-saints of the Church."

To which Mr. F. replied—

"I ask of my antagonist, who seems to keep the Bible in his hands this day but with a slippery hold, where, in what book is to be found one word relative to the baptism of infants? (Acts viii. 37)—'If thou believest with all thine heart,' says Scripture, 'thou mayest' (be baptized.) What was the answer? 'I believe that Jesus Christ is the Son of God.' Now, I ask, unless tradition come to the rescue of my learned friend, by what refining ingenuity will he call upon the Bible to protect him in baptizing infants, that cannot give the answer, that cannot exclaim, 'I believe that Jesus Christ is the Son of God?'"

Philologus then fixes on the Doctor the charge of inconsistency in resorting to the "Fathers" for proof of the validity of infant baptism, and asks—

"Then, in the certain prospect of a day of account, 'is it a light thing,' that a man of Dr. Cumming's place and influence in the professing church should lend his aid to propagate notions and to establish practices which are without foundation in the Word of God? Surely nothing but a *bad cause* would have induced DR. CUMMING to resort to 'the Fathers!' and to 'the Church!!' for, is not this the principle of Tractarians? and would

not Cardinal Wiseman act in precisely the same way?

That a man of Dr. Cumming's repute and influence should have taken such a course is to be deplored. How often has it happened that a protestant youth on going to our universities has learned to think too much of 'holy orders'—too much of the mystic efficacy of 'holy baptism'—has lost himself in the bewildering mazes of the writings of the 'holy Fathers'—and has completed his ruin by going over to the Church of Rome! It is to be regretted that a book calculated to help such an one on his dreary way should have been written by Dr. Cumming.

Tractarian spiritual darkness tells of the danger of trusting to the *ancient* 'Fathers;' the contrast between the Dr. Cumming of the 'Protestant Discussion' and the Dr. Cumming of 'The Baptismal Font' speaks—it says, Neither must you trust in the *modern* 'Fathers.'"

What, then, does Mr. Spurgeon Preach? Being an Examination of Mr. James Wells's Review of Mr. Spurgeon's Ministry. By REV. ISAAC MCCARTHY. Twenty years a Missionary in Ireland; Pastor of the Baptist Church, Egerton Forshall, Kent. London: Partridge and Co. Threepence.

POOR Mr. Spurgeon! to what an unenviable notoriety he has attained! The most popular preacher of his day, he is called to pay a high price for the position he occupies. Who would wish to push him from his stool?

Here is a defence of him. We are told, in explanation of its appearance, that "In the July number of 'The Earthen Vessel and Christian Record,' an article was given from the pen of Mr. James Wells, Minister of the Surrey Tabernacle, comprehending a Review and Critical Inquiry into the Character of Mr. Spurgeon's Ministry. The following Letter was subsequently addressed to the Editor for insertion in the same periodical; but circumstances demanded for it a separate and special issue."

It appears that one of the complaints of Mr. Wells respecting Mr. Spurgeon is, that he "is a duty-faith man"—a duty-faith man!—what singular phraseology! He says:—"Mr. Spurgeon is a duty-faith man! and although he does

not, in any of his printed sermons that I have seen, in so many words, declare it to be the duty of all men savingly to believe in Christ, yet he clearly holds the doctrine!" This seems to be the "head and front" of his offending. All we can say is, that if this is to be vile, we hope Mr. S. will be yet more vile. We have ourselves not been able to indorse all Mr. S. has uttered. Perhaps on reflection he would not repeat some of his own utterances.

We have heard evangelical Arminians complain, and not without reason, of misrepresentations of their views by Mr. S., and of many hard things he has said of them; some so erroneous, that they have questioned whether the young preacher

had ever read either the life of James Arminius or his works. But they have been patient, as they can afford to be, under all that has been wrongly said of them. Indeed, one of them, not long ago remarked, that maugre all Mr. S. had said against Arminians, it would be an easy task to select paragraphs from his published discourses to form a decent volume, with the title—"The Arminianism of the Rev. C. H. Spurgeon." After all that may be said by either party, what conclusion can we safely come to but this—that God has raised up this young preacher to do "a great work." May His grace preserve him in the doing of it, that His name alone may have all the glory!

Correspondence.

EPISTLE EXTRAORDINARY.

ONE of our correspondents in Somersetshire says, "I have sent you herewith a copy of a letter written by the late Mr. Isaac Ham, who was many years pastor of the baptist church, Upottery, Devon. Mr. H. died, March 17, 1788, aged 88 years.

(Copy.)

"I now am past the age of eighty-seven,
Just on the brink of Jordan, near to heaven!"

I have met with a passage in Isaac Ambrose's war with the Devils, wherein he relates a story of Mrs. Catherine Stubbs, who was assaulted by the devil,

and she held an encounter with him, and got the victory. When I had read it, I took up my pen and wrote a word to the devil, viz. :—

DEVIL, I tell thee without nubbis or jubbis,
Thou we're no match at all for Catherine Stubbs;
And if her God give grace to play the man,
Thou wilt come off as bad with Isaac Ham.
For all the arguments she need shall be
The arguments which he will use with thee;
And when thou cans't those arguments repel,
He must submit to go with thee to hell.
But while his Saviour God doth live and reign,
He is secure—gang off with thy cracked brain.*
God is a sun and shield to every saint—
A cordial to their souls when'er they faint,
He will give grace and glory, we are told,
And no good thing will be from them withhold.
Upottery, Devon, May, 1777. ISAAC HAM.

* Genesis iii. 15.

Christian Activity.

SABBATH-DAY PLEASURE SEEKERS IN THE METROPOLIS.

ONE of the London daily newspapers recently furnished the following statement respecting the previous sabbath. Who that has any love for Christ and precious souls, can read these awful statistics without emotions of pity for these deluded votaries of worldly pleasure? And will he not therefrom gather renewed determination, to use every effort within his power to direct them to the only Source of substantial happiness?

Let no christian say he can do nothing to stay such a mighty torrent of sabbath desecration. Let him do what he can, and God will bless every attempt, however humble, or however feeble in the estimation of man. Nothing is in vain that is done for God.

"The outwards passenger traffic by railway is roughly estimated at 43,700. The steamboats above and below bridge were crowded, and the various public gardens, &c., on the sides of the river, were crowded. About 14,000 persons

passed down the river, and about 6,000 upwards, beyond the ordinary river traffic. In Greenwich Park there were about 80,000 persons, and Gravesend and Woolwich were also crowded by visitors estimated at 10,000, including the patrons of Rosherville Gardens, &c. At five o'clock there were nearly 2,000 persons in Cremorne Gardens, and at eight o'clock fully four times that number. Hampton Court was scarcely as crowded as on some previous days, but the numbers there and the excursionists to Kew have been already estimated by the boat and train. There was an immense crowd listening to the people's subscription band; and at a low estimate

the numbers considerably exceeded a hundred thousand. In the Victoria Park, where another people's band played from five till seven o'clock, there were about sixty thousand persons present at one time. The aristocracy had a very large number of carriages in the Hyde Park, and about 8,000 entered Kensington Gardens during the afternoon. From these estimates (says the *Star*), intended to be free from all exaggeration, it would appear that out of the population of London, about one quarter of a million were engaged in what has been characterized as the 'public desecration of the Sabbath.'"

Narratives and Anecdotes.

AN ILLUSTRATION OF TALENT, TACT, AND TOIL.—George Stephenson, the celebrated railway engineer, once gave the following sketch of his wonderful career at a meeting of the Chesterfield Mechanics Institute.

"In my early days I worked at an engine in a coal-pit. I had then to work early and late, and my employment was a most laborious one. For about twenty years I had often to rise to my labour at one and two o'clock in the morning, and worked until late at night. Time rolled on, and I had the happiness to make some improvements in engine work. The first locomotive that I made was at Killingworth Colliery. The owners were pleased with what I had done in the collieries; and I then proposed to make an engine to work upon the smooth rails. It was with Lord Ravensworth's money that my first locomotive was built. Yes, Lord Ravensworth and his partners were the first gentlemen to entrust me with money to make a locomotive. That was more than thirty years ago; and we first called it 'My Lord.' I then stated to some of my friends, now living, that those high velocities with which we are now so familiar, would, sooner or later, be attained, and that there was no limit to the speed of such an engine, provided the works could be made to stand; but nobody would believe me at that time. The engines could not perform the high velocities now reached when they were first invented; but, by their superior

construction, an immense speed is now capable of being obtained. In what has been done under my management, the merit is only in part my own. Throughout, I have been most ably seconded and assisted by my son. In the earlier period of my career, and when he was a little boy, I felt how deficient I was in education, and made up my mind that I would put him to a good school. I determined that he should have as liberal a training as I could afford to give him. I was, however, a poor man; and how do you think I managed? I betook myself to mending my neighbours' clocks and watches at night after my daily labour was done. By this means I saved money, which I put by; and, in course of time, I was thus enabled to give my son a good education. While quite a boy he assisted me, and became a companion to me. He got an appointment as under-viewer at Killingworth; and at nights, when we came home, we worked together at our engineering. I got leave from my employers to go from Killingworth to lay down a railway at Hetton, and next to Darlington for a like purpose, and I finished both railways. After that I went to Liverpool to plan a line to Manchester. The directors of that undertaking thought ten miles an hour would be a maximum speed for the locomotive engine, and I pledged myself to attain that speed. I said I had no doubt the locomotive might be made to go much faster, but we had better be moderate at

the beginning. The directors said I was quite right; for if, when they went to Parliament, I talked of going at a greater rate than ten miles an hour, I should put a cross on the concern. It was not an easy task for me to keep the engine down to ten miles an hour; but it must be done, and I did my best. I had to place myself in the most unpleasant of all positions—the witness box of a Parliamentary committee. I was not long in it, I assure you, before I began to wish for a hole to creep out at. I could not find words to satisfy either the committee or myself, or even to make them understand my meaning. Some said, 'He's a foreigner.' 'No,' others replied; 'he's mad.' But I put up with every rebuff, and went on with my plans, determined not to be put down. Assistance gradually increased; great improvements were made in the locomotive; until to-day, a train which started from London in the morning has brought me in the afternoon to my native soil, and enabled me to meet again many faces with which I am familiar, and which I am exceedingly pleased to see once more."

TALENT AND TACT.—Talent is something, but tact is everything. It is not a seventh sense, but it is the life of all the five. It is the open eye, the quick ear, the judging taste, the keen smell, and the lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles. It is useful in all places and at all times. Talent is power—tact is skill; talent knows what to do, tact knows how to do it; talent makes a man respectable, tact will make him respected; *talent is wealth, tact is ready money.* Take them to the bar, and let them shake their learned curls at each other in legal rivalry; talent sees its way clearly, but tact is first at its journey's end. Talent speaks learnedly and logically, tact triumphantly. Tact makes no false steps, it hits the right nail on the head, it loses no time, it takes all hints, and by keeping its eye on the weathercock is ready to take advantage of every wind that blows. Take them into the church. Talent has always something worth hearing; tact is sure of abundance of hearers. Talent may obtain a living, tact will make one. Talent convinces, tact converts. Talent is an honour to the profession, tact gains honour from the profession. Take them to court. Talent feels its weight, tact

finds its way. Talent commands, tact is obeyed. Talent is honoured with approbation, tact is exalted by preferment. Place them in the senate. Talent has the ear of the House, but tact wins its heart and has its votes. Talent is *fit* for employment, but tact is *fitted* for it. It wants no drilling. It never ranks in the awkward squad. It has no left hand, no deaf ear, no blind side. *It has all the air of common-place, and all the power and force of genius.* It can change sides, and be at all points of the compass, while talent is ponderously and learnedly shifting a single point. Talent calculates clearly, reasons logically, makes out a case as clear as daylight, and utters its oracles with all the weight of justice and reason. Tact refutes without contradicting, puzzles the profound without profundity, and without wit outwits the wise. Talent is certainly a very fine thing to talk about, a very good thing to be proud of, a very glorious eminence to look down from; but tact is useful, portable, applicable, always alive, always alert, always marketable; it is the talent of talents, the availableness of resources, the applicability of power, the eye of discrimination, the ready right hand of mankind.

WHAT EUROPE OWES THE EAST.—"If the European wishes to know how much he owes to the Asiatic, he has only to cast a glance at an hour of his daily life. The clock which summons him from his bed in the morning was the invention of the East, as were also clepsydras and sun-dials. The prayer for his daily bread, which he has said from his infancy, first rose from the side of a Syrian mountain. The linens and cottons with which he clothes himself, though they may be very fine, are very inferior to those which have been made, from time immemorial, in the looms of India. The silk was stolen by some missionaries for his benefit, from China. He could buy better steel, than that with which he shaves himself, in the old city of Damascus, where it was first invented. The coffee he expects at breakfast was first grown by the Arabians, and the natives of Upper India prepared the sugar with which he sweetens it. A schoolboy can tell the meaning of the Sanscrit words *sacchara canda*. If his tastes are light, and he prefers tea, the virtues of that excellent leaf were first pointed out by the industrious Chinese. They also

taught him how to make and use the cup and saucer in which to serve it. His breakfast tray was lacquered in Japan. There is a tradition that leavened bread was first made of the waters of the Ganges. The egg he is breaking was laid by a fowl whose ancestors were domesticated by the Malaccans, unless she may have been, though that will not alter the case, a modern Shanghai. If there are preserves and fruits on his board let him remember, with thankfulness, that Persia first gave him the cherry, the peach, the plum. If in any of those delicate preparations he detects the flavour of alcohol, let it remind him that that substance was first distilled by the Arabians, who have set him the praiseworthy example, which it will be for his benefit to follow, of abstaining from its use. When he talks about coffee and alcohol, he is using Arabic words. We gratify our taste for personal ornaments

in the way that Orientals have taught us, with pearls, rubies, sapphires, and diamonds. Of public amusements it is the same. The most magnificent fireworks are still to be seen in India and China; and as regards the pastimes of private life, Europe has produced no invention which can rival the game of chess. We have no hydraulic constructions as great as the Chinese canal, no fortifications as extensive as the Chinese wall. We have no artesian wells that can at all approach in depth to some of theirs; we have not yet resorted to the practice of obtaining coal gas from the interior of the earth; they have borings for that purpose more than 3000 feet deep."—*Draper's Human Physiology*.

It is our part now to repay the benefits we have received, and diffuse the light of Christianity and the triumphs of science over the Eastern world.

Baptisms.

ISLE OF TIREE, *North Britain*.—I will feel obliged if you will insert the following account of the progress of the work of the Lord in the Island of Tiree, where I spent six weeks this summer preaching the "Word of Life." Since this time last year thirty-five members were added to the baptist church there by baptism. The Lord is wonderfully making himself known in the conversion of sinners. I preached in all parts of the island, and the people came out in crowds to hear the word of God. I spoke to several young men and women under concern for their soul; some made application to the church for baptism, but were not accepted at the time. I left, but I expect they have been thus added to the church to-day. Several instances of the grace of God have been seen among the people, but especially one, in the conversion of two notorious characters, one of them a blind man. These hated one another fearfully, like a lion and a bear. But one of them was calmed down by the grace of God, and after his conversion he went to the blind man, who was his neighbour, requesting the use of his barn for a prayer meeting; the blind man was so struck to find his enemy on such an errand, that an arrow went

through his heart, and he replied, "not only the barn, but the dwelling-house and the byre too if necessary." He never heard the gospel of God preached before; and in that meeting it pleased the Lord to open his heart to receive the truth. This occurred last spring. Since then these two men are seen going together, one leading the other to the house of God; and when their neighbours see them, who knew their bitter enmity to each other before, it carries home conviction to their hearts better than many sermons. I saw them myself walking in this manner to the house of prayer, and my heart was melted. What but divine grace could bring these men to love their God and each other? The work of the Lord is going on steadily, although they have to encounter much opposition from the "Free Church," which has no great footing in the island, and yet thus do all they can to put down our principles as baptists. My brother, John Mc Farlane, who is the pastor of the baptist church there, had to maintain his principles from the Word of God in a public discussion with the Free Church minister. But it is encouraging to see and hear how the Lord's work is prospering in that island. By inserting this little account

in your *Reporter*, it may encourage others to work for God. May He pour down his Spirit, who alone can turn the hearts of wandering sinners unto himself!

D. F., *Missionary*.

GORSLEY, near *Ross*.—As you ask for reports of baptisms, and our friends, who sometimes correspond with you are very busy just now, I write to say that since our last report we have baptized three times. July 19, four believers thus put on Christ. One of the females was the wife of the senior deacon, 74 years of age. She has sat under the ministry of the gospel for forty years, and during the whole of this time her husband has been praying for her conversion, and God has now answered his prayer. May the report of this encourage others thus situated to persevere! On August 16, six more were baptized; two of these were males, and blessed triumphs of God's grace they are, for before their conversion they were fearfully wicked. But nothing is too hard for the Lord! And on the 30th, three more put on the Saviour's name in the waters of baptism. Two of these were man and wife. May they, like Zacharias and Elizabeth, walk in all the Lord's ordinances and commandments blameless.

RUSHDEN, *Northamptonshire*—*Succoth Chapel*.—On Lord's-day morning, Aug. 30, Mr. C. Drawbridge, pastor of this church, immersed thirteen followers of Christ into the names of the Father, and of the Son, and of the Holy Ghost. It was a heart-melting sight to behold husband and wife, parent and child, at one time, thus publicly putting on Christ before a vast crowd of witnesses, and thus fulfilling righteousness after his sacred example. May they walk worthily, watch unto prayer vigilantly, look unto Jesus constantly, and adorn the doctrine of God their Saviour in all things.

LIVERPOOL, *Byron Street*.—Mr. Dawson immersed two believers on the 16th of August. One, an intimate friend of the writer, is a teacher, whose parents are members of the Great Cross Hall Street Welsh Baptist Church. My hope is, that he and his companion will be laborious and faithful servants of their Lord.
J. S. H. E.

TOBERMORY, *Argyleshire*.—We have not had any baptism here for some time, until the 9th of August, when a young woman thus made a profession of her faith in the great Redeemer. C. K.

WOLSTON, near *Coventry*.—We had a delightful and happy season in witnessing the immersion of eight believers, on Lord's-day, August 30th. Most of the candidates were young persons, of whom four were formerly scholars. One is the wife of a member, and another is a useful teacher, and is the third sister of the same family who has followed the Redeemer through his liquid grave, and joined our communion. One was far advanced in life; called at the eleventh hour to the glory of the grace of God. Four were husbands and wives, children of members. Mr. Gee, of Coventry, who has for some time supplied us, preached to a large and attentive audience. Next sabbath they were all received. May they be good soldiers of the cross, and pillars in the house of our God. J. M.

LEICESTER, *Millstone Lane*.—Nine believers in Jesus were baptized by Mr. Chew, in the old Harvey Lane chapel, which was cheerfully lent by the Methodist Reformers for this purpose, Aug. 26. Mr. Woods, the minister of the place, took part in the devotional exercises, and Mr. Chew preached. Is not this an instance of brotherly feeling on the part of those who differ from us, which one would be glad to see more general? For several years the Methodist Reformers have rented the chapel of the Belvoir Street baptist church. This place was formerly that in which Dr. Carey and Robert Hall exercised their ministry.

BRISTOL.—Not knowing whether you have any correspondents at Bristol, and seeing your monthly accounts of baptisms, I thought I would communicate what I saw there on Lord's-day, September 6th. Being on a visit to Bristol, I went in the morning to hear Mr. Winter, at Counterslip chapel. To my surprise and pleasure, I found he was about to attend to the ordinance of baptism; and after an impressive and suitable sermon, he led down into the water twelve believers. They all appeared young persons. H. D. B.

[We thank our friend for the above, and regret that we have not regular reports from Bristol and several other populous places, where baptisms, doubtless frequently take place. Any friend is at full liberty to send them.]

BOSTON, *Salem Chapel*.—On the last sabbath in August, Mr. Ruff baptized three disciples of Jesus at Cowbridge, in the presence of a great multitude. These were added to our fellowship.

LONDON, *Borough Road*.—I have much gratification in being able to report the pleasing change that has taken place in our condition and prospects since our present minister, Mr. James Harcourt, came amongst us. We are revived again; for which we bless the Lord. Our place of worship has been improved and paid for; our congregations are large, and what is yet better, our prayer meetings are well attended, and a spirit of earnest prayer prevails. The fruit is ripening. On Lord's-day, Aug. 30, Mr. H. baptized eighteen believers in Him who died and rose again. There were among them a mother, two daughters, and a son; the rest were chiefly young people.

H. C.
Spencer Place, Goswell Road.—On Tuesday evening, Sep. 9, nine believers in Jesus were baptized by Mr. Cooke, pastor of the church. Addresses were delivered on the occasion by two of the candidates, who are accustomed to preaching in the name of the Lord Jesus. One of these had been a soldier in the Crimea, but having been mercifully preserved, now feels himself called to become a public soldier of the cross. The place was crowded, and a most solemn feeling seemed to pervade the whole assembly.

New Park Street.—We had another baptism on August 24th, when Mr. Spurgeon baptized twenty-six believers in the Lord Jesus Christ.

D. E.
TAUNTON, *Silver Street*.—On the morning of Lord's-day, August 30th, after a very solemn and affecting discourse by our pastor, Mr. Green, on "the baptism of the Son of God," five disciples followed their Saviour into the waters, and were buried with him in baptism. We rejoice that we have many inquirers, and prayerfully anticipate more such seasons of holy joy.

D. B.
CASTLEACRE, *Norfolk*.—After a discourse to young people on decision for Christ, Mr. Stutterd baptized a young man, once a scholar, but now a teacher in our sabbath-school, September 13th. Teachers, persevere, and labour on; you shall reap if you faint not.

BEAFORD, *Devonshire*.—On the first Lord's-day in August, an interesting scene took place in this village. A young man with one leg, aided by his crutch, went down into the river which runs through the village, and, in the presence of a great number of spectators, was immersed into the names of the Sacred Three.

LLANUDNO, *North Wales*.—On the last sabbath in August, Mr. Hugh Jones, (one of our pastors, who was set apart to the work on the previous sabbath), addressed the audience, which numbered about 2,000, both in Welsh and English. Then Mr. Griffiths, the elder pastor, baptized one sister in the sea, according to the apostolic custom. There were many present who had never heard a sermon on baptism, nor seen the ordinance administered before; and several avowed their conviction that this was the ancient mode. Our English baptist friends who intend visiting this delightful watering-place, will be pleased to hear that there is now English service held in the baptist chapel every Lord's-day.

J. M.
BIRMINGHAM, *Newhall Street*.—I have great pleasure in informing you that on sabbath evening, August 30th, our pastor, Mr. A. G. O'Neill, baptized three candidates. One of them has been the leader of our choir for many years; another was from our young men's bible class, and the other the son of one of the friends. They were all added. This day was the forty-third anniversary of this church. Our town is taking great interest in the Indian Mutiny, and crowded public prayer meetings have been held in the Town Hall.

J. M.
Cannon Street.—On sabbath morning, Sept. 13, after a logical and impressive discourse by Mr. Samuel Manning, baptist minister, of Frome, Editor of the *Baptist Magazine*, he baptized eight believers into the names of the Sacred Three. The chapel was crowded with an attentive audience. May they be faithful unto death.

J. M.
Heneage Street.—Our pastor, Mr. Burton, baptized seventeen believers on the first sabbath-day in September—four males and thirteen females. These, with eight by letter, were added to the church at the Lord's table on the same day.

D. D.
LEDBURY.——On sabbath evening, August 23rd, after an impressive sermon, Mr. Wall baptized four persons. We have recently established preaching stations at three places, which are supplied with preachers from our church. Our prospects are still good, and we trust that the present revival amongst us will continue. Twenty-four have been added to us by baptism within six months, and we have now more than a dozen coming forward.

G. K. S.

DILTON'S MARSH, near Westbury.—We have had the pleasure of witnessing the baptism of twelve candidates, on a profession of their faith in Christ. They were of all ages, and six of them had been in the school. We met for prayer at seven o'clock, and felt the presence and power of the Lord with us. Our pastor, Mr. Hurlstone, then addressed a vast concourse of people, who at that early hour were gathered to witness the solemn scene. The crowd, though so numerous, was orderly and attentive, listening to what was said and watching the performance of the ordinance with apparent interest. We enjoyed a happy day, and we hope to see many such. R. P.

WREXHAM.—We had a baptism on the first sabbath-day in September. After a discourse on the words, "What think ye of Christ?" by Mr. W. Jones, of Regent's Park College, London, Mr. Enoch Griffiths, our pastor, went down into the water and baptized three disciples of the Lord Jesus, who were, the same day, added to our church. Having put their hands to the plough may they never look back. J. S.

HUSBANDS BOSWORTH, Leicestershire.—We feel grateful to God in being able to state, that on the first sabbath in August, our pastor, Mr. Ibberson, after preaching a sermon, which was heard with great attention, baptized three young men, who went down into the water in obedience to our Lord's command, and thus put on Christ. One is an active teacher. Others are waiting to follow in their steps. W. B.

IBSTOCK, Leicestershire.—Five followers of the Lamb were buried with him in baptism, August 2. As this was the first baptism of believers that had taken place in the recently-erected chapel—indeed, as far as we know, in the village—many were present to witness the service, whose attention and order were gratifying.

MONMOUTH.—On July 15, a young woman was baptized; and on August 30, four more believers thus put on Christ. One of them, an intelligent young man, who has for some years preached among the Wesleyans, previous to his baptism delivered an effective address, and at the same time stated his reasons for his conduct.

AUDLEM, Cheshire.—Mr. Stenson, our pastor, baptized one young disciple of the Saviour, Aug. 13, who was added to our fellowship. R. T.

WARMINSTER, Wilts.—Three young persons were baptized by Mr. Price, on a profession of repentance towards God and faith in our Lord Jesus Christ, Sep. 6. In the afternoon they were added to the church. Two of these were from the sabbath school, and two others from the senior classes are now candidates. May they all be kept steadfast to the end. J. T.

KINGSTON-ON-THAMES.—On Monday evening, August 10, two candidates were baptized in the names of the Holy Three, by our pastor, Mr. T. W. Medhurst, after a sermon on the subject. Our souls were again gladdened when, on Monday, August 31, four more believers thus publicly professed their love to their Lord and Saviour. H. S.

DENBIGH.—Sabbath evening, Aug. 2, our pastor, Mr. Pritchard, baptized one who had been a hearer amongst us upwards of thirty years, and for many years a teacher in the sabbath school. He has at length been constrained to yield to his convictions of duty by following his Lord in baptism. R. F.

BRIDGEND, Hope Chapel.—On Wednesday evening, Sep. 2, our pastor, Mr. Thomas Cole, after a discourse on the conduct of the noble Bereans, who "searched the Scriptures daily, whether those things were so," baptized three believers in Christ Jesus. These were received into our fellowship. T. H.

WATCHET, Somerset.—After a discourse on the subject of believers baptism, Mr. Priske conducted seven believers in Jesus down into the water and baptized them, on Lord's-day, September 20th.

CARDIFF, Bethany.—Mr. Tilly baptized three females on the last sabbath in August, who were added to our communion on the next Lord's-day. J. J.

NOTICE.—We are gratified to find that the few remarks we made last month respecting sending reports of baptisms, have been regarded by our readers, and produced for us a much more abundant supply for the present month. We repeat again, what we have often stated, that no one need wait for permission from any one to send reports. And with respect to ability in writing them, if our friends will only give us the facts, especially of dates, names, and places, in a plain hand, we will put them in proper shape for the press. None need hesitate on that account. Postage, too, is now no burden to any one.

Baptism Facts and Anecdotes.

SPRINKLING NOT CHRISTIAN BAPTISM.*

"Is immersion essential to salvation?" Would it not be quite as pertinent to ask, is the observance of the Lord's-day essential to salvation? Or, of the Lord's supper? Or, of family prayer? And so of a great many other christian institutes. But will believers not obey their Lord in any such matter until they find they must *on pain of damnation*? Our Lord demands the obedience of love, not of terror. We deem immersion his command, and we will obey it. We do not judge those who think differently; to their own master they stand or fall. Their conscience is the rule to them, and ours to us. We believe that good men make great mistakes on this and other matters, but we believe nevertheless in their full 'acceptance in the Beloved.' They are "not lost." God forbid that the horrid sentiment imputed to us should ever be ours.

I shall not here enter on the question of communion at the Lord's table. Suffice it to say, that many baptist churches do not make baptism a term of communion, and that they are the only churches in the world which *on principle* do not. Wesleyan and Independent churches may by lax discipline do the same thing, but their established church order is against it. The strictest baptists are only just like Wesleyans, Independents, Presbyterians, and Churchmen, in this particular. We differ on the question, what is baptism? not on the question, should baptism precede the Lord's supper? We all say it should; and baptists ask no more than that communicants be *baptized*.

This precious document concludes with sundry cautions, which I will *finish*, and then conclude myself.

Caution First. "Never attend their immersions." Wise counsel—if people will take it—but quite inconsistent with his preceding statements. The proper way of delivering himself would have been this; "I have shown you what an indecent, unchristian, repulsive thing immersion is; only attend the performance of it and you will prove my words to be true," but he is afraid his friends might come to another conclusion—as indeed they often do.

Caution Second. "Be not startled at the bold manner in which they assert their own opinions, and condemn all others." Physician heal thyself. No assertion were ever bolder than yours. I should be sorry to share your courage. You are brave where wise men are timid; and cowardly where the righteous are bold as a lion. Why mask yourself? Why thrust at your neighbours with an averted face? Why not sign your name to your indictment against us? Your courage is Italian, not British, nor Christian.

Caution Third. "Guard yourself and your friends against their proselyting ways." This is rich from a Wesleyan! There is a secret to be told here. The baptists gain as many proselytes as most folk, but they *deserve* the fewest. We are guilty of almost suicidal supineness. It is not our activity, not our consistent adherence to our principles, not our denominational compactness that must take the credit of our success. No! it is the New Testament which silently does the work we have credit for. Nor shall we cease to proselyte till that blessed book be closed and shut up from the people. The proselytes we make are of the class who read and judge for themselves—the class that furnishes ornaments to our pulpits and our literature. Every year they come; and such tracts as the one I am replying to are calculated to hasten their march.

Caution Fourth. "Trouble not your mind about mere ceremonies, but seek the abundant baptism of the Holy Ghost." If this advice be strictly followed we shall all (Wesleyans included) presently turn Quakers. Why should men think more about the Lord's supper than about baptism? Why should they 'trouble their minds' about sprinkling their children? Why did the writer trouble his mind about mere ceremonies? This is not sincere advice. You may, with his full consent, 'trouble your minds' about ceremonies as much as you please, if it be with a view of *troubling* the baptists, who think less of mere ceremonies than most people. But is baptism a mere ceremony? Is it not a solemn institution of the Lord? And ought not his disciples to 'trouble their minds' to know and do his will? It is good advice "to seek the abundant

* Continued from page 280.

baptism of the Holy Ghost;" but the seeking and the gaining of that will not exempt you from obedience to Christ's statute law. Were you filled with the Holy Ghost, would you disdain water baptism as beneath your consideration? Your Lord did not, and he was at least as good and great as any of you are ever likely to be. Peter too, is, I suppose, an authority of some little weight, and he said, "Can any man forbid water that

these should not be baptized *which have received the Holy Ghost as well as we.*" I would advise my readers to "Search the Scriptures;" to "Prove all things, and hold fast that which is good;" and not to satisfy themselves with a vacant assent to this sentiment or that. If we love Christ, we shall strive scrupulously to keep his commandments, and not to please ourselves.

Sabbath Schools and Education.

ENCOURAGEMENT TO TEACHERS.

FIFTY years ago, when sabbath schools were comparatively new institutions in our land, and teachers needed every encouragement, the late excellent Mr. Alliott, Independent minister, published an address to the teachers of Nottingham and its vicinity, from which we give an extract, in the hope that it will yet be "a word in season."

"By success in your exertions, you lessen the sum of human misery, and increase that of human enjoyment. Proper instruction is the fittest means of producing valuable relative and domestic characters; and the comfort or wretchedness of human life depends much on the proper discharge of relative obligations; how much real good is enjoyed in that domestic circle in which the head of the family, the husband, and the father, is industrious, kind, wise, and prudent; in which the wife, and the mother, is affectionate, careful, and discreet; in which the children are instructed, submissive, and obedient; and the servants, active, honest, and faithful; and how wretched, when the scene is entirely reversed; and it will, I believe, be generally acknowledged, that the former cannot be expected, or the latter avoided, unless the mind be cultivated and improved; and nothing tends so effectually to insure the best, and to prevent the worst, as the abiding influence of true religion.

But there is an additional consideration, which ought, both with respect to yourselves and others, to weigh most seriously upon your minds, that is, the inexpressible value of the *immortal soul*, and the vast importance of its *salvation*. If, by your exertions, you should be the instruments of bringing only one indi-

vidual to the knowledge, faith, and obedience of the gospel, you will produce a greater good than words can express, or thoughts conceive. Dr. Doddridge has observed, "that the salvation of one soul is of more importance than the temporal salvation of the world, because a period will arrive, when that soul, if lost, will have endured more suffering than would be endured by the present destruction of all the inhabitants of the world." It was for this purpose, the salvation of the souls of men, that the Son of God became incarnate, lived, died, and rose again from the dead; this object, then, which was so worthy his attention, must be deserving of our attention and exertions also.—"He that winneth souls is wise." "He that converteth a sinner from the error of his ways shall save a soul from death; and shall hide a multitude of sins." "There is joy in heaven over one sinner that repenteth." And that object, which, when accomplished, occasions joy in heaven, is surely worthy our most strenuous exertions who are on the earth. Nor should you be discouraged by the difficulty of the undertaking, or the obstacles which oppose themselves to its success; that Divine Being who caused the dry bones to live at the word of Ezekiel, will, in like manner, render your labours successful.

And, finally, recollect that in whatever degree you may have cause to rejoice in your success, or to deplore, for a time, the want of it, your zealous exertions in this cause will be approved of Him who will not suffer them to pass uncommended or unrewarded; for, "they who *are teachers* shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

Religious Tracts.

A REFORMED DRUNKARD CONVERTED.

Mr. —, to whom a tract has been made useful, was once a drunkard, and spent his excellent and hard-earned earnings in the gin-palace and sinful places of amusement, so that the more he earned the more he had to spend in hurtful and sinful pursuits; and this line of life, it appears, continued till he was induced to join the temperance movement, sign the pledge, and become a teetotaler. But however excellent and commendable teetotalism may be, yet of itself it cannot do more than be the means of making a drunkard a sober man. And excellent as this is, in restoring a man to his social elevation in society, inducing a father to attend to his home, and a husband to cherish and support her whom on oath he promised so to do, still it leaves something wanting, which is, a change of heart, and a walking with God in the paths of holiness and truth. Yet although teetotalism is not the gospel, it may be, and oftentimes is, the means, in the hands of the Lord, of breaking down one of the strongest barriers to its reception. The subject of this case from a drunkard became a sober man, and very zealous in exposing the evils of intoxicating drinks; but, as he himself admits, he was a sabbath-breaker, taking his pleasure on the Lord's-day, and neglecting the courts of the Lord's house; nor did he see any great harm in swearing, nor look on it as sinful. But a great and happy change was approaching, and that to be effected, under the Lord, by an unassuming little tract lent by the missionary to a poor crossing-sweeper who attends his meetings, who, having been led to see the wickedness of his own heart, desires that others in like condition may be led to see theirs also, and seek for mercy, pardon, and acceptance through the Lord Jesus Christ. The tract is called "Thomas Cranfield" and describes one who was a sabbath-breaker, a thief, a drunkard, and nearly every thing that is sinful, but who enlisted for a soldier, was preserved through many dangers and narrow escapes in war, returned home after peace was proclaimed, and was induced to attend the ministry of those highly-favoured

servants of God, Romaine and Cecil. Under their ministry he was led to see his vileness, and, having sought for and found peace in the Lord Jesus Christ, he became as zealous in the service of the Lord as he had been before in that of satan. This tract, which I had lent to the poor crossing-sweeper, was by him presented to Mr. —, who frequented the Teetotal Coffee house, at which teetotal meetings are held, in which the crossing-sweeper takes a part. Mr. —, it appears, read the little messenger again and again, and each time with more interest. It appeared to unfold to him something new. He saw, as in a mirror, many of the acts which he had done when a drunkard, but he also perceived that Thomas Cranfield became more than a sober man, and he saw that something more than this was wanting for him. This led to deeper reflection; light began to dawn upon his mind; he became anxious about his soul. An excellent job of work presented at Birmingham, where he went, carrying his convictions with him, which, becoming deeper and deeper, he was led to a Wesleyan chapel, and conversed with some of its members on the state of his mind. After obtaining more light, and being determined to embrace the way of salvation, through faith in the Lord Jesus Christ, he united himself to that body. From that time he laboured hard, and with much zeal sought to bring sinners to Jesus, not contented with making them, nor stopping when they became, teetotalers, but striving also to bring them, by divine aid, to the feet of him who says, "I am the Way, and the Truth, and the Life." His zeal as a believer afterwards sought for a wider field, and received a stronger impetus. He engaged in tract distribution and christian visitation. He has recently left the country, having been sent out as one of a deputation on a missionary enterprise to America. I understand that he is intent upon saving souls; and no wonder, now that he has seen the value of his own, "for," to use his own words, "that tract led me to think of what I never thought of before—the salvation of my soul."

Intelligence.

BAPTIST.

FOREIGN.

LARGEST BAPTIST CHURCH IN AMERICA.

—We have seen often in religious papers, sketches of very large churches in different parts of the country, some of them numbering over a thousand members. But we suspect the largest church on our continent, at least among those composed only of professed believers, is found in Richmond, Virginia, of which a correspondent gives the following account in the *American Presbyterian*:—"To the stranger, at least to the christian stranger, the most interesting place of worship in Richmond is its African Baptist church. Standing in one of the most conspicuous streets of the city, side by side with its sister churches of the ruling race, crowded with worshippers, and enjoying the labours of an excellent and devoted pastor, the Rev. Dr. Ryland, it is suggestive of most happy thoughts to those who search out the ways of God and love their fellow-men. On the sabbath on which I visited the church the Lord's supper was dispensed, and the floor was entirely occupied by communicants. The building (by successive enlargements, I should judge), is in the form of a cross without the nave, or of the letter T, with three galleries facing the point of junction where stands the pulpit. It is a plain structure within and without, simply furnished, and at present somewhat in need of repair. But the visitor soon forgets the house in the worshippers. Taking a seat in one of the galleries, I had a full view of the scene. It was yet early, and the house was only half filled, but a constant stream of new comers was rapidly adding to the numbers within, and filling the unoccupied seats. The men sat on the left, the women on the right of the pulpit, all decently dressed and behaving with much propriety. The audience differed from those I had seen in the more southern states in a softening of the African element. There was decidedly less of the pure African in the features, the expression and the carriage, and in a large number the complexion showed an admixture of Caucasian blood. In dress, too, there was a closer assimilation to the American style. I noticed only one turban amid perhaps a thousand bonnets, and that one was worn by an aged crone, bent and leaning upon her staff, seemingly the last of a by-gone generation. When the audience had mainly gathered, a hymn was commenced (not given out) by one of the male members, in which the whole assembly joined,

singing with great earnestness and power. When it was concluded another was started by another volunteer, and thus the time was passed whilst they awaited the appearance of the pastor. The table was spread with the memorials of the death of our Lord, but in an amount such as I had never before seen, for there were from fifteen to eighteen hundred communicants to be served. On the arrival of Dr. Ryland, the regular services commenced. The hymns, and prayers, and exhortations were such as are customary in other places, but rendered more impressive by the audience to whom they were addressed, or by whom they were uttered. The scene at the communion was most striking. Loaf after loaf of bread was broken and carried by ten deacons to the communicants, and the ten flagons were filled and refilled before the whole company had been served. Looking down upon this great multitude of the children of Africa, thus celebrating the dying love of Christ and singing his praise, what heart could be untouched by sympathy for them and by gratitude to God? Before the eyes of the beholder the deep mystery of God's providence is illumined; the sun of his grace flashes forth, and frowning crags and dark ravines grow radiant with reflected light. In a conversation which I had with one of the deacons, a very intelligent man, he remarked, that it was only lately that '*our people*' were taking hold of religion well—that formerly they heard of it here and there, from the white people or casually in the church, but that it did not lay hold upon them firmly—that it was as when in a shop, one passed goods through his hands without examination, knowing little about them though handling them—but that now it was 'getting a good hold of our people;' that they examined at it as the clerk did the goods he sold, until they understood it, and were affected by it. I was struck with the fact that the same remark (without illustration) was made to me by a pious negro in South Carolina. From Dr. Ryland I learned much that was interesting about his charge, for whom he has a strong affection, an affection which, as I found, was ardently reciprocated by the people. There are about three thousand communicants, of whom a majority are slaves, and they pay him a salary of five hundred dollars promptly and cheerfully. (He is also president of the baptist college in Richmond.) Their accommodations have become too strait for their growing numbers. On the occasion when I was present, Dr. Ryland called their attention to this fact, urging upon them the

building of another church in a different quarter of the town. He said that on coming to the church on the preceding sabbath, and seeing some three hundred of them standing without, he was ready to reprove them, until he found they were without from lack of room within. They have already purchased a lot of ground for this purpose, but we were told by one of the church that the difficulty would be to decide who should go away from the old place and pastor. It cannot be that there would be any difficulty in raising funds for a new church among the christians of Richmond, if an effort were made."

DOMESTIC.

THE PROPOSED NEW TABERNACLE for the Church and Congregation under the Pastoral care of the Rev. C. H. Spurgeon.—A public meeting in connection with the above object was held at New Park Street chapel, on Monday evening, September 7, first to report progress; secondly, to thank God for what had been done; and thirdly, to thank the friends for doing what they had, and to encourage them to persevere till the great undertaking was accomplished. Mr. Spurgeon stated that four thousand pounds was deposited at the bankers, for which interest is received; that two thousand pounds was promised by one gentleman, and about one thousand more in smaller sums, two hundred of which is by Sir S. M. Peto. Various other friends to the cause have nobly come forward. The principal difficulty now in the way seems to be the obtaining of a suitable piece of freehold land. When that is obtained, the building will be proceeded with at once. The bazaar intended to be held in October, is postponed for the present, in consequence of the unsettled state of the affairs of the Surrey Garden Company. D. E.

AN AFFECTING INCIDENT.—On Friday afternoon, August 28, the Rev. C. H. Spurgeon, of London, preached the anniversary sermon in behalf of the day schools at Tollesbury baptist chapel, of which his father, Mr. John Spurgeon, of Colchester, has for some years been the appointed minister. A large congregation filled the chapel, and hundreds of persons, unable to gain admission, were accommodated under an awning erected outside the chapel windows. A large party partook of tea in a booth erected near the chapel, when a painful sensation was excited amongst the company by Mrs. Sharpe, wife of one of the deacons, being taken in a fit, to which she was subject, and dying in five minutes. Mr. Spurgeon had not engaged to preach in the evening, but, owing to the melancholy event, he delivered a most impressive discourse from Phillipians i. 21, "For me to live is Christ, and to die is gain."

CANTON, Cardiff.—This rising place which now contains 4,000 inhabitants, will soon, it is expected, connect the seaport town of Cardiff with the ancient episcopal city of Landaff. The friends at Bethany chapel, Cardiff, are now erecting a new English chapel in Canton, the foundation stone of which was laid August 26, under the most auspicious promises. Many ministers, gentlemen, and friends, were present, and upwards of 800 sat down to tea. We rejoice in the spirit of zeal and liberality displayed by the baptists of this neighbourhood. They deserve success, and we trust God will give it them.

INSTOCK, Leicestershire.—The friends in this village, who form a branch of the General Baptist church at Hugglescote, having erected a new place of worship lately, opened a bazaar to clear off the remaining debt, and we are gratified to hear, with much success. More than £100 was realized, leaving only £150 as a debt on the place. They have done well.

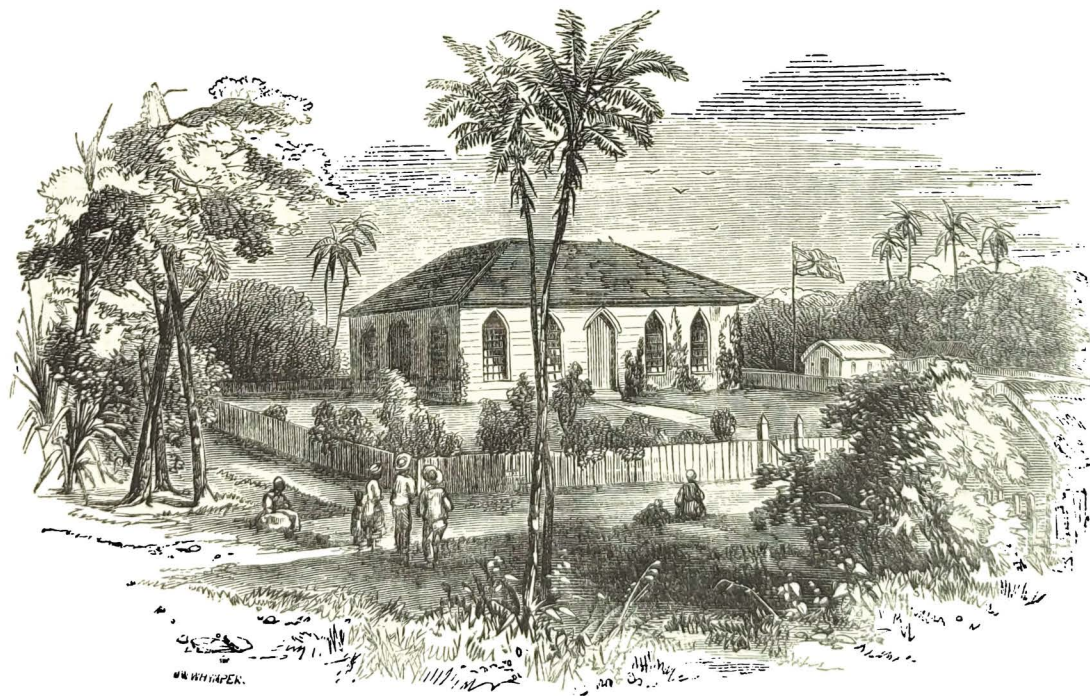
THE GENERAL BAPTIST COLLEGE has been removed from Leicester—where, for the past thirteen years, it was conducted by the late Rev. Joseph Wallis—to Sherwood Rise, an eligible situation, about one mile from Nottingham. The new Tutors are the Rev. W. Underwood, late of Chesham, Principal, and the Rev. W. Stevenson, M.A., pastor of the church in Broad Street, Nottingham.

CARDIFF, Bethany.—Mr. Tilly was recognized as pastor of the baptist church meeting in this place on Tuesday, August 25. Dr. Thomas, president of Pontypool College, Mr. Vince, of Birmingham, and Mr. E. Verral, (Independent), took part in conducting the interesting services of the day. J. J.

OLDBAM, Lancashire.—We are informed that Mr. John W. Ashworth, of Horton College, Bradford, has received a unanimous invitation to the ministry in conjunction with Mr. John Birt, the present pastor of the baptist church in this town.

REMOVALS.—Mr. J. M. Ryland, of Earby, to Moor Lane, Bolton—Mr. I. Preston, of Ashby-de-la-Zouch, to Chesham—Mr. Lawton, of Wymeswold, to Berkhamstead—Mr. George Mee, to John Street, Aberdeen—Mr. Crumpton, of Oswestry, to Salendine Nook, Yorkshire.—Mr. W. Cloake, of Calstock, Cornwall, to Beckington, Somerset—Mr. P. H. Cornford, of Earl Street, Southwark, to Wellington Street, Luton.

RECENT SETTLEMENTS AND ORDINATIONS OF MINISTERS.—Mr. W. Bull, B.A., from the baptist college, Bristol, at Sutton-in-the-Elms, Leicestershire.—Mr. E. Parker, at Milnsbridge, near Huddersfield—Mr. Joseph Lehmann, of Berlin, was set apart at Cambridge, July 30, for ministerial labour at Konigsberg, in Prussia.



INAGUA CHAPEL, BAHAMAS.

MISSIONARY.

INDIA—THE MISSIONARIES.

THE attempt to fasten any blame upon Christian Missionaries for the mutiny has utterly failed, and will not, we think, be repeated, after the testimony we give beneath from Lieut. Colonel Macdonald, who in a letter to the *Times* says:—

“We must have done with these insatiate fanatics as soldiers. Let us have no more followers of the Prophet, no more priests of Brahmah, as the guardians of the hated christians and the defenders of their confiding British rulers.

The more clearly the true source of the calamity is revealed, the more distinctly will it also be seen that the outcry raised, on the intelligence first reaching us, against missionary effort as having contributed to the movement, is perfectly groundless. There are certain individuals who, opposed to christianity in their own heart, are ever ready to charge against it all the abominations that have ever been committed by the wickedness of man. Men who can see no difference between the Divine tenets of christianity and those of the followers of the false Prophet and the gross idolatries of the Braminical code—and I have known such—are ever ready to condemn missionary effort on any pretence. But all those who have closely watched the feelings of the natives towards the missionaries and their work know well that their prominent characteristic is one of perfect indifference. In the immediate sphere of their labours they are generally regarded with much respect; and to show the influence often gained by them among the people, I may mention the fact that one of our missionaries at Benares had, by the last accounts from that place, been applied to by the authorities there to use that influence in obtaining supplies on the Commissariat failing to procure them.

To attribute to them the present terrible revolt is, therefore, perfectly puerile. In the words of the Koolin Brahmin to your Calcutta correspondent, “An Old Indian,” it is “mere nonsense.” And this is still more evident from the fact that the rebellion is confined to those very men who have been the most exempt from missionary effort.

That some of the more rabid fanatics among both Mohammedans and Brahmins are madly opposed to the dissemination of truth, and especially the truth of christianity, no one will deny. All light is hateful to them, because it exposes their debasing idolatry, and condemns their conduct, and as this is especially the effect of the light of christianity, they must hate it. But, if we believe in its power to benefit mankind, if

we acknowledge the Bible to be a revelation from God to man, shall we, as a christian nation, prove such cowardly traitors to the truth as to put an end to the circulation of the Word of God, and to the efforts of the legitimate missionary among our benighted fellow subjects, because the agents of darkness, the priests of superstition and idolatry, cry out, as of old, “Away with him!” God forbid! We, as the christian rulers and guardians over the people, have a plain command to obey and a sacred duty to perform, and let the timid and the infidel say what they may, woe be unto us if we prove disobedient and unfaithful.

Instead of harm having been done by any aid or countenance given to missionary work by Governor-Generals or the Government, it has been all the other way. Their faithlessness to themselves as a christian Government, their temporising policy, their truckling to Hindooism one day and Mohammedanism another, their worship of caste and bowing down to the prejudices of our bigoted fellow-subjects, that trembling and apostate spirit which shrank from admitting a Bible into the government schools and colleges, and dared not avow with the ceremonies due to his rank the arrival of the first bishop in India, lest we should rouse the religious prejudices of the people—it is recreant acts like these that have damaged our rule and encouraged the natives in a belief that we respected his religion and feared to offend him. Such an unbecoming course must have aided the seditious and evil-disposed, and no doubt has afforded them a powerful lever in uprising the present rebellion. Still the origin of the outbreak lies far deeper than all this, and when fully discovered will, I have no doubt, be found to exist in the vulgar and natural desire of the early conquerors of India to regain their lost dominion and exterminate their hated christian rulers.

The notion that the East India Company have been zealous in promoting christianity among the natives is founded on a misconception. In an interesting speech made last month at Leeds, on behalf of the Baptist Missionary Society, Mr. E. B. H. Underhill, one of the Secretaries, who has recently visited the society's stations in India, stated some facts on this point which ought to be widely known. While christianity—the very mention of christianity—was (he said) forbidden in the government schools, the scholars in them were constantly hearing references to Hindooism, Mohammedanism, and idolatry. Yet of all the boys who had learnt English in the missionary college at Serampore there was not one who remained an idolater. Hindooism had lost all its influence upon the educated young men o

Bengal, who were fully persuaded of the folly of the faith of their fathers. Missionaries are rarely insulted now, and never insulted by the Hindoos. If they are insulted at all, it is by the Mohammedans. In disproof of the idle statement that the mutiny was caused by the missionaries, Mr. Underhill conclusively remarks that the Indian Government had forbidden the missionaries going to the native regiments to speak to the Sepoys about christianity; and it had excluded from the cantonments every christian missionary and christian Sepoy; "for as soon as a Sepoy became a christian he was expelled the army." In fact the Indian Government had done everything in its power to preserve the Sepoy from the "contamination" of English morality and christianity. In proof of the friendly feeling entertained towards missionaries by the Hindoos in general, it may be stated that out of seventy missionaries in the north-west provinces, not more than five or six have lost their lives. Mr. Underhill does not see why this outbreak should interpose any obstacle to the free exercise of the missionary calling, but he believes it will result in the breaking up of caste, and hopes that the government of christian England in India will not again patronize the idolatry with which it had only recently broken off official connexion.

He did not ask that this idolatry should be put down by force; but he did ask that fair play should be given to christianity in India, and that government should not there foster crime, and vice, and sin, and that concentration of all vice and sin—idolatry. Let the British rulers of India say, "Henceforth we will govern this land on the principles and truths of christianity." He was not without hope that this would be the case, and that hereafter better principles would prevail.

These sentiments are, we are sure, those of all sensible and earnest Englishmen, but need to be prominently enunciated again and again in view of the reconstruction of the Indian government and army.

OPINIONS OF A VETERAN MISSIONARY.—The Rev. A. F. Lacroix, says:—You will be glad to hear that, up to this time at least, neither the Government, nor the press, nor the public, and not even the natives, have accused the missionaries of being the cause of this outbreak. I am daily more convinced that it is a purely political movement, a last struggle of the Mohammedan power to regain the ascendancy in this country. Indeed this is avowed by the Mohammedans themselves. Public preaching to the natives is, however, still deemed most unsafe; as it might at the present critical time easily give rise to riotous movements among the

people, which acting as a spark on the inflammable materials all around might spread, and lead to lamentable results. But I fully trust in God that we shall soon see better days, and that we shall be able to resume all our operations with renewed vigour and devotedness. Ever since our troubles began there have been repeated meetings in Calcutta for public and social prayer, and it is extremely pleasing to observe how common danger has drawn Christians of all denominations together. The venerable Bishop of Calcutta has just issued an invitation to all the Protestant ministers and missionaries in town, to attend a solemn meeting of this description at his episcopal residence. May it be blessed; for to whom can we now look for effectual help but to our God?

THE "COMPANY'S" JEALOUSY OF MISSIONARIES.—We cannot forget that, in Dr. Carey's time, "an intimation was conveyed to him from the highest authority, that he and his colleagues must not interfere with the prejudices of the natives—that, in fact, they were not to preach to them, or suffer the native converts to do so; they were not to distribute religious tracts, or suffer the people to distribute them; they were not to send forth converted natives, or to take any step, by conversation or otherwise, to persuade the natives to embrace christianity." (Life of Ward, p. 155.) Over this anti-christian prohibition the devoted Henry Martyn, though a churchman, mourned with a bitter mourning. "So perplexed and excited was he by the intelligence, that it even deprived him of sleep." (Sargent's Life of H. Martyn, p. 175.) The writers in the Edinburgh Cabinet Library (British India, vol. ii. p. 432), confirm this disgraceful fact:—"The Company, therefore, during a long period, did not support any ecclesiastical establishment, and even discouraged the residence of clergymen of any denomination, or with any object."

ORISSA.—The General Baptist Missionaries, although in the Madras presidency, south of Calcutta, are not without fear. They write that they seldom sleep two hours in the night, and are alarmed at the least disturbance. They did not visit the festival at Pooree in June; their native preachers do not visit the bazaars, and one station has been relinquished for the present. They mention their resolution to stand their ground, and protect the numerous orphan children under their care to the utmost of their power. Two more missionaries are now on their voyage to join them.

SOUTHERN INDIA.—The *Examiner* says, "In those parts of India, the southern, in which christian conversion has had most success, there has, at least as yet, been neither mutiny nor insurrection."

RELIGIOUS.

NORWAY.—*A Great Free Church Movement* is extending over the whole country. The New Church, which calls itself the Free Apostolic Church, is organizing congregations. Taken between the two fires of Free Churchism and Romanism, the state church begins at length to be aroused from her lethargy. The reasons of the numerous secessions from her are investigated into by the whole press; and we learn on this occasion, that some portions of Norway are more destitute of preachers and churches than any other European country. At an assembly of Lutheran clergymen at Christiana, it was resolved not to ask the government for legislative measures against other churches, but to bestow greater care upon improving the condition of their own church; to aim at a better organization of the congregations; to divide the large parishes; to appoint more clergymen; to develop education; and to spread religious books. Some speakers dwelt on the necessity of having in every congregation an ecclesiastical representation of the people, and of electing for that purpose churchwardens; Norway, Saxony, and Russia, being the only Lutheran churches in which the people have been hitherto without a representation. Others, however, thought this plan too democratic, and maintained that the constitution of the church ought always to be aristocratic. The same contest between hierarchical and Romanising tendencies on the one hand, and a fuller development of Protestant principle on the other, which threatens to break up several other European State Churches, is taking greater dimensions also in the Norwegian Church.

THE SOCIETY OF FRIENDS.—On Friday Evening, September 11th, a meeting of a rather singular character was held at St. Martin's Hall, London. Considerable interest was excited by seeing large placards in various parts of the metropolis, announcing such a meeting; it being very unusual for that quiet body to make any display. From a thousand to fifteen hundred persons met in the large hall, and after waiting in silence for some time, a Dr. Thomas, from America, rose and addressed the people in a very simple but earnest manner, exhorting them to consider themselves in the presence of God—they had come to worship him, and then sat down. After another pause, he rose and offered prayer, which being ended, with another interval of silence, he commenced his address, which was principally on the importance of attending to the secret monitor within, urging them to read the scriptures, attendance on the means of grace, &c. After occupying nearly an hour and a half in that strain, he sat down, and a lady

concluded the meeting with prayer. [So says our correspondent. What next? Have the Quakers caught the Spurgeon infection too?]

BELFAST.—Serious riots have taken place in this chief seat of Irish manufacture, arising from open-air preaching by the Protestants. The papists seem resolved by violence to put down all attempts to preach the gospel in the open-air in Ireland. The *Times* says the Protestants ought to give way, because the papists are more numerous in that country. Wonderful logic this! How would Paul have relished it?

WESLEYAN HOME MISSIONS.—The funds this year are greater, and more extended efforts were urged, or the body would neglect its mission and lose its position. It was a new state of things that the bishops and clergy were now preaching in the open-air in their gowns as Mr. Wesley did; and it would be an everlasting disgrace if Wesleyan ministers did not again gird themselves to the work.

RELIGIOUS DENOMINATIONS IN NEW SOUTH WALES.—With respect to religion, the Church of England has a decided majority, embracing 132,000, or more than one-third of the population; the Church of Rome is next, counting 78,000; Presbyterians, 27,700; and Protestant Dissenters, 15,600.—*Australian Gazette*.

THE BIBLE CHRISTIANS, who are chiefly found in the southern and western counties, have lately held their Thirty-ninth Annual Conference. They now number 18,554 members, 157 ministers, and 540 chapels. All State aid is repudiated by them.

DR. HALLEY, on retiring from the pastoral charge of the Cavendish Independent Church, Manchester, to enter upon his duties as President of New College, London, after eighteen years service, was presented by his friends with a purse of £500.

THE PROTESTANT ALLIANCE, at the invitation of the King of Prussia, met this year at Berlin. Ministers and Representatives from all parts of Europe were present in great numbers.

GENERAL.

A NEW POSITION FOR A TICKET-OF-LEAVE CONVICT.—*The Essex Gazette* relates that a "Rev. Dr. Berrington," elected on the strength of some apparently first-rate testimonials to the mastership of Gray's Thurrock Grammar School, has turned out to be a ticket-of-leave convict; and in consequence of the discovery, promulgated by a fellow-prisoner in Dartmoor, who met him accidentally, the impostor has disappeared, considerably in the debt of the neighbouring shopkeepers. Once or twice, in the absence of the incumbent, the ticket-of-leave convict has performed Divine service!

THE CONSTITUENCIES OF GREAT BRITAIN.—A recent parliamentary return shows that the grand total number of voters registered in the counties and boroughs of England, Wales, and Scotland, amounts to 1,045,506, including 505,988 in the counties of England and Wales, 439,046 in the boroughs of England and Wales, 50,403 in the Scotch counties, and 50,069 in the Scotch boroughs. Taking the total population of Great Britain (exclusive of Ireland) at some 20,000,000 of souls, it follows that the proportion of electors to the population is about 1 in 20, or just 5 per cent.

SAFETY IN STORMS.—Safety is best consulted in time of storms by laying aside all metallic appendages of the person, such as chains, watch, ear-rings, hair ornaments, steel plates used in corsets, crinoline hoops, &c. All ladies who do not wish to invite the approach of lightning will do well to lay aside all the above articles of fashion, especially the crinoline hoops. [Yes: and when no storms too. A lady slipping down some stairs in Leicester, had her breast pierced by a steel spring.]

WRITTEN SERMONS.—The antipathy of the Scotch people to reading sermons is well known. At Kircudbright, at an "inauguration," an old woman on the pulpit stairs asked one of her companions if the new minister was a reader. "And how can he read woman?" was the reply; "the poor man's blin';" to which the first responded, "I'm glad to hear it—I wish they were a' blin'."

DECREASE OF PAUPERISM.—A recent return shows that, in every week of the quarter ended Lady-day last, the number of paupers relieved in England and Wales, was less than in the corresponding weeks of the quarter ended at Lady-day, 1856.

BRITISH REVERSES IN INDIA.—The Papists in France and in Ireland, aided by Cardinal Wiseman, are rejoicing in the rebellion of the Sepoys; and some mad Irishmen are traitorously calling on their countrymen to "do likewise."

GENERAL HENRY HAVELOCK, who has so distinguished himself in suppressing the Indian mutiny, is 61 years of age. He is a pious man, and a baptist. His wife is the youngest daughter of the late Dr. Marshman of Serampore. How singular that the Indian Government, who forbade the baptists to preach to the natives, are now indebted to a baptist for the most efficient service that has yet been rendered in the suppression of the mutineers.

THE NATIVE ARMY IN BENGAL, consisted, before the mutiny, of 74 regiments of infantry, 10 of cavalry, and 18 of irregulars, beside contingents. Nearly all these have now rebelled.

REVIEW OF THE PAST MONTH.

Friday, September 25.

OF HOME we have but little to say. Parliament has been released from its labours; and the Queen and Prince Consort, with their family and court, are gone to the autumnal resting place of her Majesty in the Highlands of Scotland. Nothing excites attention now at home but news from India.

ABROAD.—Yes: India—and India alone, is now the great question—"To be, or not to be," in future under British sway. Just now intelligence from India is of the first importance, for upon that which next arrives we may form some opinion as to the future. If the British are able to hold out a little longer, help will soon arrive, and then we may hope to hear that this monstrous mutiny has been suppressed. What we fear is that the English will imitate the rebels in the display of revengeful passions, and that indiscriminate slaughter of the people in some of the rebel cities will follow in the wake of successful suppression. But we hope that the demoniacal cry for vengeance in this country is cooling down. It ought, for it was horrible; and we hope all who have indulged it will soon be heartily ashamed of it. "The Lord reigneth," and he has said, "Vengeance is mine." He has resources from which he can bring forth judgments for the wicked wretches who have perpetrated the awful crimes which must be abhorrent to his holiness. Cannot we leave this matter with Him? Must we assume his prerogatives? At all events shall we not incur his indignation if we imitate the violence and cruelty of the miscreants who have filled the world with horror at their unmentionable outrages? We observe that more troops are being sent overland. They should have been so sent at first. For three months after the mutiny broke out, no troops had arrived from England. An earlier arrival might have prevented more mutiny and crime. We cannot help indulging apprehensions that we have not yet heard the worst of the extent of the mutiny, or the crimes which have been committed. The whole affair will fill a dark page in the history of Hindostan.

But how strange, that with thousands of agents all over India, the Indian Government were not aware of what was coming. Did they not rather shut their eyes and close their ears? General Sir Charles Napier had told them that they were sleeping on the thin crust of a volcano, which might any day explode into an insurrection. And a late experienced Governor-General, Sir Charles Metcalf, said he should not be surprised to awake some morning, and find the whole thing blown up! Why were not these warnings regarded?

Marriages.

August 14, by licence, at the baptist chapel, Ledbury, by Mr. Birch, Independent minister, Mr. J. W. Morden, to Miss L. Corkerton.

August 18, by licence, at the baptist chapel, Tottlebank, Lancashire, by Mr. Taylor, Mr. Peter Prout, baptist minister, Haslingden, to Elizabeth, daughter of the late Mr. Thomas Briggs, Ulverston.

August 19, at the baptist chapel, Tiverton, by Mr. Webb, Mr. H. E. Lilley, of Cambridge, to Miss Cook, of Tiverton.

August 20, at the baptist chapel, Rochdale Road, Manchester, by Mr. Kershaw, of Rochdale, Mr. W. Dawes, to Miss Elizabeth Ann Gadsby, grand-daughter of the late William Gadsby, baptist minister, of Manchester.

August 22, at the baptist chapel, Sharnbrook, Beds, by Mr. T. Williams, Mr. H. Walters, to Miss Susan Edes.

August 31, at the baptist chapel, Princes Risboro', by Mr. James Baker Blackmore, pastor, Mr. John Dawson, of Bingley, Yorkshire, to Elizabeth, relict of the late Mr. John Tilbury, Princes Risboro'.

September 7, at the baptist chapel, North Gate, Louth, by Mr. Orton, Mr. John Taylor, to Miss Mary Pink—and on the 14th, Mr. John Swaby, to Mrs. Mary Broadbent.

September 8, at the baptist chapel, Friar Lane, Leicester, by Mr. Wigg, father of the bridegroom, and minister of the place, Mr. S. H. Wigg, to Miss S. M. Felgate, of Hackney.

September 9, at the baptist chapel, Bourne, by Mr. Pike, Mr. W. Bell, Sutton-on-Trent, to Miss Mary Walker, of Bourne.

September 12, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. J. Knight, Stamford, to Miss Eliza Fitzjohn, of Oakham.

Deaths.

May 14, Mrs. Mary Wright, of Holland Fen, near Boston, aged 37. Our departed friend was an intelligent, pious, and zealous supporter of the baptist interest in this neighbourhood, being always ready for every good work. The final scene closed in resignation and hope.

August 16, at Kirton Lindsey, Lincolnshire, Mrs. Martha Parkin, aged 47. Baptized about twenty-four years ago, and joined to the baptist church in this town, she walked, as became the gospel, in humility and peace. She suffered much, but divine grace sustained her.

August 19, at Paisley, Scotland, James Coates, Esq., in his eighty-third year. He was the oldest member of the baptist church, Stone-street, and was much respected and loved.

August 24, at Burnham, Essex, in his 82nd year, Mr. John Garrington, forty-four years the devoted pastor of the baptist church in that place. He was brought to Christ under the ministry of Abraham Booth, and was a man of eminently devotional habits.

August 25, at Leighton, Beds, Mr. Thomas Masou, baptist minister. His last illness was borne with remarkable patience and resignation; and his death, at the age of 73, was characteristic of his life. Placid and happy he fell asleep in Jesus.

September 4, at Holt, near Wrexham, Mrs. Elizabeth Dutton, aged 74. The cause

of Christ at the baptist place of worship here lay near her heart, and we have lost a cordial friend and well-wisher. But our loss is her gain. Mr. Griffiths improved the event to a large audience.

September 6, at Derby, in his 83rd year, Mr. James Gawthorn, for fifty-seven years pastor of the Independent church in that town, highly respected and beloved.

September 8, at his residence, Brunswick Terrace, Southwark, Mr. Russell Pontefex, aged 82 years. He was an "old disciple," having been baptized by the late Rev. James Upton, at Church Street, Blackfriars, more than sixty years ago. Called to the deacon's office, he filled it well for many years, until he removed to Edmonton, where he joined the baptist church under the pastorate of the Rev. John Jordan Davies. Removing back to town again, he joined the recently formed church in Waterloo Road,—a separation from Church Street at the death of Mr. Upton,—where he also sustained the office of deacon. He afterwards re-joined the church at Church Street when Mr. Branch and several of the members removed from the former to the latter place, having a desire, it is supposed, to finish his earthly and christian career in the place where he commenced it so many years ago, and where he had still many valued friends. His end was calm and peaceful.

THE
BAPTIST REPORTER.

NOVEMBER, 1857.

THE BAPTISTS IN ENGLAND,
FROM THE RESTORATION TO THE REVOLUTION.

[We now finish these brief Sketches from the Early History of the Baptists in England, and are gratified to find that they have been acceptable to our readers. We occupy a few more columns with them this month, in order to complete them within the year, and because a great part of our December number is of necessity occupied with title, preface, contents, &c.]

WHATEVER concern the baptists may be supposed to have had in national affairs, while the unhappy contest was pending between Charles I. and his army, it is sufficiently apparent, from what has been seen in the foregoing chapter, that it soon ceased after Cromwell assumed the reins of government, who, when he thought himself well settled, and perceived that it would please the dominant party, began to undermine the sectarians, and in particular to suppress the baptists.

A petition presented to King Charles II. signed by thirty-five, on behalf of many others in Lincolnshire, stated, that not only their meetings for religious worship were interrupted by the magistrates; and bonds for good behaviour were imposed upon them, for the violation of which, on account of renewing their assemblies, they were prosecuted as peace-breakers; but that they were abused in the streets, and their own houses could not afford them protection; for, if they were heard praying to God in their families, they were insulted by sounding of horns,

beating against their doors, and threats that they should be hanged. If they appealed to the magistrates, the rage of their adversaries received a sanction from the odious terms with which those who sat on the bench of justice reviled them. Many of them were indicted at the sessions for not attending on the preaching of the episcopal clergy, and alarmed with a design of levying from every one of them a penalty of £20 per month.

The petition was graciously received by the king, who promised that he would take particular care that none should trouble them on account of their conscience, in things pertaining to religion; and immediately directed a member of parliament to go to the lord chancellor and secretary, that the proper measures for this end might be taken.

In the same year, another petition and representation of their sufferings was presented by some baptists, inhabitants of Kent, and prisoners in the gaol at Maidstone. In this paper they appealed to their "Confession of

Faith," as truly representing their principles concerning magistracy and government; and deplored the danger which threatened their lives, and the ruin which hung over their wives and little ones, by the violence exercised against them. For, besides being made prisoners, the houses of some had, without any authority from the executive power, been broken open in the dead of the night; and from others their goods and cattle had been taken away and detained.

Great, also, were the sufferings of those who resided in Gloucestershire. The most eminent cavaliers rode about armed with swords and pistols, ransacking their houses, and abusing their families in a violent manner. At the house of Mr. Helme, at Winchcombe, the bed whereon his children laid was not spared; and their outrageous conduct so frightened his wife as to throw her into an illness which threatened her life. Mr. Warren, who possessed the parsonage of Rencome, was with his wife and family penned up into an upper room of his house, and so harassed night and day by the violence of the assailants and the noise of hautboys, that he died in the place. Mr. Fletcher, who had been put into a vacant place by authority, was so beat and inhumanly treated by a cavalier of his parish, that he and his family fled for their lives. One pious minister was assaulted as he was entering his pulpit. Another was violently pulled out of his house, his wife, children, and goods, were thrown into the street, none of the parish were allowed to give them entertainment, and he himself was haled to gaol.

It is less surprising, that these people were insulted by the ignorant populace, and were abused by the petty officers of power, when even the legislature marked them as the objects of suspicion, hatred, and severity. For the parliament assembled upon the Restoration, when it passed an act for confirming all ministers in the possession of their benefices, how heterodox soever they had been, provided

they would conform for the future, *excepted* such as had been of the baptist persuasion.

But in the country, were usually the greatest injustice and cruelty practised. The gentlemen in the commission of the peace, near Aylesbury, in Buckinghamshire, distinguished themselves by their virulence in prosecuting the nonconformists, and particularly the baptists. They filled not the county gaol only with prisoners of this description, but hired large houses in Aylesbury, and converted them into prisons; and not contented with the severities in daily exercise, such as confiscation of goods and imprisonment, they attempted to revive the old practice of punishing heretics with banishment and death. They grounded their proceedings on the oppressive act of the 35th of Elizabeth, for the punishment of persons obstinately refusing to come to church, which went to banish them, if, after three months imprisonment, they refused conformity; and if they did not leave the kingdom within a limited time, or should return, to inflict death without benefit of clergy. In 1664, some of these justices proceeded on this act against ten men and two women, all baptists, who had been apprehended at their meeting in or near Aylesbury: on these persons, because they refused to conform, and to abjure the realm, sentence of death was passed, and immediately their goods also were seized. The other dissenters, who constituted the majority of inhabitants in the town, alarmed at these proceedings, and anticipating their own doom, shut up their shops: this stop to commerce struck the whole town with horror and surprise. A son of one of the condemned persons immediately took horse for London, and was introduced, by Mr. William Kiffin, a gentleman of note amongst the baptists, and of interest at court, to chancellor Hyde, who was easily engaged to lay the case before the king. His majesty expressed great surprise that any of his subjects should be put to

death for their religion, and inquired whether any law in force justified such proceedings? Being satisfied on this point, he promised his pardon. But lest any precipitancy in executing the sentence should supersede the benefit of his grace, while the pardon was passing through the usual forms, the king, on a renewed application, granted an immediate reprieve. The condemned persons, however, were continued close prisoners till the next assizes, and then the judge brought down his majesty's pardon, and they were all set at liberty. This would undoubtedly check the disposition of the justices to a similar process. But the virtuous sufferers, besides their other calamities, owed their safety to favour instead of law; and appeared under the ignominious character of pardoned criminals, when they ought to have enjoyed the security and reputation of peaceable and innocent subjects.

The rage of the people, sanctioned by the conduct of the magistrates and the clergy towards the baptists, rose to such a height as to deny them the benefit of the common burying places. Nay, there wanted not instances of their being taken out of their graves. The inhabitants of Croft, in Lincolnshire, treated in this manner the corpse of Mr. Robert Shalder, in the year 1666. He had suffered much by imprisonment, and died soon after his release. He was buried amongst his ancestors; and on the same day his grave was opened, and his body taken out, dragged on a sledge to his own gate, and left there.

Mr. John James was the minister of a congregation of baptists, who observed the seventh day as a sabbath, and assembled in Bulstake-alley. Towards the end of the year 1661, they were interrupted in their worship by a justice and headborough, as Mr. James was preaching, whom they commanded in the king's name to be silent and come down, having spoken treason against the king. As Mr. James proceeded in his discourse, without no-

ting this summons, it was repeated, with a threat of pulling him down. On this the disturbance grew so great, that Mr. James was obliged to stop; but still refusing to leave the pulpit, he was pulled down, and haled away; and the hearers were carried, by sevens, before the justices sitting at the Half-moon tavern, and those who refused the oath of allegiance were committed to prison. Mr. James was examined in the meeting-house; insult and threats accompanied the interrogatories, and he was committed on the charge of speaking treasonable words against his majesty. On this charge he was tried, condemned, and executed.

The spirit of persecution thus raged against this people: but not without a mixture of events, which were adapted seriously to affect the minds of their persecutors, and to alarm them to reflection. On the day of the king's proclamation, at Waltham, near Theobald's, there was a man who at the bonfire in the evening expressed a rage against the dissenters, and the baptists in particular, by violence of language and oaths, and as he threw fagots into the fire, cried, "Here is a Round-head; here is an Anabaptist!" He was struck with death that night, and never saw the morning. A minister at one place inveighing in his sermon against this fact, fell into a swoon, and was speechless for two hours, so that it was apprehended that he would never recover out of the fit. At Brockington, in Gloucestershire, a young woman, who had bitterly reviled them, giving a sudden shriek, as the preacher was discoursing on Jude 14, 15, dropped down in the religious assembly, and never recovered. The sufferings and character of the dissenters were made a jest upon the stage at Oxford. In a play acted there by the scholars, one, who personated the old Puritan, broke a vein and vomited so much blood, that his immediate death was apprehended, and he lay sometime dangerously ill. Two of the actors, and a woman that joined them in this dramatic exhibition, were

cut off by death. Some remarkable calamities befel those who were instruments in the prosecution of Mr. John James. One of the actors in the rude and unnatural treatment of Mr. Shalder's corpse, after it was interred, died suddenly; and another languished for some time, terrified with the remembrance of the insults he had offered to the dead. A woman named Anne Clemens, at Chipping Norton, distinguished by her rage and malice against the dissenters, fell into such circumstances of poverty, as to be obliged to sell her land, and mortgage her house for near its worth. Not one of her children, who resided in the neighbourhood, was in a comfortable condition; and she herself was so reduced as to beg alms of those she had hated and prosecuted. Her affliction was heightened by a diseased appetite, which called for as much as would satisfy two or three persons; and by a disposition to breed vermin, so that though her clothes were not only washed, but ovened, she could not be kept clean. Richard Allein, an active informer, and violent in his conduct towards the dissenters, fell into afflictions that shortened his days. His eldest son was killed at London; and about the same time, another was accused and convicted for robbing on the highway, and by great friends and fees escaped with his life. An officer in the county troops of Oxford, with an income of £70 per annum, before he could accomplish his design of suppressing the dissenters, sunk in his own estate, died greatly in debt, and his son's children became common beggars. One Werg, a forward and active constable, did not long survive the expiration of his office, and imputed his death to watching one cold night to take the dissenters at their meeting. Five persons, who received pensions as spies and informers, were observed not to prosper afterward, and every one of them shortly died. An Irish peer, and three Irish justices of title and rank, bitter persecutors, it was remarked, while they were direct-

ing their whole power to the ruin of the dissenters, were themselves ruined, their estates were sold, and their families became extinct. Whereas Sir Littleton Osbaldiston, a justice of peace, who had been heard to rail at the dissenters, and acted with others in committing them to prison, afterward laid aside his enmity, was instrumental in releasing several, and conducted himself in a friendly manner; and it was noticed, that his estate continued to his posterity. And it was remarked, that — Howard, Esq., a justice and officer in the county troops in Oxfordshire, who had from an enemy become a friend to the dissenters, though he adhered to the established worship, was the only one of those who had molested and harassed them that was living on the 30th of December, 1707, being then an old man, full of days, wealth, and honour.

It becomes us, I am sensible, to be very cautious how we construe the events which are common to all men. "There is usually," says an excellent writer, "much rashness and presumption in pronouncing, that the calamities of sinners are particular judgments of God; yet if, from sacred and profane, from ancient and modern historians, a collection were made of all the persecuting tyrants who delighted in tormenting their fellow-creatures, and who died not the common death of all men, nor were visited after the visitation of all men, but whose plagues were horrible and strange, even a sceptic would be moved at the evidence, and be apt to suspect that the hand of God was in it."

In the year 1677, the baptists published "A Confession of their Faith, set forth by the elders and brethren of many congregations of christians, baptized upon profession of their faith, in London and the country." Their avowed design in this publication was, not only to give an account of themselves on the points wherein they differed from other christians, but also to instruct and establish others in the

great principles in which there was a mutual agreement between them.

The denomination now greatly increased. Their arguments weighed with many; their exemplary lives spoke in their favour: but the number of their converts excited against them a spirit of jealousy and resentment, and they were the objects of clamour and defamation. Many books were published, misrepresenting them, and their chiefs were reproached as Jesuits and heretics. This induced them to publish many confessions of faith; some in vindication of particular churches, others of particular persons. In 1678 one was agreed to, and signed by fifty ministers and messengers in the several counties of Bucks, Hertford, Bedford, and Oxford, in behalf of themselves and many others, containing fifty articles. It was soon published under the title of "An Orthodox Creed; or, a Protestant Confession of Faith; being an essay to unite and confirm all true protestants in the fundamental articles of the christian religion, against the errors and heresies of the Church of Rome." As the baptists consisted of two parties, distinguished by the names General and Particular, when one published a declaration of their principles, the other soon after did the same.

In this period may be placed Mr. Francis Cornwell, M.A., who was sometime student of Emmanuel College, Cambridge, and commenced master of arts in that university. When he left it, he was preferred to a living in the Established Church; and, at the beginning of the civil wars, was minister at Orpington, in Kent. In the reign of Charles I. he was imprisoned for nonconformity, refusing to wear the surplice, to kneel at the sacrament, and to use the sign of the cross in baptism. His companion in Maidstone gaol was Mr. Wilson, of Otbam, near that town. Among the visitors who came to see them was a woman, who had some doubts in her mind whether the baptism of infants could be proved from

scripture. Mr. Cornwell endeavoured, by the best scriptural arguments he could produce, to resolve her doubts, but found he could not do it so well to her or his own satisfaction as he could wish. When his visitant had left him, he conversed on the subject with his fellow-prisoner, Mr. Wilson, who assured him he never thought that infant baptism could be proved from scripture, but had its authority from human tradition, being handed down from primitive times as a practice generally received from the church. Mr. Cornwell, taking the scriptures to be the only rule of faith, and considering that on this principle alone all the protestant churches vindicated their separation from the Church of Rome against all her impositions, founded on pretended primitive antiquity, was induced to make a more diligent search. The result was, that infant baptism did not appear to him to derive its authority from the scriptures, but to have had its dependence, in all ages, on the decrees, canons, and councils, of the church. Entering into these views of the subject, he relinquished the doctrine of infant's baptism, and adopted the opinion of those who think that believers only, making profession of their faith and repentance, are the proper subjects of this institution. In 1643, he publicly avowed this principle, and wrote in defence of it a tract, entitled, "The Vindication of the Royal Commission of Jesus." After the publication of this book, he went on to preach and propagate his opinion. In 1644, in a visitation sermon preached at Cranbrook, in Kent, from Mark vii. 7, before the ministers of those parts, he took the liberty of freely declaring his sentiments, and asserted, that pædobaptism was an antichristian innovation, a human tradition, and a practice for which there was neither precept, or example, or true deduction, from the word of God. This, as might be expected, much startled the clergy who were present, but greatly offended several of them. The matter was debated

between them, and the argument in support of anti-pædobaptism was strongly pushed by Mr. William Jeffery, of Sevenoaks, who had baptized Mr. Cornwell, and to whom he had referred them, till Mr. Christopher Blackwood, one of the ministers, desired them to desist at that time, for he had taken down the sermon in short-hand, and would return an answer in print, which he hoped might be to the satisfaction of them all. His advice was adopted; it was agreed to postpone, for the present, the discussion of the question, to re-examine the point, and to bring their collections together at the next meeting, which was to be within a fortnight. In the meantime Mr. Blackwood studied the question with great diligence and close attention. The impression made on his mind was very different from what was anticipated. He began to suspect that infant baptism was no more than a human tradition, and was attended with evil consequences; and, when they met, he brought in his arguments against it. As no one produced any defence, one properly observing, that they sought for truth, and not victory, proposed, that Mr. Blackwood's papers should be left with them for examination; to this motion he acceded: but when, after waiting a long time, no answer was given to his arguments, he sent for his papers, and published them with corrections and enlargements. Thus the controversy was revived in the county of Kent, and the sentiments of the baptists gained ground. Mr. Cornwell soon after this withdrew from the national church, for he disapproved both of national and parochial churches; and taught that a church was to consist of such only as professed repentance from dead works, and faith in the Lord Jesus Christ, and were baptized according to his commands, after the pattern of the first churches in Judea. He quickly gathered a church in Kent, formed on this plan, of which he was pastor to the day of his death, and

was succeeded in that place and office by his son. It reflects honour on Mr. Cornwell's name and memory, that he was a zealous opposer of persecution and an imposed uniformity.

In close connexion with Mr. Cornwell's history stands, as we have seen, that of Mr. Blackwood, who, in consequence of his visitation sermon, became a proselyte to believer's baptism, and with Mr. Richard Kingsnorth, who likewise was convinced by it, gathered a church at Staplehurst, in Kent; but his sentiments being Calvinistic, and contrary to those of the society, he afterwards left it under the pastoral care of Mr. Kingsnorth, who held universal redemption and final perseverance.* Mr. Blackwood was possessed, at the beginning of the civil wars, of a parochial church in the county of Kent; from whence it is probable that he was educated at one of the universities. After he changed his sentiments on the questions concerning baptism, he did not continue long in the established church; for he was as zealous against national churches as against infant baptism. He was an advocate for liberty of conscience, and opposed the establishment of presbyterianism. In the first piece he published, he joined together infant baptism and compulsion of conscience, and called them "the two last and strongest garrisons, of antichrist." He was reckoned among "those worthy guides, well qualified in all respects for the ministry," who voluntarily left their benefices in the establishment, by one who lived in those times. He appears, in 1653, to have gone into Ireland with the army under the command of general Fleetwood and lieutenant Ludlow. He lived till after the Restoration, and signed the apology of the Baptists in 1660, against Venner's insurrection.

At the Restoration, several parishes were found to have baptist ministers fixed in them. The cause of this was, that in the year 1653, when a certain number of men called triers were

* A curious combination.

authorized to examine and approve candidates for the ministry, Mr. Tombes, notwithstanding his difference in opinion from the rest, such was the estimation in which his character was held, was appointed to be one of them. Among other good effects that followed upon this, one was, that the commissioners agreed to own the baptists their brethren; and that if any such applied to them for probation, and appeared in other respects duly qualified, they should not be rejected for holding their sentiments.

The history of the baptists, from the accession of James II. to the

Revolution, is confined to some brief accounts of the sufferings and characters of several ministers, who were in estimation among them, and died within this period.

We trust all our readers, and our young friends especially, will not forget these facts of the noble stand their faithful forefathers made on behalf of the Truth of God, and suffered even unto prison and death, rather than flinch from it. The religious liberty we now enjoy was bought at the price of their blood. Let us ever love and guard it as a sacred inheritance!

Spiritual Cabinet.

FROM THE "BEAUTIFUL GARMENT."*

THE BEAUTIFUL GARMENT AN ETERNAL EXCELLENCE—AN ADOARNING HERE, AND AN EVERLASTING ORNAMENT IN THE WORLD TO COME.

EVERY sincere believer in Jesus Christ is invested with the "garments of salvation" and adorned with the beautiful robe of the Redeemer's righteousness. This "adorning" is not outward in the "putting on of apparel," but "that which is not corruptible, *even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*" As JOB, in his own vindication, said, "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem."

Every believer, too, is anxious to observe those admonitions with which the Giver of the garment accompanied the bestowment of the gift,—“to keep himself unspotted from the world.”—“Let thy garments be always white.”—“Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”—“He that overcometh, the same shall be clothed in white raiment.”—Those “which have not defiled their gar-

ments; they shall walk with me in white: for they are worthy.”

Sometimes, for he is in a polluted and a polluting world, he may, by not being watchful, stain his soul with sin: but in that case he does not hide it, or wait for time to help him to forget it. He knows what is written for a case like his. “If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” And knowing that “the blood of Jesus Christ, his Son, cleanseth us from all sin,” in the words of the royal penitent he cries, “wash me thoroughly from mine iniquity, and cleanse me from my sin.—Wash me and I shall be whiter than snow.”

Yes: there is always this difference between the real and the pretended child of God; while the latter is satisfied to let his pollutions remain, the former is never satisfied until they are cleansed away; and until he hears the voice of his Lord saying, “Take away the filthy garments from him. Behold,

* Winks & Son, Leicester.

I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Thus he gives them, when penitent, "the garment of praise for the spirit of heaviness," and calls on them again to arise and "put on their beautiful garments."

And thus has the blessed God provided that his children shall walk before him in righteousness and true holiness all the days of their life. Happy they who do not soil their garments; who neither taste, touch, nor handle, the pollutions of the world. They present a lovely spectacle in the sight of God. He will keep them in all their ways, and by the guardian ministry of his holy angels preserve them from all real harm. Trials and troubles they, like others, may have, but unto his heavenly kingdom will he keep them. The garments of salvation with which he has adorned them, it is beyond the power of man to take from them. The damp and dirt of dungeons cannot soil them, neither can the fires of persocution singe them. Death himself cannot strip them. Arrayed in these they enter the invisible world, and stand with honour before the throne of God.

And thus is this Beautiful Garment of the Redeemer's Righteousness the chief ornament of the humble believer whilst he sojourns on earth; an ornament far surpassing the merely outward splendours of earthly monarchs. Silken imperial purple, rich ermines, or garments of wrought gold, all lose their lustre and fade into dimness when compared with the heavenly adorning provided by the Redeemer for the faithful children of his love.

And on that day, when their Lord will come in glory, they will put on immortality. Then will they "shine forth as the sun." For "whon he shall appear, we shall be like him; for we shall see him as he is." Wonderful transformation! but true; for we shall be "changed into the same image, from glory to glory."

JOHN BUNYAN, after conducting his Christian Pilgrims from the City of

Destruction, over the Slough of Despond, by the flashing Rocks, through the Wicket Gate, over the Interpreter's House, to the Cross and the Tomb, up the Hill of Difficulty, to the House Beautiful, down the Valley of Humility, over the Valley of the Shadow of Death, to Vanity Fair, into Doubting Castle, up the Delectable Mountains, through the Land of Beulah, and the waters of the River of Death, ascends with them and their angels the shining way to the Celestial City, and with his words as he looked in after them, I conclude:—

"Now I saw in my Dream, that these two men went in at the Gate; and loe, as they entered, they were transfigured, and they had Raiment put on that shone like gold. There was also that met them with Harps and Crowns, and gave them to them; the Harp to praise withall, and the Crowns in token of honour; then I heard in my Dream that all the Bells in the City Rang 'again' for joy; and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves, say, that they sang with a loud voice, saying, *Blessing, Honour, Glory, and Power, be to Him that sitteth upon the Throne, and to the Lamb for ever and ever!*

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withall.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord!* And after that, they shut up the Gates; which when I had seen, I wished myself among them."

Oh, this Heaven—this Heaven—this Glorious Heaven! those angels, these saints, that Saviour! May the reader and the writer one day be found "among them!"

Poetry.

"I REST IN CHRIST."

THE LAST WORDS OF A DYING MINISTER.

"CHARLES, bring the Bible"—then his dying hand
Was on the blessed book of heaven laid ;
"I REST IN CHRIST : " O ! scene sublimely grand,
Casting the splendours of the earth in shade :

"I REST IN CHRIST," as warriors rest from fight,
When they return with victory elate ;
I've put, through Christ, my "alien foes" to flight,
And "turn'd the battle to the city gate."

"I REST IN CHRIST," as on its mother's breast
Sinks the sweet infant into quiet sleep ;
No thoughts of past iniquities molest ;
My sins are lost in Love's unfathom'd deep !

"I REST IN CHRIST," and ev'ry hope disclaim
That does not centre in the "Lamb of God :"
I take to bills no passport but his name ;
I lean on nothing but atoning blood !

"I REST IN CHRIST"—my heavenly mansion waits ;
I see the gems that stud my golden crown ;
I shall in triumph pass the pearly gates,
And with the patriarchal stars sit down.

"I REST IN CHRIST"—sky, ocean, earth may fall,
But I am safe as yon Eternal Throne :

Against this Rock "bell's gates shall not prevail :"
Love, changeless love, will not forsake his own !

"I REST IN CHRIST," firm as the solid rock
That braves the fury of the dashing deep ;
A voice divine says, "Fear not death's last shock,
Mine eye shall guide thee, and my arm shall keep."

"I REST IN CHRIST." He will not let me sink,
Though this poor body fall into decay ;
I stand on vast Eternity's dread brink,
And soon on starry plumes shall soar away.

"I REST IN CHRIST : " his promises avouch
Celestial joy shall pain and death succeed ;
Immanuel's bosom is my dying couch,
My hope his cross, his covenant my creed.

Thus sunk the christian on the Saviour's breast ;
The silver cord was cut, the golden bowl
Was broken at the altar : He is blest
With pure delights congenial to his soul.

Yes : and the Edifice of Truth shall rise,
Though many a christian workman now is gone !
Thy Ballad lives, beyond yon vaulted skies,
And though his workmen die, his work goes on !

Reviews.

The Braintree Church-Rate Case. Report of the Proceedings on the Occasion of the Presentation of a Testimonial to Samuel Courtauld, Esq. London: Haddon, Brothers, & Co.

It is often the fate of men who have rendered good service to the public to be forgotten or neglected. A shrewd and worthy dissenting minister once said to an ardent young friend of his, "Take care, for public popularity is a naughty jade—coquetting and flattering you to day, and frowning or reviling you to-morrow!" There was, we fear, much truth in this caution. And yet we cannot think that the intelligent dissenters of England, who remember the great conflict against the Church-Rate imposition that has been carried on during the past thirty years, will ever forget the services rendered by a Child, a Thorogood, a Baines, or a Courtauld—the first three resisting even to incarceration in prison, and the

latter, after many years of patient labour, succeeding in establishing—spite of the dogma of Lord Donnan to the contrary—that the old constitutional principle of decision by majorities must be regarded as law in our parochial parliaments.

Though rather late in making its appearance, we heartily welcome this valuable document, respecting which we cannot do better than give an extract of a note from our friend, Mr. David Rees, baptist minister of Braintree—the Honorary Secretary of the Testimonial Committee, who says :—

"DEAR SIR—Will you kindly permit me to inform those of your readers who have subscribed to the Courtauld Testimonial, that the Committee have not forgotten their promise—to supply each Subscriber with an Engraving of the Testimonial Plate, a Report of the Presentation, &c. The Committee greatly regret the delay which has taken place, the causes of which it is need-

less to state; suffice it to say, that they have been unavoidable.

They trust, however, that the completeness of the Report, and the extent and value of the Historical information of the protracted Contest—which they are now permitted to give—will atone for the temporary disappointment which has been felt.

The Pamphlet contains an Engraving of the Testimonial Plate, a full Report of the proceedings at the Presentation, and an Appendix—comprising a condensed account of the Church-rare contest at Braintree, Bocking, and Halstead, from 1834 to 1853.

Every Subscriber may obtain a copy by forwarding to Messrs. Haddon, Printers, Castle Street, Finsbury, London, *his name and address, and Two postage stamps*. Or, where a number of Subscribers reside in the same town or locality, one person may obtain copies for the whole, by sending to Messrs. Haddon *the names and addresses of all the Subscribers for whom he acts, and full information as to how to forward the parcel*.

Subscribers who reside in the towns and neighbourhoods around Braintree should apply for their copies to the Rev. D. Rees.

Messrs. Haddon will be able also to supply a *limited* number of copies to *Non-subscribers* on receipt of twenty-four postage stamps per copy."

We strongly advise those of our friends who are *Non-subscribers* to send for a copy. If beyond their reach at twenty-four stamps, let a few unite and so secure one. They will not regret taking our advice we assure them; for whether as a Record of what has been done, or as a safe Guide for those who are yet engaged in the contest in any locality, it is invaluable.

Wayside Books for General Distribution. London: Religious Tract Society.

DURING the past summer we were sitting on the sea shore watching the ever-rolling waves and the vessels passing to and fro in the distance, when two neatly-dressed little girls coming up, addressed us in a respectful manner—"Please, Sir, will you accept a little book?" "Yes, my dears, and thank you," was the reply, "I am only sorry that I have not some of my own just now in my pocket for you." These young missionaries were no doubt sent by their pious mother on this good errand. They passed on to others, and left us to indulge in pleasing thoughts of the good it would do those children, and the good they might fuse to take what was so given? We thus do to others. And who could re-

watched their movements, and in every case they were received and read directly.

This packet of "Wayside Books" are of the same character as those the children were giving away—containing pointed appeals on the subject of personal religion. The idea is a good one—for being neatly covered, they have a more attractive aspect than one of the old-fashioned tracts. But we must say that we do not think this packet of sixteen, eight pages each, for sixpence, is so cheap as some other of the Society's publications.

Right Decision. A Sermon by Mr. James Wells, of Surrey Tabernacle, Borough Road. London: Partridge & Co. Fourpence.

As Lord Brougham once said, there is no accounting for some people's taste, and his lordship is a philosopher. And this said taste has a great influence over the conduct of some people. This sermon is not to our taste, though there are some good things in it; and yet it would not, we presume, have been preached, printed, and published, had it not been expected that it would be adapted to the taste of a certain class of christian believers. We give a specimen:—

"Here is 'the mountain of the house of the Lord.' 1. A lofty mountain. 2. A nominating kind of description. 3. A comfortable expectation. 4. A living way. 5. A living word. 6 Conspicuous transition. 7. Great repose."

The Atonement; being Four Discourses By Charles, Lord Bishop of Gloucester and Bristol: Thomas Chalmers, D.D., L.L.D.; William Archer Butler, M.A.; Robert Hall, M.A. London: Religious Tract Society.

THE first and most important question in the world is—has an atonement been made for human transgression? and the next is like unto it—for whom was that atonement made? Both these questions are answered in the small volume before us, which we hope will be extensively useful among all serious inquirers after the truth of God on this momentous subject.

British Land Birds. London: Religious Tract Society.

This is a very beautiful book—good paper, good type, handsomely bound, and chiefly attractive for its splendid engravings. It would have been a welcome present to us in our school-boy days.

Correspondence.

POINGS OF THE PAROCHIAL CLERGY.

SOME time ago we received a note in a female hand on this subject; which, being anonymous, (having only the signature "H") we laid aside at the time. On looking it over again, we have thought we might make a few extracts from it, and add a few observations thereon. The writer says:—

"I was glad to read in your *Reporter* that you would rather tell of the good deeds of the clergy of the Establishment, than record their bad ones. Although, to tell you the truth, I think some of your papers are rather too severe. I do not wish, nor could I defend, very many of the practices of the church of England; but I certainly cannot look upon her now as I did some years ago, as a totally unchristian community, because I know many christians who hold her tenets; and it cannot be denied that some of the most shining characters in past ages were pious members of that church; and now they, being dead, yet speak in their excellent writings. I cannot think it consistent to find fault with exemplary churchmen simply because they are churchmen.

The ministers of the church in the parish in which I reside are thoroughly evangelical. The curate is particularly active in the spread of the gospel. He often preaches six nights out of the seven, including the cottage meetings, which he holds on two evenings in the week. I am a baptist, but I do not hesitate to attend his preaching when there is no service at my own chapel. The amount of good which God has permitted him to accomplish will never be known in this world; but the large and attentive congregations, where many are to be seen who never before thought of entering a place of worship, testify that his unwearied labours have been blessed. His cottage lectures are very attractive, and the rooms are always crowded. His manner of expounding the scriptures is clear, simple, and instructive, bringing out the hidden meanings, and setting the gospel before the people in an earnest and interesting manner.

I think it is a great pity that we, as

dissenters, should allow the church thus to step in before us. We ought to be more zealous than they in the work of our great Master.

I fear I have trespassed on your valuable time, but knowing the interest which you take in any thing tending to the extension of Christ's kingdom, I thought you might, through the medium of your excellent *Reporter* (which we have taken with pleasure since its first appearance), hint the practicability of dissenting ministers establishing cottage meetings in the neighbourhoods where they are located. They are, of course, principally for the attraction of the poorer classes, who would not attend the public places of worship, but might be induced to meet at a neighbour's house. I know much good has arisen from them here."

In the course of her remarks our correspondent also states that she has heard some of her pious church friends express their surprise at some of the amusements allowed in dissenting families.

We have thus allowed "H" to say what she wished; and we have only to repeat what we before stated, that it always gives us pleasure to report the "good deeds" of the clergy, and we never record their "bad ones" without regret; and in proof we appeal to our pages, in which every month we have reported the evangelical efforts which have lately been made by the clergy with approbation, and pointed them out as examples which it would be well if dissenting ministers would emulate.

But we beg to remind our fair correspondent that neither we, nor any of our correspondents, were ever so inconsistent as to "find fault with churchmen simply because they are churchmen." We never were so stupid or unjust. Neither were we so ignorant as not to know, or so ungenerous as not to allow, that in past ages there have been, as there are now, many excellent men in the Established Church.

What we have complained of chiefly, has been the unkind and ungentlemanly conduct of some of the clergy in gratuitously lacerating the feelings of bereaved parents by refusing burial to the bodies of unchristened infants. We are aware

that the rubric may not require them to perform the usual ceremony; but it does not require them to accompany the refusal with remarks of an offensive character, throwing out insinuations that the unsprinkled babe may be lost, or, as in some cases, affirming that it has gone to perdition! Can we be "too severe" in exposing such unmanly conduct, which is not only unkind and cruel, but an absolute falsehood! For, christened or unchristened, "of such is the kingdom of heaven," spite of all the rubrics and parish priests in the land.

Here is another of the cases of which we complain. We received it this morning, and it led us to look for the letter of our correspondent as given above. The scene is in Lincolnshire. We have the address of the writer, who says:—

"You will remember the case of a late vicar of G—— refusing to bury a child belonging to a dissenter some years ago, and the painful results which to him followed. His was a dear bought experi-

ence! However, it seems that his unhappy spirit is revived in this neighbourhood, for another clergyman refused last week the usual burial to a child because it had not been christened. When asked the reason, his reply was, that it was not a christian; not having been made so by the Church of England. They might put it in the churchyard themselves, but he should perform no burial service. No such thing. And so the babe was rejected as a little heathen; but its body found a resting place in a dissenting burial ground. How can a clergyman pursuing such a course as this be esteemed by his parishioners. We had hoped better things of this when he was located amongst us, and we are disappointed. But the people about here are too enlightened to approve of such popish intolerance! We are not fond of contentment, but we should like for your numerous readers to know that there are such things transpiring even in the middle of the nineteenth century!"

Christian Activity.

TEACHING EVERY MAN HIS NEIGHBOUR.

JEREMIAH predicted (xxxii. 31—34) that under the "New Covenant" this duty would be so efficiently discharged, that all should know the Lord; and Paul (Heb. viii. 2) applied the prediction to gospel times. And certainly, next to preaching the gospel, this is one of the best and most successful modes that can be adopted for the diffusion of divine knowledge. As we believe these important passages of Holy Writ have been forgotten or neglected, we rejoice when we perceive attention is given to them. The following facts are to the point. They are from Scotland. May the reader, as he has opportunity, go and do likewise!

"We heard a christian gentleman say the other evening that he kept a book, in which he wrote down not only all about his preaching, but more especially all about his visiting, and, like a skilful physician, he thus knows the state, as far as imperfect man may know it, of all he visits. During the last fifteen months that he has been vigorously prosecuting his evangelising work, he has visited in-

dividually, conversed and prayed with, about seven hundred persons, and has had the satisfaction of seeing as many as ONE HUNDRED AND FORTY of them profess to find peace with God through the blood of Christ. Now, we happened to overhear him saying this, not by way of magnifying his own efforts, but to show a minister of Christ the blessedness of going out to speak privately to the people about their souls, and by so doing to reap a spiritual harvest in their conversion; and also to impress the fact that if souls are *truly sought* they will be *really found*. No two things are more foreign to Mr. — than *enthusiasm* and *boasting*. You cannot be in his company a quarter of an hour without feeling that you are with an unobtrusive, humble, devoted, earnest, sober-minded man—whose religious character is established, and whose judgment is well balanced and solid."

We give another case. An aged christian was sitting in one of the stations of the Great North of Scotland Railway, when a kind and benevolent looking gentleman sat down by his side. "You

are going down the hill of life, my friend," said the stranger, "but this is a world of change." "True," replied the aged man, "but we are hastening where there is no change." "And are we prepared?" "If not, we know the consequences," replied the old man. "Yes," said the stranger, "saved or lost; in Christ saved—out of Christ lost." The stranger now left his seat, and the old man was surprised to be told by a neighbour, who had heard the conversation, that he had been speaking to the Earl of Kintore. In a few minutes the noble lord made his appearance again, and taking the aged christian by the arm, he said to his Lordship, "I beg to apologize for speaking so freely, but I did not know that I was conversing with Lord Kintore." "Oh, there is no room for apology, my christian brother," said his Lordship, "there is no respect of persons with God. But let me ask, are you doing what you can for Christ?" "According to the measure of my ability and opportunity, I do my best, and after

all we are unprofitable servants." "Do you do anything to check the drinking system, which is the cause of so much evil amongst us?" asked his Lordship. "Yes, thank God, for thirty years intoxicating drink has not crossed my tongue." "Then you are doing a great work—go on, my aged friend, and may the blessing of God's spirit be with you."

The noble Earl received a religious education while under the guardianship of a worthy aunt, and he has ever shown great veneration for the Bible and christianity.

In the course of last year, Miss Marsh, the able and pious author of the life of Captain Hedley Vickers, was a guest at Keithhall, Lord Kintore's seat in the north. Her visit has been blessed to his Lordship and family, and also to others in the neighbourhood of Inverury. For some time past the noble Lord has been preaching to the people, and there is reason to hope that much good is being done.

Narratives and Anecdotes.

PATAGONIAN MISSION.—Our readers who remember the sad fate of Captain Gardiner and his devoted friends in attempting to reach this neglected race, will be gratified to hear of the adventurous band who ventured to follow him. The Rev. Pakenham Despard, after making several visits in the mission ship, says:—"Our next sea-trip—now just completed by return to this place—was to Tierra del Fuego. The nearest harbour of which (Good Success Bay) we reached on Easter Sunday, two days out from the Falkland Islands. No natives to be seen. Then we went to Aguirre Bay and Spaniard Harbour, and viewed, with feelings that you can conceive, the last resting places of Gardiner and his band. There was additional interest in the fact that Gardiner's only son was in our company. The Cave was a dismal spot, dripping with damp, and with the sea howling perpetually into its low entrance. But Earnest Cove is very romantic, and from winds well sheltered, though a great surf breaks upon its pebbly beach. Cook's River is a peaceful place, where a wide, grass-covered valley

stretches up towards the mountains. Here again "no natives" was our cry of disappointment. On the eastern side of the Bay we saw them on the hills waving mantles to us, and heard a strange, wild cry boom on the wind. We could get, on account of the evening and a surly shore, only so near as to shout a friendly salutation in reply. Long we did to lift up among them the standard of the Cross, and to speak, in words easy to be understood, of Him who died thereon—a shepherd giving his life for these poor sheep. From Spaniard Harbour our course was to Picton Island, Banner Cave. We reached it, and anchored in a most lovely little harbour—but no *smokes*, no natives. We landed, and found four fine wigwams and recent footprints. Here Gardiner was molested by them on two visits, but here Snow found them friendly and quiet. Hence we came to Ciuco Mai Harbour, Beagll Channuel, and now for the first time came in contact with Firelanders. Our pleasure was great, and so was our astonishment, for we found no "half human savages" scowling at us, filthy and disgusting to every sense, as they

have been described; but veritable men and women, with features varying little from our own, and skins nearly as white—no oil, no soot, no disgusting filth upon them—beyond their nakedness, nothing to offend our senses in them. Their stature is about the middle height, their bodies stout and well formed, only their legs are deficient in muscularity; their language by no means harsh or guttural; I could easily utter, on first hearing, every sound of it. They were well provided with crabs, shell, and other fish. Canoes of bark, well adapted to their use, brought them alongside, and our barter was brisk with them. What they chiefly desired was laif (knife), and tapa (coat.) Of tobacco they know not the use; and though they pretended to eat biscuits, pork, and sugar, they would not swallow them. How they might relish intoxicating drink we did not try—first because we never have any on board; and second, because we fear God, and love the souls of men. We went ashore among them unarmed and unawed, and found them civil, merry, and communicative. From Cinco Mai Harbour, we sailed southerly to Lennox Island, and here again found interesting and friendly people, like the last, in most respects, but slightly varying in dialect. Our men went ashore to water—they helped them to roll off the cask into the sea, and we went unhesitatingly into their wigwam, and seated ourselves at the fire in their midst—no attempt at pilfering or other offensive behaviour was made. Returning to Picton Island, off Portrait Cove, Navarin Island, a canoe came off with a very pale old man, whom one, more droll than reverential, called *ghost*, a very pleasing young one, and two women; and from the other side four came. With these we traded some time. Two came on board, man and boy, and behaved civilly, stealing nothing. In Banner Cove, this time, five canoes came to us with about thirty persons, and for three days we had intercourse, uninterrupted by one untoward event, and have already made a good start with their language. God willing, it will not be long before we visit these simple folks again, and make a much larger stay, and have little doubt shall effect so much progress in their tongue as to be able, ere we leave, to say something to them of that Glorious Master whose poor yet loving servants we are.

SPURGEON ON CHRISTIANITY IN INDIA.—I believe that British rule has been useful in many ways. I shall not deny the civilizing influence of European society; or that great things have been done for humanity; but I do assert, and can prove it, that there would have been greater probability of the gospel spreading in India if it had been let alone, than there has been ever since the domination of Great Britain. Ye thought that when christians, as ye called them, had the land, they would favour religion. Now I will state a fact which ought to go through the length and breadth of the land; it does not rest on hearsay; I was informed of it a little while ago by a clergyman, upon whose memory the fact is vividly impressed. A Sepoy in a certain regiment was converted to God by a missionary. He proposed to be baptized, and become a christian. Mark, not a christian after our way and fashion, as a Baptist, or an Independant, or a Methodist; but a christian according to the fashion of the Episcopalian church established in this realm. He was seen by the chaplain, and was received as a christian. What think you became of that Sepoy? Let the East India Company blush for ever; he was stripped of his regimentals, dismissed the service, and sent home, because he had become a christian! Ah! we dreamed that if they had the power they would help us. Alas! the policy of greed cannot easily be made to assist the Kingdom of Christ.

Mr. Moffat and our great friend Dr. Livingstone have been labouring in Africa with great success, and many have been converted. Did you ever hear of Kaffir tribes protected by England being converted? It is only a people that have been left to themselves, and preached to by men as men, that have been brought to God. For my part, I conceive, that when an enterprise begins in martyrdom, it is none the less likely to succeed; but when conquerors begin to preach the gospel to those they have conquered, it will not succeed; God will teach us that it is not "by might." All swords that have ever flashed from scabbards have not aided Christ a single grain. Mahommedans' religion might be sustained by scimitars, but christians' religion must be sustained by love. The great crime of war can never promote the religion of peace. The battle, and the garment rolled in

blood, are not a fitting prelude to "peace on earth; good will to men." And I do firmly hold, that the slaughter of men, that bayonets, and swords, and guns, have never yet been, and never can be, promoters of the gospel. The gospel will proceed without them, but never through them. "Not by might." Now don't be befooled again, if you hear of the English conquering in China, don't go down on your knees and thank God for it, and say it's such a heavenly thing for the spread of the gospel—it just is not. Experience teaches you that; and if you look upon the map you will find I have stated only the truth, that where our arms have been victorious, the gospel has been hindered rather than not; so that where South Sea Islanders have bowed their knees and cast their idols to the bats, British Hindoos have kept their idols; and where Becuanas and Bushmen have turned unto the Lord, British Kaffirs have not been converted. Hush thy trump O War! put away thy gaudy trappings and thy blood-stained drapery; if thou thinkest that the cannon with the cross upon it is really sanctified, and if thou imaginest that thy banner hath become holy, thou drest of a lie. God wanteth not thee to help his cause. It is not by armies, nor by power, "but by my Spirit, saith the Lord."

ROMANIST MISSIONS.—From one of the religious periodicals of the United States we give the extract beneath:—

"The Society for the Propagation of the Faith, whose head quarters is at Lyons, in France, has a reputation that is world-wide. Its object is to raise funds for sustaining Romanist Missions, and its field of collection and disbursement is about equal in extent. Wherever 'the faithful' are found, money is sought for, and wherever rival sects are to be encountered, or opportunity is afforded to spread the empire of the hierarchy, it is expended. That this Society is a special favourite of the Pope is evident. To increase inducements to contribute to its funds, he grants indulgences freely to its patrons. When this Society was founded, Pius VII. "lavished upon it these treasures." "The constant anxiety of the blessed Pius IX. for our work," say the present directors, "seems to have made it a task to lay down an indulgence on every spot where a special encouragement was yet wanting." The latest

movement of this kind is, "to make children who contribute to the institution while too young to receive the sacrament, capable of receiving all the indulgences which were hitherto confined to communicants. Zealous members of the Lyons Society are encouraged to make contributions in the name of their children, and so obtain indulgence for them, and as soon as born." The funds raised by such means are used to propagate the faith in every part of the world. A few particulars we now give. France, whose present emperor prides himself in the title of "Eldest Son of the Church" furnished the last year to the Society, the handsome sum of 440,000 dollars; the British Islands gave about 30,000 dollars, and received back again about that sum. Italy gave somewhat above 100,000. British North America is credited with 17,800 dollars contributed, and charged with 44,950 expended, while in the United States 11,335 supplied, stands over against 145,620 dollars received. Those countries which have been accounted the strongholds of the papacy, are extremely meagre in their contributors. Spain is credited with only about 2,500 dollars, Portugal with some 4,000 dollars, while Austria does not appear in the list at all. Of the expenditures, much the largest sums are devoted to countries already christian, where the papacy battles for the supremacy she claims among all the sects, while the dark lands of heathenism are comparatively overlooked. Over against the 60,000 dollars expended in Great Britain,—England, Ireland, and Scotland—must be placed the very small sum of 6,000 dollars devoted to the broad domain of Burmah; while the United States receive about twice as much as China, Thibet, and Siam. The grand total of contributions is 744,545 dollars, of expenditures 775,575. The largest figures in the column of expenditures appear against the names of the countries where the most bountiful supply of religious instruction already exists. The most enlightened nations are those for whose spiritual condition the Pope is most anxious. Protestantism is a far greater cause of solicitude to the propagandists than Paganism. These are a few of the significant features of the Romish system of Missions. They are fruitful of inferences, which the reflecting reader will not fail to draw."

OUDE, properly Ayudha, in a very ancient and celebrated province of India. One of its kings was the hero of two great epic poems, and conquered India as far as Ceylon. The founder of the late dynasty was a speculative fruit merchant of Khorassau, who, upon the downfall of the Mogul empire, made himself Grand Vizier and Viceroy of Oude, and settled those offices upon his family. The Marquis of HASTINGS, when Governor-general of India, promoted him to the dignity of King for the valuable consideration of £2,000,000; which sum, large as it was, the royal fruiterer managed to squeeze out of his unfortunate subjects before he handed over his purchased dignity to his successor. The kingdom of Oude did not prosper under its native rulers, and, in 1801, placed itself under the protection of the East India Company. The Company were to protect the King and his country against all enemies, domestic and foreign, and, in return, the King was to reform his government, and abolish sundry abuses connected with his administration, which threatened to spread into the adjoining territory. The Company kept their word, and the King broke his. With a powerful neighbour to fight his battles, and prop up his throne, he had no trouble or care. He devoted himself to vice and debauchery, and left his country to govern itself, provided that it paid for his pleasures. The consequence was that Oude became the plague spot of India, which was infected by its abominations. What, then, was to be done? If the Company withdrew their protection, the ruling dynasty would crumble into decay through sheer inanition, or fall a prey to the first enemy that assailed it. The latter danger was not problematical; for, amongst other evils, an outbreak, which threatened to end in a religious war between the Hindoo and Mahometan populations, had taken place in Oude, and was fast getting the upper hand of the government, no very difficult task, as it was strong for nothing but oppression and vice. It was useless to attempt to redeem the country, so Lord DALHOUSIE, the late Governor-general, annexed it; left the King his palaces and his pleasures, with £150,000 a year to support them, and relieved him of the cares of state, and his country of its miseries, at one and the same time.

RELIGIOUS LIBERTY.—Liberty is a distinguishing feature of true religion. False religion ever engenders bondage, whilst true religion ever promotes freedom. False religion seeks to impose notions on us without the liberty of investigating them; it denies the right of private judgment, and hinders the expansion of the mind. The spirit of intolerance and persecution is ancient and universal. It is the offspring of the fall. It is said to be in all national religious establishments; and this is doubtless true, for all national churches are essentially persecuting; of this we have frequent proof. But where else is it? rather, where is it not? It is in every human heart. The spirit that is in us lusteth to be intolerant. In the censures we pass on the opinions of others we often show that we know not what manner of spirit we are of; and that we have need to learn from the gospel of Christ the elementary principles of christian meekness, forbearance, courtesy, and love. Freedom has to do with all the powers and graces of the mind. Light gives freedom to the understanding, love to the affections, holiness to the will. So we think freely, love freely, rejoice freely, act freely. True religion gives us principles that are fruitful as germinating seeds, leading to independent thought, and to manly expression, fostering the love of liberty, with the sanctity of the affections and morals. Liberty is one of the joyful sounds of the jubilee trumpet—a privilege of the Redeemer's reign, and one which his freeborn people appreciate. W. A.

IDOLATERS WORSHIP ANYTHING.—At Baitenzorg, a village of Java, Messrs. Tyerman and Bennet observed a street occupied exclusively by Chinese. They called at several of the houses, and noticed an idol in each. In one, they observed an engraving of the French Emperor Napoleon, in a gilt frame, before which incense was burning. The old man, to whom the picture belonged, in their presence paid it divine honours, bowing himself in various antic attitudes, and offering a prayer for blessings upon himself and family. "When we asked him why he worshipped an European engraving, he replied, 'O, we worship anything.'"

Baptisms.

FOREIGN.

WESTERN AFRICA.—Mr. Diboll writes: "When I last wrote, I spoke of the probability of soon adding to our numbers. We had five candidates, four for baptism, and one for restoration. The state of things around us made us inquire as to whether it would not be better to wait the departure of the mail, as a report was in circulation that all the Roman Catholics were to leave the island by it. We thought of waiting, and while we were deliberating and praying the Governor was talking loud, and threatening what he would do in case we baptized. Some of our leaders were filled with fear. Deacons Wilson and Smith were filled with indignation; my own mind was kept in peace. We met for prayer and conference, and resolved to baptize at once, and to know the worst. It was Thursday night. On Friday we met at the usual five o'clock prayer-meeting to seek help of the Lord, and to strengthen one another, immediately after which the whole church, and some of the inquirers, went to work clearing the bush and preparing the place for preaching, and in less than two days all was ready. Our Friday night and Saturday morning services were full of interest. Lord's-day morning broke out fine (after a fearful tempest, which lasted nearly all the previous night), and we enjoyed a singularly happy season. The scene was beautiful; could a stranger be brought suddenly to it, he would be dumb with admiration. Before him there is the opposite bank, rising about thirty feet, and nearly perpendicular, covered with luxuriant vegetation, and surmounted with lofty trees. On the left is a beautiful waterfall, which keeps up its incessant roar, not now loud enough to disturb us; on the right is impenetrable bush, through which the mountain stream winds its way to the brook before us. We are standing upon a cleared piece of land about fifty feet deep, and it is almost the only smooth plain in the neighbourhood. Here, at one end and near the water, a small tent is erected. In the centre a table and chair supply the place of a pulpit, and benches, chairs, huge stones, &c., accommodate nearly four hundred ebony figures, representatives of almost all the nations of western Africa; and as they rise and sing—

'Jesus, mighty King in Zion!
Thou alone our Guide shall be.'

an impression is made on the heart not easy to be described. Of the four men who were baptized on this occasion, we may say that they have all been slaves, and all of different nations. One is a Congo, who with six others escaped several years since, and crossed the sea several hundred miles in a canoe. Another was a slave in Bonney; became a favourite with King Pepple, who made him a chief; he traded and was successful, and had more than 200 slaves of his own. When Pepple became unpopular, our friend lost all his property, his slaves were massacred, his wife and eight sons killed before his eyes, and he escaped as with the skin of his teeth. One is an Aku, who was brought here by a British cruiser, and became the servant of Deacon Wilson. The last is from Bayon, in the Moko country. His master died here and left him free. About two o'clock on Lord's-day, the Governor sent for brother Wilson, and inquired how he dared to do contrary to his orders, in baptizing strangers. Wilson replied that the Governor had never spoken a word to him about such a thing. Wilson was dismissed with the assurance that we should all be brought up to court the next morning. But this was not allowed to spoil our afternoon meeting, which was a time of blessing. In the evening some of the brethren met at my house for prayer and conference; it was a time of refreshing. The number of inquirers is increasing, and there are some cases of deep interest. May the Lord of the harvest give us a rich ingathering! During the past year I have buried three of those whom I had previously baptized, and this day have been called to bury another besides. In the last year I buried some of my most anxious enquirers. Truly this is a land of death. You see a man walking in comparative comfort one day, and the next day he is a loathsome carcase, whom no man can endure, and all is hurry till he is buried."

INDIA.—This morning—Oct. 23—we received copies of the *Oriental Baptist* for July, August, and September, for which we had been anxiously looking several days, that we might, in this number, give

to our readers the intelligence they brought. We had scarcely hoped to find any reports of public baptisms, but in July one is reported, and only one, in August and September we have not one. We give the one from July beneath. When shall we again be permitted to report baptisms from India? But we will hope for the best; yea, we would fain believe, that the things which are happening there, though painful at present, will ultimately, by the destruction of caste and the removal of other obstacles, turn out rather to the furtherance of the gospel and give it free course.

Monghyr.—Mr. Lawrence writes:—"On the 1st of June, it was my privilege to administer the ordinance of baptism to two persons. One is an aged native female, who, though once a Roman Catholic, lived the greater part of her life in great spiritual darkness. We trust she has now found 'the light of life.' The other is an Israelite, who has long been convinced of the truth of christianity, and has been desirous of being baptized: but until now the way was not open for the accomplishment of his wishes. A goodly company of European and native friends were present. Brother Broadway gave a very appropriate address in Hindustáni, which was listened to by all with much interest. Having 'put on Christ,' may our new friends continue 'to walk in Him!'"

DOMESTIC.

HAVERFORDWEST, Bethesda.—In looking over your valued periodical, I was very glad to find an increase in the reports of baptisms. I hope it will continue. The Lord has been pleased to bless us with a further increase. On sabbath evening, October 4, our place was crowded to excess long before the time. Mr. Burditt, Classical Tutor of the Academy, gave an address, after which Mr. Davis, President of the Academy, went down into the water, and baptized thirteen believers in Christ—nearly all of whom were in the bloom of youth, and are likely, by the blessing of God, to take an active part in the cause of our Redeemer. We have more inquirers, and, I may add, that one of the candidates for next month was injured in the collision on the South Wales railway by Port Talbot, but he is now recovering.

J. G.

LONDON, Spencer Place.—Mr. Cooke led seven followers of the Lord Jesus down into the water and baptized them, on Wednesday evening, Oct. 7th. In keeping of his commandments there is great reward.

East Street Walworth.—On Thursday, Oct. 1st, our pastor, Mr. J. Chislett, baptized four believers. One had been a member of an Independent church in the neighbourhood for several years. Their late pastor, who has been alluded to in former reports, is now, we trust, in glory. The effects of his violent opposition, both in preaching and printing, against immersion, has been manifested by many being led to search the Word of God, and obey the commands of Jesus Christ. One is a granddaughter of a very aged member of the church. Another had been proposed to the church nearly two years ago, but has been prevented in consequence of the delicate state of her health. Her friends tried to persuade her from attending to the ordinance, and her husband told her that he was sure she would be brought out of the water a dead woman! "Hinder me not," was her reply; she was confident that He whose commands she obeyed would give her strength. So far from her being numbered with the dead, the following Lord's-day she was apparently in better health than she had been for a length of time, and, with her companions, was received into the church, among "The living; the living, to praise the Lord." J. S.

Church Street, Blackfriars Road.—Lord's-day, Sep. 27th. This day's services were unusually impressive. In the morning a funeral sermon was preached by our pastor, Mr. Barker, on the death of a patriarchal member, of sixty-two years standing. In the evening four young men were baptized on profession of faith, reminding us that, "instead of the fathers shall be the children." This is now the fourth band of believers baptized by our minister in this first year of his pastorate. More than half of them were brought up in our sabbath-schools. More are in prospect. G. S.

New Park Street.—Here the inquiry is still going on as of old, "What shall we do to be saved?" and the inquirers are directed to the same Almighty Saviour, and professing repentance toward God and faith in our Lord Jesus Christ, are baptized with the one baptism into the names of the adorable Three. Twenty-

three were immersed by our pastor, on Thursday evening, Oct. 1; and having, we trust, *first* given themselves to the Lord, they also gave themselves to us in church fellowship, according to His will, on the following Lord's-day evening. The "little one shall become a thousand," said the Lord, many years ago, by the mouth of his prophet. This is literally accomplished now in this church, for with the addition mentioned, the number of members at present is upwards of a thousand. Oh that God in his mercy would visit other churches with the same blessing! Arise, O God, and plead thine own cause. "Awake, awake! put on strength, O arm of the Lord." "Let thy priests be clothed with salvation, and thy saints shall shout aloud for joy." D. E.

BEULAH, *Monmouthshire*.—We met by the side of the river Ebbw, in order to administer the ordinance of baptism, on Lord's-day morning, Aug. 2. After a few observations on the subjects and mode of baptism, our minister, Mr. James, led down three young believers into the stream, and immersed them into the names of the Sacred Three. One of these was a girl not yet in her teens, the daughter of pious parents. Her father is an Independent, and her mother a Baptist. She is the third of their children that have joined our church in their youth. On Sep. 27th we again met where there is "much water," but the morning being wet and unfavourable, the audience was not so numerous as usual. Our minister, after reading and prayer, baptized two, who, with the former, were added to the church. Several others were baptized before the above, and since we reported last, but the dates of their baptisms are not at hand. I have given you the facts, and thank you for your encouragement to poor writers to send reports. I hope the above is plain.

M. M.

P. S. I should be very glad to see reports of baptisms from the English baptist church at Risca, Mon., as they have baptized a great many both last year and this year. It is a new cause there.

LIVERPOOL, *Byron-street*.—Our pastor, Mr. Dawson, immersed three believers in the Lord Jesus, on sabbath evening, Sep. 27; and on the evening of Oct. 18, after a sermon by Mr. Francis, from America, Mr. D. baptized a man and his wife. Three of the above were teachers.

H. V. R.

LEOMINSTER.—Four young female disciples, out of the Bible Class, conducted by our ministers' wife, were immersed by Mr. Nash, Aug. 23, and afterwards received into the church. Mr. N. also baptized and received a young man, Sep. 23. This young friend was brought up in a baptist Sunday and day school at Peterchurch, and was the subject of religious impressions when very young. But after he left the school he went with other gay companions in folly's downward course. At length he was arrested by a heavy affliction; a disease settled in his knee. After long and fruitless efforts by various medical men, he went to a hospital in London, and had his leg amputated. While here he was directed (by a lady who visited the patients) to the physician of souls, and shortly afterwards was able to join the testimony of thousands and say, "With his stripes we are healed." He was present at the baptism on Aug. 23, when our pastor spoke from, "Ye are my friends if ye do whatsoever I command you," and at the close of the service informed him that he felt he was living in the neglect of a plain command of Christ's, on whose infinite atonement he was resting for salvation; and at once offered himself as a candidate.

G. B.

CRADLEY HEATH, *near Stourbridge*.—On Lord's-day morning, Sep. 6, after an impressive discourse by Mr. Amos on the nature of believers' baptism, five young persons went down into the waters and were baptized by Mr. Miles. Also, on sabbath morning, Oct. 11, three more followed the example of their Lord and Master, and were baptized by Mr. Amos. These are from the sabbath schools, and some of them are now engaged as teachers. More of our senior scholars and young teachers are expected to follow. Sabbath-school teachers! take encouragement.

J. P.

ASHTON-UNDER-LYNE, *Welbeck Street*.—On the evening of Lord's-day, Oct. 18, six believers were baptized, after a sermon by our pastor, Mr. Armstrong. Mr. David March, of Quebec, formerly pastor of the church, also gave an address. About 500 persons were present. F. S.

HUNMANBY, *near Scarborough*.—On sabbath evening, Oct. 18, one male candidate was immersed into the names of the Holy Three, by our pastor, Mr. Morris, after a sermon on the subject to a goodly number of orderly spectators. T. W.

SWANSEA, Mount Pleasant.—On Sep. 6, our pastor, Mr. Short, after preaching a convincing sermon on infant sprinkling as a human tradition, descended into the water and baptized ten believers, the fruits of our sabbath-school. We had a large congregation. Also, on the same day, at *Bethesda*, (*Welsh*) seven were immersed; and on Sep. 27th, six, by Mr. Jones. Mr. Hill, pastor of *York Place*, has also added several by baptism this year. On the whole, our churches in this town are in a very satisfactory and improving state, and we hope ere long to send further reports. T. J. J.

ROTHLEY, near Leicester.—Our minister, Mr. Riley, baptized four believers in the Lord Jesus, Sep. 6, after preaching from, "Prove all things; hold fast that which is good." Two were husband and wife; one the son of a senior deacon, who has lived to a great age, and before he departs has thus been permitted to see what his heart has long desired. On Oct. 4, two more believers put on Christ. One was a Primitive who remains with his former friends. In our last report, not seven, but five of the candidates were brought up in our school. W. D.

NETHERTON, near Dudley.—The old place of worship at Cinder Bank has been recently repaired and painted, and lit up with gas. A tea-meeting of 200 was afterwards held, and some stirring addresses were delivered. This is a change for the better; and what is yet more pleasing, there is a spiritual movement going on. Mr. Dixon Davies of Birmingham, after preaching, baptized two believers, Oct. 4. One was a youth, a son of an active member of the church. More are expected.

CARMARTHEN, Tabernacle.—After being long silent, I wish to mention that on Lord's-day, Oct. 11, Mr. Jones, our minister, after a discourse on personal consecration to Christ, led a young believer down into the water and baptized him. We had a large attendance, and we hope the solemn scene then witnessed will lead many to ask, "And what shall I do?" T. E.

EVESHAM.—Mr. Michael immersed two young men, Oct. 4. This is the first baptism since the union of the churches, and we hope to enjoy many such seasons. For several years past the cause of Christ in this town has been very low. We trust brighter and more prosperous days are dawning. C. W.

SUDBURY, Suffolk.—Our pastor, Mr. Bentley, baptized five believers in the Lord Jesus Christ, on Friday evening, Oct. 2. One is a teacher; two others are in the young women's Bible Class. These were added to the church. During the summer, galleries have been erected, and the congregation is considerably increased. Many who formerly neglected the house of God entirely, are now amongst the most regular attendants. Our earnest prayer is, that many more may be brought to the feet of Jesus.

G. B.

CHELSEA, Paradise Chapel.—On sabbath evening, Sept. 20, we had a very interesting service, when Mr. Whimper, after preaching on the mission of Philip to the Samaritans, many of whom believed and were baptized, both men and women, went down into the water, and immersed the daughter of an Independent minister, who is sister of a baptist minister, who thus avowed her attachment to the Saviour, and her willing obedience to his authority.

DOLTON, North Devon.—On the last sabbath in September, after an address by Mr. J. Hooper, Mr. F. Brooks, our pastor, baptized five young persons on a profession of their faith in Christ; who will be added to our fellowship. A large company was assembled to witness the proceedings. The presence of God was with us; many tears were shed, and undoubtedly good will be the result. G. H.

GREAT ELLINGHAM, Norfolk.—Our pastor, Mr. Williams, immersed three disciples of the Lord Jesus, in the presence of a crowded assembly, on Lord's-day evening, Sep. 27. One had been a Wesleyan, another an Independent, and the other was a young woman. This makes the third interesting service of the kind this year, and we hope to be able to report again shortly. C. H. H.

LOUTH, Walkergate.—Two females were baptized on a profession of their faith in the Lord Jesus Christ, by our pastor, Mr. Kiddall, Oct. 18. They constitute the family in which they reside a baptized household, all belonging to this church. The additions to our numbers have not been numerous of late, but we hope for better days. W. G.

MARLOES, Pembrokeshire.—Mr. John Jones, a student from Haverfordwest College, after preaching on the subject, baptized a man and his wife, on Lord's-day, Sep. 20. G. J.

BIRMINGHAM, *Henage Street.*—We have had another considerable addition. On Lord's-day, Oct. 4, our pastor, Mr. Burton, had the pleasure of baptizing eleven followers of the Lord Jesus, whose burial in water pictured their faith in Him who died and rose again. These also were added to our communion.

D. D.

CARDIFF, *Bethany.*—Mr. Tilly led down seven believers into the water and baptized them in the name of the Lord Jesus, on Lord's-day, Oct. 4. On the same day they were added, and sat down with us to shew forth their Lord's death. J. J.

HADDENHAM, *Camb.*—On the morning of Lord's-day, Oct. 4, after an appropriate discourse on the mode of baptism, our pastor, Mr. Mostyn, baptized one female. We hope our friend will be useful in the cause of her Lord. T. C.

HOLYWELL.—Our pastor, Mr. M. Roberts, baptized five believers in the Lord Jesus, Sep. 27, after a discourse on the subject by Mr. Owens, of Bagillt. They were added to the church at the Lord's-table on the same day. May they all be kept steadfast to the end! H. W.

KINGSTON-ON-THAMES.—We had another baptismal service on the last Monday evening in Sep., when two young disciples put on Christ by baptism. Mr. Medhurst preached and immersed the candidates. We have hope of others.

H. S.

BISHOPS' STORTFORD.—A man and his wife, who for twenty years had been pædo-baptists, were immersed by Mr. Hodgkins, Oct. 1, after a sermon from, "What mean ye by this service?" The congregation was large and attentive.

Baptism Facts and Anecdotes.

DR. JEREMY TAYLOR,

BISHOP of Down and Connor in Ireland, though a friend of Archbishop Laud, and the favourite Chaplain of King Charles I, to whom he adhered through all his troubles, was as distinguished for his liberality as his genius. Some of the most beautiful passages in the English language are to be found in his works, especially in his "Holy Living and Dying;" so that he has been called "the Shakespeare of religious writers." His "Discourse of the Liberty of Prophesying," is a noble monument of his charitable temper and enlightened understanding, worthy of Milton himself. In that work he has a chapter on the "Case of Anabaptists," in which he professes to state and then refute their arguments. On reading it, while we wonder at his ignorance of the subject, we admire his candour. We give the concluding paragraph, the last words of which did not prevent the judicial murder of John James, the seventh-day baptist minister, in the reign of the false-hearted Charles II, as detailed at page 323 of the present number.

"Thus far the Anabaptists may argue; and men have disputed against them with

so much weakness and confidence, that they have been encouraged in their error more by the accidental advantages we have given them by our weak arguings than by any truth of their cause, or excellency of their wit. But the use I make of it as to our present question is this: that since there is no direct impiety in the opinion, nor any that is apparently consequent to it, and they with so much probability do, or may, pretend to true persuasion, they are, with all means christian, fair and humane, to be redarqued or instructed; but if they cannot be persuaded, they must be left to God, who knows every degree of every man's understanding, all his weaknesses and strengths, what impress each argument makes upon his spirit, and how irresistible every reason is; and he alone judges his innocency and sincerity. And for that question, I think there is so much to be pretended against that which I believe to be the truth, that there is much more truth than evidence on our side; and therefore we may be confident as for our own particulars, but not too forward peremptorily to prescribe to others, much less to damn, or to kill, or to persecute them that only in this particular disagree."

Sabbath Schools and Education.

TO NEW TEACHERS, ON ACQUIRING INFORMATION IN ORDER TO TEACH.

THE teacher who enters upon the duties of his station for the first time, is often at a loss to know what he is to do, and how he is to proceed. Let me endeavour to give you some hints which will, I trust, aid you to discharge your work.

You are about to teach religion, and the Bible is the great store-house of light and knowledge on religious subjects. In all your attempts, then, to understand the Bible, be sure to invoke the aid of heaven. Ask, that in God's light, you may see light. Some look upon the Bible as a garden of spices, in which you may walk, and at your leisure pluck the flowers, and gather the fruits of the Eden of God. But this does not accord with my experience. I have found it more like a mine, in which you must dig and labour, the wealth of which is not to be obtained without labour; a mine, rich in gold and precious things, but it must be worked well in order to produce them. You must have rules marked out, by which you will dig this mine, remembering, that all that you bring out will be your own, and will be invaluable to you as a teacher.

In studying the Bible with a view to teach, you have a great advantage over other teachers of religion. A minister of the gospel has to meet hearers who are, not unlikely, full of their own opinions, full of pride of intellect, full of prejudices, and full of the creations of their own imagination: they come to hear, demanding that their taste may be pleased and gratified, their preconceived opinions met, their strong points enforced, their criticisms all allowed; and after all these demands are met, if perfectly convenient, to apply some little part to themselves, they will do it. Consequently the preacher has to arm himself at all points, prepare himself to meet objections in every possible shape, whether clothed in language, or only conceived in thoughts. Not so with the Sabbath-school teacher. He has to fit himself only to teach simple truth,—not to meet error, in its ten thousand shapes and forms. He need not study to see what a portion of the Bible may possibly be *wade* to mean, but what it does mean; not what a perverted taste

and a corrupted heart may make it mean, but simply, what is its meaning. It is never well, nor is it necessary for him to make any other inquiry, nor to make any suggestions, except the true import of the lesson under consideration. Do not get the children into the habit of feeling wise, to pry, and cavil, and conjecture, about new meanings. This is not teaching: it is spoiling through vain philosophy. Keep it ever in your mind, also, that the Bible has one grand end, and only one; viz., the single purpose of recovering men from the ruins of sin, by the death and mediation of the Son of God. From this purpose it never wanders. All the emblems and figures look to this. To this all the prophets point, and stand like so many stars, ushering in the king of day. There is no book, no history, no chapter or portion of the Bible, that does not keep this great end in view. This is the key that unlocks all the dealings of God, all that mystery which lay hid in God alone, till the incarnation of Jesus Christ. The question is not, what is the simple meaning of each portion, were it a separate revelation from God; but what does it mean as a part of that great system of truth which opens the character of God, as dealing with a race of sinners, whom he is reconciling to himself, by a method new and astonishing in the eyes of the universe. I dwell upon this the more, because I have seen teachers too frequently conning over a lesson, which was to them dry, and almost unmeaning, but which would have been full of interest on the plan now suggested. "No scripture is of private interpretation:" that is, as I understand it, the different parts of the Bible are not to be interpreted standing alone, but in connexion with other parts, and with reference to the whole. If you take one ray of the rainbow and call it light, you may say that light is red, or green, or orange; but if you look at each ray in connexion with all the rest, you will say that light is not one of these, but consists in the combination of the whole.

In conclusion, now, do not be afraid of knowing too much about the Bible,—of making it too exclusively the great school-master which is to fit you to instruct your class.

J. T.

Religious Tracts.

NATIVE LITERATURE IN INDIA.

WE may usually tell what a man is by the company he keeps, and we may tell what a people are by the books they read. At this juncture in the history of India it may be well to note what is the character of its native literature.

It is evident that, if education be of the right kind, it will create a taste for reading, a thirst for knowledge. Intellectual works of a wholesome nature must be supplied, or those who have passed through mission schools will be in danger of resorting to the extravagant fictions, the vile histories of the Puranas. Till very recently, Europeans were, in a great measure, ignorant of the number of books printed by the people themselves. The Rev. J. Long has given much attention to the subject in Bengal. It appears from returns obtained by him, that in 1853 no fewer than 418,275 books and pamphlets in Bengali were issued from the native presses in Calcutta. The character of such works is a matter of deep interest. The descriptive catalogue by the same gentleman shows that many of them are of a useful character; but it is to be feared that the circulation of such is chiefly confined to persons who have come under the influence of education in government or missionary schools. The *Calcutta Review* gives the following fearful description of the popular literature of Bengal:—

“Gross obscenity, dark superstition, an extravagant and horrible marvellousness, and frequent reference to idolatry, form the principal ingredients of that seasoning which alone can render a book palatable to the popular taste of Bengal.

Impossible as it may appear, it is nevertheless true, that the Bengali mind has discovered depths of profligacy lower still than those already pointed out. There are pamphlets for sale in the Calcutta Bazaars written for the express purpose of reducing bestiality to a systematic theory. Had we not seen them, we could not have believed in their existence.

It is an instructive fact, that the inculcation of vice in these obscene books is invariably perpetrated under the screen of the national religion. The title-page prominently exhibits the names of some

of the popular divinities. The book itself always opens with a formal invocation of two or three of them, and almost every new section commences with a prayer.”

The correctness of this account is shown by the fact, that recently a law was passed by the Legislative Council inflicting three months' imprisonment and a fine of 100 rupees for the sale of obscene books and pictures.

At the present time popular works issue from the presses of the chief cities of India and Ceylon in great numbers, and many of these presses are under the sole conduct of the natives themselves. The works published are, for the most part, extravagantly fabulous stories, told in a popular and attractive style, and calculated to enforce, as well as to illustrate, the rites of religion. This might be made very evident by extracts on the adoration of the Ganges, the worship of the sun, and other kindred acts. Selected topics from the national literature are also wrought into a popular form and presented so as to interest the mind. Some of the dramatic personages are frequently chosen, and the incidents connected with the drama, especially those of a vicious tendency, are amplified and so prepared as to gratify the depraved and wicked fancy of abandoned minds. Romantic stories are treated so as to command admiration, as far as richness of language and description are concerned, but not unfrequently containing a vein whose tendency is essentially and grossly immoral. Even the beautiful story of Nala and Damayanti, that in the hand of India's illustrious dramatic bard is so imitable and free from objection as it exists in its original form, has been interlarded with poetical license and licentiousness.

We are quite aware that obscene books and prints are to be found in England, and that during the last session an act had to be passed for their seizure and destruction; but these were sold secretly, and formed an exception to the character of our popular literature. Only let such filthy publications as those of Holywell Street, London, be diffused through the land, and England would soon be reduced to the lowest sink of Hindoo pollution and crime.

Intelligence.

BAPTIST.

FOREIGN.

BAPTIST CHURCHES IN BENGAL.—Beneath we give the last tabular statement of the Baptist Churches in Bengal, as furnished by Mr. C. B. Lewis, Secretary. We give it

in this year of interruption to missionary labour in India, that in years to come it may serve for reference, when, as we would fain hope, the clouds which now darken will be passed away, and a day, more bright and productive than any yet seen, shall dawn on the labours of our brethren in that now wretched land.

CHURCHES.	Baptized.	By Letter.	Restored.	Dead.	Dismissed.	Withdrawn.	Excluded.	Clear Increase.	Clear Decrease.	Members now in Communion.	Native Preachers.	Boys' Schools.	No. of Boys.	Girl's School.	No. of Girls.	Sabbath Schools.	No. of Children.
Serampore	2	7	1	1	1	7	7	37	1	3	200	..	..	..	..	..	..
Jannagar	17	3	5	6	4	2	12	91	3	1	..	..	..	..	..	3	53
Cutwa	2	5	5	2	..	..	10	35	2	1	14	..	..	..	..	..	..
Dinajpur	1	..	..	1	..	1	1	20	1	1	30	1	10	2	..	..	32
Lal Bazar	6	1	..	1	..	3	3	120	2	..	..	..	..	..	..	1	50
Dacca	11	..	1	1	..	8	8	34	1	..	..	1	9	2	..	..	32
Comilla, &c.	..	..	..	2	3	1	2	44	7	2	40	..	..	..	2	..	18
Chittagong	6	..	..	7	5	..	2	37	3	2	18	1	15	1	..	..	16
Circular Road	8	3	..	2	2	2	..	105	1	..	..	..	..	..	..	1	50
Birbhum	..	..	..	1	..	..	..	38	3	3	120	1	12	1	..	..	..
Colinga	1	1	3	2	15	11	11	34	..	..	..	..	..	..	..	..	..
Intally	1	2	9	..	..	..	..	19	..	..	..	..	..	..	..	..	..
Haurah	3	1	1	2	..	..	4	16	..	2	90	..	..	..	1	..	40
Cuttaek	12	2	9	2	16	..	3	131	5	3	94	2	68	3	..	..	48
Barisaul	104	2	12	13	2	..	19	94	..	..	20	1	25	..	..	..	..
Alipore	9	8	3	..	..	..	..	21	2	1	6	1	41	..	..	..	..
Khari	1	..	13	..	..	1	13	51	..	..	..	..	..	..	..	..	..
Lackhyantypur	4	..	1	..	..	5	..	50	3	3	70	..	..	..	..	..	..
Jessore	2	2	6	3	..	3	4	122	10	5	212	1	13	..	..	..	..
Satberiya	8	..	..	..	..	2	6	44	2	..	..	..	..	..	..	..	..
Narsigdarchoke	14	..	5	2	3	..	14	07	3	2	35	2	12	..	..	..	..
Malayapur	..	..	..	..	6	..	6	5	2	1	25	..	..	..	..	..	..
Balasure	6	..	1	2	3	..	3	43	2	3	70	1	14	2	..	..	40
Jellasure	3	2	..	2	..	..	3	34	3	2	34	2	14	4	..	..	89
Dum-Dum	5	..	..	5	..	2	..	12	..	..	..	..	..	..	..	..	..
Berhampore	7	3	..	..	..	1	9	72	2	1	34	1	30	2	..	..	60
Choga	5	2	..	..	..	9	..	65	1	1	13	1	6	..	..	..	..
Khunditta	..	16	..	..	..	..	..	16	..	..	..	..	..	..	..	..	..
Piplee	4	2	1	..	..	2	5	29	2	2	40	..	..	..	1	..	10
	242	62	74	56	52	16	84	195	63	1737	76	39	1165	116	269	26	488

DOMESTIC.

COLEFORD, Gloucestershire.—The baptists of this town having long felt the inconvenience of too small a place of worship, and the absence of all accommodation for a school of 500 children, the foundation-stone of a new chapel was laid, Oct. 7, by Thomas Batten, Esq., one of the deacons. The afternoon service was well attended, although the weather was most unfavourable.

T. Nicholson, Esq., of Lydney, gave out a hymn, Rev. T. F. Newman, of Shortwood, read and prayed. The stone was then laid, and an appropriate speech delivered by Mr. Batten, which was followed by such heavy rains as quickly and unceremoniously dispersed the assembly. After tea, partaken of by 800 people, in the present chapel, a public meeting was held, presided over by T. Batten, Esq. The chapel was crowded in

every part. After a few brief remarks from the chairman, Rev. Mr. Humphries, of Arlington, gave out a hymn and prayed. Addresses were delivered by Rev. John Penny, the minister of the place, T. Nicholson, Esq., of Lydney, A. Gould, Esq., of Cinderford, Rev. C. Spurden, of New Brunswick, and Rev. T. F. Newman, of Shortwood. The contributions, which poured in freely at intervals in these engagements, amounted, including the profits of the tea and sums previously promised, to £1,250. The new chapel, which is designed by C. G. Searle, Esq., of London, will be built in the Norman style, of the best Forest stone, with Bath stone facings and mouldings. It will seat 800 persons, and will cost, when complete, about £2,000. The old chapel will be made into a school-room.

INDIAN HUMILIATION SERMON.—The Rev. C. H. Spurgeon addressed, at the Crystal Palace, the largest audience that has assembled in modern times to listen to the exhortations of a minister of the gospel. The palace was opened to the public at nine o'clock, and by noon every seat within ear-shot of the preacher had its occupant. The pulpit which was brought from the Surrey gardens, was placed at the north-east corner of the central transept at its junction with the nave, and the thousands of seats which had been here disposed, were soon engaged. Altogether there were 23,564 persons present, and it is scarcely possible that a more animated or enthusiastic audience could have been assembled. His text was part of the 9th verse of the 6th chapter of Micah, "Hear ye the rod, and who hath appointed it." Mr. Spurgeon opened his discourse by stating that this world was not *the* place for the punishment of sin; it might be a place, but it was not *the* place for punishment. Some religionists, he observed, treated every accident which happened to man in the indulgence of sin as if it were a judgment. All these were childish notions; but there were many who carried the opposite doctrine to an extreme, and who were apt to deem, because God did not usually visit each particular offence in this life upon the transgressor, that there were no judgments at all. In this they were mistaken, for he felt persuaded that there were such things as national judgments—national chastisements for national sins. Oh! what a rod was that which had just been inflicted upon our country! His poor words would fall infinitely short of the fearful tale of misery and woe which must be told before we could know how smartly God had smitten us, and how sternly he had chidden. We had to lament over the fact of revolted subjects; for that they were our subjects he challenged all the world to deny. With equal confidence he asserted that they were our sub-

jects rightly, for the Sepoys had voluntarily given themselves up to our dominion, and had taken the oath of fealty to her Majesty. The revolt, therefore, was not that of a nation, as when patriots strived to free their country from the yoke of an oppressor, but it was the revolt of treasonous and seditious subjects, fomented by ambition and the vilest lusts. Mr. S. then alluded to our national sins, for which we ought to humble ourselves and seek mercy of God. Mr. E. T. Chipp presided at the organ, the swelling notes of which, assisted by the voices of the congregation, added materially to the deeply-impressive nature of the service. The sum collected in the building on account of the Indian Relief Fund, amounted to £475 16s. 11½d, in addition to which the Crystal Palace Company contributed £200, bringing up the collection to £675 16s. 11½d.

BAPTIST COLLEGE, REGENT'S PARK.—On Tuesday evening, Oct. 20, the public annual meeting of the friends of this institution was held at the New College. The meeting was well attended, the report satisfactory, and the interest of the occasion much increased by the return of Dr. Davies from Canada, to take charge of the classical and oriental department in the college. At the morning service an address was delivered by Dr. James Hamilton to the students, which occupied nearly an hour, with great interest to all present.

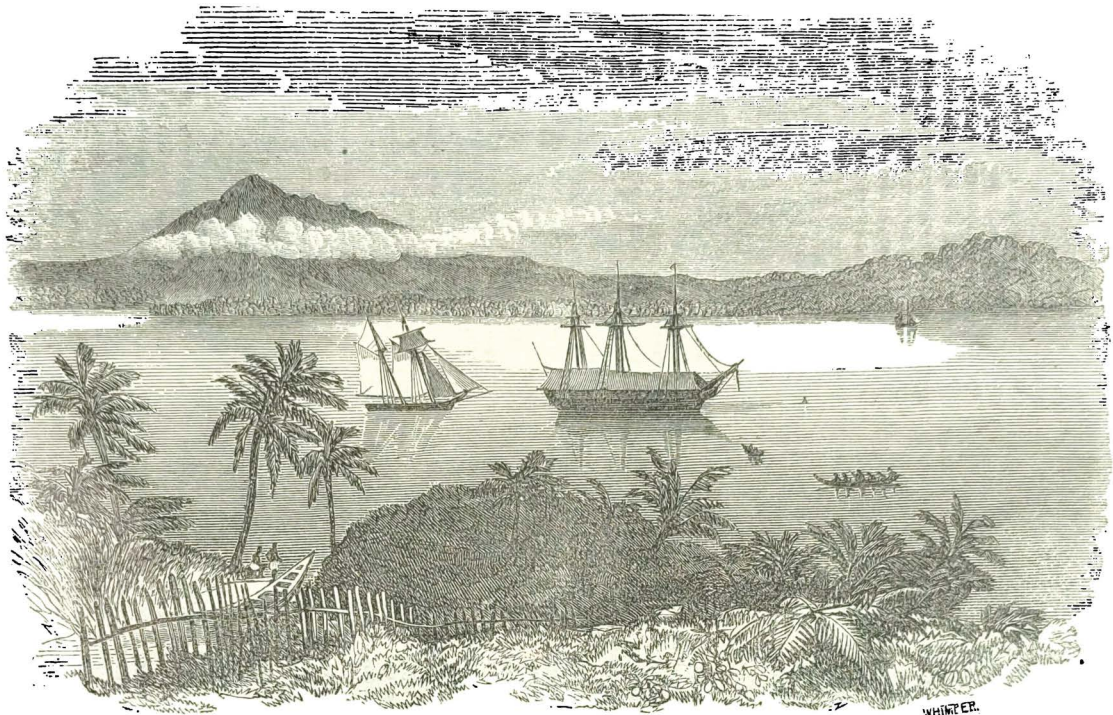
HALIFAX.—The Rev. W. Walters, baptist minister, has commenced his usual winter course of Sunday afternoon lectures to the working classes of Halifax. He took for his first subject, "The Indian Mutiny." The large hall in which Mr. Walters lectures was filled throughout by interested audiences.

THE REV. ISAAC NEW, of Birmingham, (previously of Salisbury, and formerly of Arnsby), a minister of much ability, and of high as well as long standing in the baptist body, has laudably consented to forego the advantages of home, and all the pleasures of old associations, in order to take the pastoral charge of a baptist church, at Melbourne, Victoria.

СВЕЕСЯ, Somerset.—Mr. G. Medway, on resigning the pastorate of the baptist church at this place, was presented by his friends with a handsome sofa; and Mr. Maynard, a deacon of the church, presented Mr. M. with a bible, 250 years old. These were accompanied by an affectionate address from the church and congregation.

THE DIRECTORS OF THE CRYSTAL PALACE, it is reported, have presented Mr. Spurgeon with fifty pounds as a donation for his new chapel.

REMOVALS.—Mr. J. Keed, of Chatteris, to Zion Chapel, Cambridge.—Mr. J. W. Ashworth, of Horton College, to Oldham, as copastor with Mr. Birt.



CAMEROONS, WESTERN, AFRICA.

WHITNEY.

MISSIONARY.

DR. MARSHMAN ON CHRISTIANITY IN INDIA.

FIFTY ONE years ago a mutiny of the Sepoys took place at Vellore, in the Madras Presidency, in consequence of certain army regulations, which was followed by a massacre similar to those which were perpetrated at various places during the past summer. The pretence for the rising at Vellore was, as now, that the British were about to compel them to be Christians. We will give the narrative next month; but we now insert the remarks of the late Dr. Marshman on that mutiny, and our readers will perceive how appropriate they are to passing events.

"It is curious enough to observe the conduct of those who deprecate the idea of alarming the natives with any appearance of a design to extend Christianity. They themselves have done more in one hour to excite alarm among the natives than all the missionaries in India have done from Ziegenbalg's arrival to this time, or perhaps may do for a hundred years to come. Let me solve this problem. The Hindus are not so much afraid of *becoming* christians as of being *made* christians,—of embracing a doctrine when previous and ample examination has convinced them of its truth, as of being *compelled* to embrace it while they, through ignorance, hold it in abhorrence. Discussion, especially of a religious nature, is familiar with the Hindus; it agrees with their taste, and the country is almost full of it. Among the various sects of the brahmans it is carried to a surprising extent, and it has been thus for many centuries. I have heard it also mentioned as one cause of the detestation in which the Hindus have always held the Mahomedan governments in India, that they were constantly hostile to religious discussion, which I believe is a strong feature in all Mahomedan governments. This freedom of discussion renders it perfectly safe to propose any doctrine, or agitate any question of a religious nature. Are their prejudices attacked; opinions, held sacred for ages, called in question; or even the fundamental principles of their religion opposed? A Hindu feels no kind of alarm: he even enjoys the confusion of his teacher, when pressed with powerful arguments, and sometimes unites in the ridicule which is poured upon him. Why is this? Because the reception of these new principles is a matter of perfect option: they are questions proposed for discussion, not commands which must be obeyed, however repugnant to the feelings and the judgment. Hence they are examined with pleasure, because they can be rejected without incurring the displeasure of their rulers. Not so under the Mahomedan governments, and hence the dislike

already mentioned. Of the truth of these ideas, the most abundant proof has been furnished. Whence has it arisen that the preaching of the gospel for nearly fourteen years in Bengal, the distribution of many thousands of tracts, and several thousand copies of the New Testament, and above all, the baptism of more than a hundred of the natives—Kayastas, Brahmans, and Mahomedans—have never occasioned the least appearance of tumult, or sensation of alarm? Nay, more: To what can it be ascribed that the labours of those zealous and able missionaries, Ziegenbalg and his successors, and particularly the fervent, the apostolic labours of the venerable Swartz, for nearly half a century, caused no sensation of alarm even in a country situated in the vicinity of powerful princes, both Hindu and Mahomedan; the latter of whom, Hyder and Tippee, for a great part of the time in a state of actual hostility, and of course ready to foment the least appearance of discontent? Even to this:—they only *persuaded* men; nothing of a compulsory nature was added to excite fear, and create alarm—and no alarm was excited, even at Vellore, by these means, although the gospel has been preached there and in its neighbourhood *more than forty years*.

But the issuing a command to obliterate, while on duty, all marks of caste, was a measure of a totally different complexion, of which a moderate acquaintance of the real state and feelings of the natives must convince any one. I have heard of a missionary who attempted, partly by authority and partly by ridicule, to obliterate those marks on the face of his bearers. We, however, never attempted to prevent their wearing them, though we have remonstrated and continue to remonstrate with them in an affectionate manner on the evil of idolatry, of which this is a badge; but we have never prohibited their appearing with it. Had we done thus, we should probably have had no servants, nor have left the least impression on their minds favourable to the gospel. Their judgment remaining unconvinced, they would still have considered these marks as sacred badges, and conceived of us as unjust and unreasonable men.

The case of the soldiers, however, differed even from this. It might be, as Sir J. Craddock states, that the influence of Tippoo's family was the grand cause of that unhappy affair: but I am as fully convinced that a more favourable occasion of working on the minds of the Hindu troops could scarcely have been furnished to the emissaries of that family. How easy was it for designing men to represent to these poor ignorant Hindus, 'They have commanded you to efface all marks of caste while on duty; but what is this, but a prelude to com-

pling you altogether to obliterate them, nay, to renounce caste, and embrace the religion of *Eesa*.' I do not say that this unhappy circumstance was thus fatally improved to the prejudice of their British masters; but it was what I should have expected, and that these Mahomedans would also have urged the impossibility of disobeying every subsequent command of this nature, unless the first were resisted, which to men ignorant as these Hindus must have been, and unable to evade the command without the crime of desertion, might have enraged them almost to madness.

After this, however, to throw the blame on christianity, and in consequence raise a hue-and-cry against christian missionaries, and this after the experience of so many years, and the testimony of the Honorable Company, as well as of a number of its highest servants, civil and military, who had borne witness to the peaceable nature and tendency of their conduct, is so unreasonable, as well as illiberal, that I cannot find a parallel instance in christian history; nor do I know of anything similar, unless it were the conduct of that heathen emperor, who after setting fire to his capital, threw the odium on the christians.

It is certainly true that very serious consequences arise from the retaining of caste in the military department. In addition to what this Memoir mentions relative to a private of superior caste refusing to let his officer of inferior caste sit in his presence, we know that it is almost as painful as death itself to a Brahman, if he be required to obey the commands of a Sudra. Of this contempt of a Sudra, an instance occurred last week. Nimmi Mullik, one of the richest Hindus in India, died a few weeks since, and left an order for three lacs of rupees, nearly thirty-six thousand pounds, to be distributed at his *sradha*, or funeral feast. Brother Carey, a day or two ago, asked several of his pundits why they had not applied for a share, as application alone was necessary to ensure success. They replied, with apparent abhorrence, that they would not on any account touch a cowrie of the money; nay, the Khidmatgar joined in the sentiment. Would you know the reason why these Hindus were so averse in this instance to touching money? Nimmi Mullik was a *Sudra*, of the caste of goldsmiths, which happens to be a degree lower than that of the Khidmatgar! Caste is therefore a *remora* of the most serious kind to military subordination. It is, however, only *one* of the fruits of Hinduism; and if the tree must be so carefully nourished that even a breath of christian doctrine must not be suffered to approach it, lest it should prove noxious, it seems singular, and perhaps somewhat hard, that one of its principal branches should be lopped off at once, be-

cause in one instance the flavour of the fruit happens to be unpleasant. There are ways, however, of causing this branch to wither of itself, without the least alarm, and we have a number of instances now around us of the success of such a method. But if gentlemen who are disgusted with the fruit will not themselves take the pains to apply this effectual remedy, it seems rather extraordinary that they should wish to expel from India the very persons who would.

It is neither my business nor my wish even to glance at any thing of a political nature; my calling as a missionary, however, can never abate my affection to my native country, nor can I cease to feel deeply interested in its welfare. I am conscious too, that no one in Leadenhall Street, nor even in Britain, more ardently wishes for the permanence and prosperity of the British empire in India than myself; and I cannot at all times avoid weighing those ideas respecting the probable means of securing these objects, which my situation among the natives and my acquaintance with their notions and feelings naturally suggest; and I am fully convinced that one of the most effectual means of perpetuating the British dominions in India will be the calm and silent, but steady and constant, diffusion of christian light among the natives. Little is at any time to be feared from the Hindus: they are too much divided and too indolent to be formidable. It is my firm opinion, that to the very end of time, through their imbecility of character, which christianity itself will never remove, they will be dependent on some other nation; and happy will it be for them, should Providence continue them under the mild and fostering care of Great Britain, provided she act in her proper character, as a nation professing christianity. The genius, however, of Mahomedanism, ambitious and blood-thirsty in its very nature, is of a totally different complexion. Mahomedans never forget that they once had the dominion throughout India, and nothing can ever be expected from them, except on the ground of their weakness and inability. It is childish to talk about christianity's alarming them: they neither need nor wait for any alarm of this nature: their lust of dominion and hatred of the British are sufficient at all times to incite them to resistance, if they possessed the ability; and when they have no strength, which is happily the case at present, no alarm about christianity can impart it to them. The Hindus then are a kind of *caput mortuum*, lying between the Mahomedans and the British; and the question is, Who shall secure them? It is true, they have no predilection for the Musalmans; but it is equally true, that nothing can ever effectually attach an idolatrous

Hindu to the British; not merely because their worship, ideas, and habits are different, but because the Hindus are, in their present state, incapable of attachment, unless it be to their caste. They are not attached to their own *dabtahs*; they will speak and write against them for money. Hence an appearance of greater profit would turn them from any nation upon earth. Every attempt, therefore, to create attachment by assimilation in any degree with their religious customs or worship is totally unavailing. Impart vital genuine christianity to them, and you give them a new nature; you create new ideas, and new attachments—attachments stronger than death, attachments too, of which the British as christians are the full objects. But setting aside every effect of christianity on their minds, their being of the same opinion with the English in matters of religion would be the same thing in effect as being of the same caste, and would insensibly, but powerfully, attach them to the same interest.

There is also another idea, of which we should never lose sight. Every converted Hindu or Musalman is necessarily the cordial friend of the British, on the ground of his own interest and security; for on the continuance of their empire in India his very existence depends. By embracing christianity he has not only dissolved all the ties which hold him firmly to his caste and superstition, but he has incensed his friends and countrymen against him, and has every thing to dread from their obtaining the ascendancy in India. Hence every step which might be taken against the English must threaten the existence both of himself and all that are dear to him. What a powerful counterpoise in favour of the British government would be created in India, even by the partial progress of christianity! Say, that of the millions of Hindustan, only five hundred thousand persons had embraced christianity: who can calculate the value of five hundred thousand such friends, thus united to us, both by inordination and interest, and scattered up and down throughout the British dominions in India? On this subject let the testimony of Bartelomeo, a professed papist, be heard, as you have it in his *Voyage*, p. 207. "The newly converted christians on the coast of Malabar are the chief support of the Dutch East India Company at Cochin, and are always ready to take up arms in their defence. The Pagans and Mahomedans are naturally enemies to Europeans, because they have no similarity to them either in their external appearance or in regard to their manners. If the English, therefore, do not endeavour to secure the friendship of the christians in India; on whom can they depend? How can they hope to preserve their possessions

in that remote country? In the above considerations may be found one of the reasons why neither Hyder Ali nor Tippoo Sultan could maintain their ground against the English, and the king of Travancore on the coast of Malabar. The great number of christians residing there, whom Hyder and his son every where persecuted, always took part with the English."

J. MARSHMAN.

November 28th, 1806.

RELIGIOUS.

HUMILIATION PRAYER at the JEWISH SYNAGOGUES.—"O Lord! who art our strength and our refuge, we implore Thee to look down from Thy holy habitation, from heaven, and to have mercy upon us; for a lament has gone round about our borders, and many traitors have risen up in our Eastern empire, to slay our countrymen and to root them out from the land. Destruction upon destruction is cried, for the whole land is spoiled. Suddenly are plundered the tents of those who were dwelling in ease; in a moment their homes are no more. For this our souls are bowed down to the dust; and our eyes are turned unto Thee, O God! until Thou wilt be gracious unto us. Hear, O Lord, the cries of those who fell victims in the day of slaughter: hear, O Lord! the moan of the babes and sucklings, whose souls have been poured out into their mothers' bosoms: hear, O Lord! the voice of our supplications, and save our people out of the hands of barbarians, whose light is a fire, and whose religious fervour is a flame, devouring and wasting on every side. Save, O Lord! those who are delivered over to death, and protect them from all outrage and insult. Be Thou a shield to our army, and gird them with valour on the day of battle. Endue also the leaders of our hosts with a spirit of counsel and might; and give vigour and fortitude to the people, so that they may strengthen the hands of their warriors, and support them with all their heart and with all their means, until Thou, O Lord! shall give us rest from these evil days, and until there shall be proclaimed throughout the land, 'Peace, peace unto the far and unto the near.' Amen.

May He who dispenseth salvation unto kings and dominion unto princes; whose kingdom is an everlasting kingdom; who delivered his servant David from the destructive sword; who maketh away in the sea, and a path through the mighty waters—may He bless, preserve, guard, assist, exalt, and highly aggrandise our Sovereign Lady, Queen Victoria; the Prince Consort; Albert, Prince of Wales; and all the Royal Family. May the supreme King of kings, through His infinite mercy, preserve her and grant

to her life, and deliver her from all manner of trouble and danger; make her enemies to fall before her, and cause her to prosper in all her undertakings. May the supreme King of Kings, through His infinite mercy, incline her heart and the hearts of her counsellors and nobles, with benevolence towards us, and all Israel. In her days, and in ours, may Judah be saved, and Israel dwell in safety; and may the Redeemer come unto Zion. O that this may be His gracious will! and let us say, Amen."

OPEN-AIR PREACHING.—The Rev. J. Hughes, incumbent of Congleton, gave his concluding lecture in the market-place to a very large congregation, mainly of the working men of the town; upwards of 3,000 were present. A correspondent writes:—"Their conduct was most exemplary, and their attention great. The open-air services have been much appreciated by the working classes, and have been productive of great good. The attendance at all the lectures has been very large; the closing lecture was from the words—"How shall we escape if we neglect so great salvation? Hundreds who have been in the habit of attending no place of worship have been most regular in their attendance at these lectures, and many of the labouring classes who thought that the Church of England was the church for the rich and not for the working man, have had their misconceptions removed by the instrumentality of these open-air services."

ROMISH REVISION OF THE ENGLISH BIBLE.—The *Weekly Register*, a Roman Catholic journal, makes the following announcement; "We are authorised to state that, in accordance with the decrees of the last synod of Westminster, which have lately been returned from Rome with the approbation of the Holy See, the Cardinal Archbishop of Westminster has entrusted the preparation of a corrected version in English of Holy Scriptures to the care of Dr. Newman."

VICTIMS OF RELIGIOUS PERSECUTION.—Sixty Portuguese, principally women and children, compelled to leave their country by religious persecution, arrived in New York from Madeira, in the middle of August, on their way to Illinois, where a colony was established two years ago.

GENERAL HAVELOCK, who has distinguished himself perhaps more than any other officer in the present campaign, carried with him a preaching tent, and officiated himself regularly, to the English soldiers at least, during the whole of the Sikh campaign.

AUSTRALIA, Colony of Victoria.—The House of Assembly have resolved at the end of 1859, to discontinue every State payment towards the support of religion. Well done!

CHRISTIANITY IN INDIA.—On one point all our political speakers and writers are agreed—that the English Rulers of India must no longer shirk christianity. The *Times*, itself, a few days ago, made these cutting remarks:—"What avail our precautions? To stifle HEAVEN-sent doctrines, and shut up good tidings intended for the whole world is bad enough. But it has been done in vain. The sin has been committed without obtaining its reward. For anything the Anglo-Indian Government has got it might as well have been christian. That is very hard."

THE DUKE OF WELLINGTON, in reply to clergyman who was doubting the policy of missionary work in India, said, "What is that to you, sir, you have received your general orders. 'Go and teach all nations.' Do your duty, sir; never mind the result."

THE SUNDAY EVENING SERVICES at Exeter Hall will be resumed this month. It is said that the first of the series of twelve sermons will be preached by the Bishop of London.

RAGGED SCHOOLS.—There are now in London, 330 of these schools, with 300 paid, and 3000 voluntary teachers, and upwards of 20,000 scholars.

GENERAL.

WORKHOUSE SCHOOLMASTERS.—The Spalding guardians have been discussing a rather curious and important question—whether schoolmasters appointed in union workhouses must be members of the Established Church? Mr. White, one of the guardians, having addressed the Poor Law Board on the subject, received the following reply:—"Poor Law Board, Whitehall, Aug. 25. Sir,—I am directed by the Poor Law Board to acknowledge the receipt of your inquiry, and inform you that the board have not issued any regulation prescribing as a qualification for the office of schoolmaster of a union, that such officer shall be a member of the Church of England. I am, sir, your obedient servant, COURTENAY, Secretary."

RAILWAYS.—It appears that on December 31st, 1856, the 8,506 miles of railway in the United Kingdom had actually cost in money, three hundred and nine millions sterling. The total gross receipts of the Railways of the United Kingdom in 1856 was twenty-three millions sterling, or something approaching the interest of the National Debt.

SEPOY OR SIPOY, is derived by Bishop Heber, from "sip," the bow and arrow, formerly universally used in Indian warfare.

A RUSSIAN MAN OF WAR is said to have gone down in the Gulph of Finland, when 1,400 perished, only six or eight persons being saved.

INDIAN NAMES.—"Poor or pore" which is found to make the termination of so many Indian cities and settlements, signifies town. Thus Nagpore means the Town of Serpents. "Abad" and "patam" also signify town; Hyderabad being Hyder's Town, and Seringapatam (from Sreringa, a name of the idol Vishnoo) being the town of Sreringa. Allahabad, from "Allah," God, and "abad," abode, means the Abode of God; that city being the capital of Agra, the chief school of the Brahmins, and much resorted to by pilgrims. Punjab is the country of the Five Rivers; and Doab is applied to a part of a country between two rivers.

THE ROYAL FAMILY OF OUDE.—We have referred in a former part of this number to the kingdom of Oude and its annexation by the British. Before the mutiny broke out the Queen, with a splendid retinue, and her grandson, came to England to seek for the restoration of that kingdom. Her son, who remained in India, has been arrested on suspicion of complicity with the mutineers. The Ex-Queen is said to be at this time in delicate health, but none of her servants have been insulted since her residence here.

GAS IN CALCUTTA.—While we are fighting the natives of India in the North-west provinces, we have been astonishing those of Calcutta by a new illustration of the wonders of Western civilization—Calcutta is now lighted with gas. This was effected by the Oriental Gas Company on July 6th. The natives assembled in thousands at night to gaze on the magic lights.

IN THE ELY CEMETERY is erected a gravestone, on which is the following inscription:—"To the memory of Mr. Richard Worster, who died May 11, 1856; also to the memory of his twenty-two sons and five daughters." These twenty-seven composed the whole of Mr. Worster's family, but not one remains; the mother of them all still lives and is in good health.

TWO AND A HALF MILES OF RAILWAY are covered every second throughout the year! We speak on the authority of Mr. Robert Stephenson, from whose writings we gather that the locomotives now in use, upwards of 5,000, would cover, in a line, about thirty miles of ground.

SHOOTING AT A CLERGYMAN.—A person—the man must be mad—was lately taken before the magistrates at Frome, for shooting at the Rev. G. A. Mahon, whilst preaching in the church at Leigh, on a sabbath evening. Mr. M. was wounded, but not dangerously.

TRAVELLING BY RAILS.—Last year "only one person in 16,168,449 who travelled by railway was killed," from "causes beyond his own control."

REVIEW OF THE PAST MONTH.

Monday, October 26.

AT HOME.—We are happy in being able to report the safe return of the Queen from Scotland; for we are always anxious when Her Majesty travels by rail.—Government are sending more troops to India, recruiting proceeds vigorously, and the militia has been called out.—The subscription for the sufferers has reached about £150,000; £1000 of this is from the French Emperor, and £1000 from the Sultan of Turkey.—Mr. Layard, of Nineveh celebrity, has gone by the overland route to the scenes of action in India.—A New National Association has been inaugurated at Birmingham, at the suggestion of Lord Brougham, who presided, for the advancement of social reforms and improvements.—Mr. Fox has resumed his seat as member for Oldham, Mr. Platt, the late member, having been accidentally shot.—Another visitation of cholera is now expected; nay, it is affirmed to be already here.—A money panic has taken place, owing chiefly to the failure of the banks in New York, United States. Our American cousins have been "going a-head" too fast, and now there is a dreadful crash.—Fugitives from India continue to arrive by every steamer.—The late disturbances in Belfast have led the Lord Chancellor of Ireland to publish his intention of refusing a commission of the peace as a magistrate to any gentleman who is, or intends to be, a member of an Orange Society.

ABROAD.—The best that can be said of the news from India since we last reported is, that no further massacres of the English have been heard of, our positions in the Northern regions have been maintained, and reinforcements are now arriving. The next mail, which is expected during this week, will, it is hoped, bring better tidings. What we most dread is an indiscriminate vengeance by our soldiers. They need no instigation; but that infamous *Punch* has pictured our beloved Queen praying, "Oh God of battles, steal my soldiers' hearts!" Such a representation is a libel on the Queen of England, and an awful, we had nearly said, a blasphemous invocation to the Divine Majesty. The writer, be he whom he may, knows not what spirit he is of. Well might Mr. Disraeli say on this subject, "Talk of fasts and humiliations, and at the same time announce that in the conduct of our foes we are to find the model of our own behaviour! I for one protest against taking Nana Sahib as a model for the conduct of the British soldier. I protest against meeting atrocities by atrocities. I have heard things said and seen things written of late which would make me almost suppose that the religious opinions of the people of England had undergone some sudden change,

and that instead of bowing before the name of Jesus, we were preparing to revive the worship of Moloch. I cannot believe that it is our duty to indulge in such a spirit." And this from a man of Jewish extraction. Let *Punch* hide his ugly nose for shame; he deserves being hissed out of existence for publishing disgraceful caricatures of his sovereign and her people.—The King of Prussia has been dangerously ill; the Prince is appointed Regent until his recovery.—The Emperor of the French and the Emperor of all the Russias, have had a personal interview at Stuttgart; but we hope nothing mischievous will come of it. But there were private interviews between the two Emperors.

Oct. 27.—This morning's mail brought us the news of the fall of Delhi. It appears, by the Telegram, that the city was stormed at the Cashmere gate on Sep. 14th, on the 16th the Magazine was taken, and on the 20th the whole city was secured. There must have been dreadful slaughter! On the 14th alone the storming party had 600 killed or wounded and sixty officers! How many more up to the 20th we are not told. The King and his two sons escaped disguised as women. Outram is said to have joined Havelock, who again crossed the Ganges for the relief of Lucknow on the 19th. Agra was safe on the 19th. Other mutinies have taken place, but they were promptly suppressed.

Marriages.

Sept. 1, at Archdeacon Lane baptist chapel, Leicester, by Mr. Stevenson, Mr. C. Burrows, baptist minister, Walsall, to Miss Susanna Ashby, of Leicester.

Sept. 4, at Upper Norwood, by Mr. Brock, baptist minister, Dr. Hillier, to Susan, second daughter of W. Delf, Esq.

Sept. 16, at Turret Green baptist chapel, Ipswich, by the Rev. John Alexander, of Norwich, the Rev. J. F. Alexander, of Stratton-under-Fosse, to Lucy Caroline, daughter of the late Mr. D. P. Goddard, of Ipswich. Also, at the same time and place, Mr. Joseph B. May, of Cowes, Isle of Wight, to Martha Anne Notcutt, sixth daughter of Mr. D. P. Goddard.

Sept. 30, at the baptist chapel, Oakham, by Mr. Jeukinson, Mr. Joseph Brown, to

Miss A. E. Mantle, second daughter of Mr. W. Mantle.

Oct. 1, at the baptist chapel, Whitchurch, by Mr. Morris, Mr. J. Caygill, Wesleyan minister, to Mrs. Sarah Spencer.

Sept. 24, at the baptist chapel, Ashby-de-la-Zouch, by Mr. Preston, Mr. W. Widdowson, to Miss Mary Thompson, of Sweptstone.

Oct. 4, at the baptist chapel Leominster, by Mr. Nash, Mr. J. W. Morris to Miss Jane Badham.

Oct. 5, at George Street baptist chapel, Nottingham, by Mr. Edwards, Mr. Thomas Paruel, to Miss Sarah Horsley.

Lately, at the baptist chapel, Falmouth, by Mr. Walcot, Mr. Nathaniel Fox, to Elizabeth, third daughter of J. Blatch Cox, Esq.

Deaths.

Sept. 5, at Cauton, near Cardiff, Mr. Thos. Thomas, aged 85, father of Dr. Thomas, President of Pontypool Baptist College.

Sept. 17, aged 33, Mr. Thomas Cooke, who had been a member of the General Baptist church, Long Whatton, Leicestershire, thirteen years. Our departed friend was an active teacher and a singer. He suffered much, but died with a good hope in Christ.

Oct. 3, at Chorlton, Manchester, aged 61, Mrs. Sarah Stafford, mother of the wife of the Rev. J. Law, baptist missionary, Port of Spain, Trinidad. Mrs. S. had been twenty years a member of an Independent church, and for the same time a member of a baptist church. She suffered much, but bore her afflictions with pious submission to the Divine will, sustained by a cheering hope of eternal life.

Oct. 17, at Hertford, the Rev. Samuel Whitehead, for twelve years the pastor of the baptist church meeting in Ebenezer Chapel, Hertford, aged fifty-seven.

Oct. 20, Mrs. Mary Burditt, many years a member of the General Baptist church, Friar Lane, Leicester.

RECENTLY.—Two distinguished noblemen have lately departed this life—the Earl Fitzhardinge, and the Earl Fitzwilliam. The former was attended during his long affliction by Dr. Moreton Brown, Independent minister, of Cheltenham. The latter was better known as Lord Milton during the Reform agitation. He was an enlightened nobleman, and very friendly to the circulation of the Bible over the world.

THE
BAPTIST REPORTER.

DECEMBER, 1857.

ON THE ADEQUATE REMUNERATION OF MINISTERS.

IT is the interest of the churches to promote in every way the efficiency of their pastors. The obstacles which impede their labours, or aggravate their anxieties, should be sedulously removed; and foremost among them rank the inadequate stipends which the majority of our ministers receive. None hold more strongly than ourselves, that eminent piety and disinterestedness of aim, should unite with the indications of Divine Providence, in pointing a man's steps to the pulpit as his life's sphere. Without this, a minister's career will be destitute of abiding charm, if not a course of contemptible hypocrisy. By obtaining popularity as a preacher, he may, indeed, gratify a paltry ambition; but he must be a small man to care for the petty distinctions of so narrow and evanescent a sphere. From the world's indifference to religion, the pulpit is, ordinarily, the last place where even genius is successful in achieving fame, and the ministry the last employment into which a wise man would thrust himself merely to "eat a piece of bread." Indeed, it has never been the usage of Nonconformist, still less of Baptist churches, to hold out many inducements to such as care only for its emoluments to intrude into the ministerial office; the ministry has in many cases been anything but a "living;" the man who sought it for a *salary* has received "monkey's fare" for his pains. Still,

all sensible men admit that if a minister be expected to devote his whole energies to a congregation, he has a right to demand a liberal recompense; and it is a subject of serious enquiry whether the average stipends of our pastors are such as it is the true interest of the churches to provide.

We shall not enquire into the past usage of our churches, or the adequacy of those incomes which the ministers of a past generation received. Whether they were or were not sufficient for them and for their times, is unimportant. It might be found that our fathers supported their pastors much more liberally than their descendants, and that the same salary will go a much smaller way towards meeting a minister's necessities now, than in a previous age. The character of the present times, and the superior qualifications now demanded for the ministry, require a far higher scale of remuneration than the churches have hitherto given, or than the majority of them think requisite. Our pastors must be educated men. Considering the competition of the lecture-room and the press, the mental activity of our youth, and the cheapness of literature, the pulpit is the last place for ignorance and incapacity. Young men who hear the polished lecture, take part in discussion societies, and read our newspapers and magazines, will be repelled by poverty and inanity in a religious teacher. If there be not vigour of thought in the

pulpit, their will be no audience in the pew. There cannot be too much general knowledge or intellectual power in our ministers, if these are only consecrated to the service of the Gospel, and conscientiously employed in the functions of their office. Happily, to meet this demand, our colleges are sending forth a supply of better educated students; but it is obvious that an educated man will have many wants, of which the uneducated man is not conscious. He must continue to prosecute his studies; he must preserve acquaintance with literature, with the changing phases of infidelity, and the most recent light thrown by the learned on the sacred volume; he must, therefore, be furnished with books. A well-furnished library for the minister is a blessing to the church.

All agree, that as far as possible, our ministers should be men of liberal sentiments and feelings, fit to move in any society; they must be "at home," alike in the drawing-room and the cottage; they should be free from coarseness and vulgarity; they should possess the refinement and delicacy of gentlemen. These features are to be found in more marked degree among the better circles of the middle classes, who are often induced to relinquish the ministry from the poverty it would entail, and content themselves with serving the gospel in a less prominent sphere.

It is impossible for a pastor to pursue the duties of his high calling with advantage, unless he is kept free from great anxiety as to his material wants; and equally impossible for the *morale* of a minister to be preserved, when he is painfully familiar with indigence at home, or must perpetually resort to some new device to eke out for his little ones a scanty maintenance. If our pastors devoted to any secular occupation the time and energy which they expend in the ministry, they would all secure a larger income; many would attain eminence in the Professions and accumulate a fortune; most would provide liberally for their families, and secure a competence for

declining years. Though our honoured pastors think not of this, but resign secular prospects in hope of doing good, the churches ought to remember it, and more adequately remunerate them. Without adverting to other arguments, these surely are ample reasons for a revision of the subject, and for demanding an advance in the scale of stipends.

It is true that ministers do not generally complain of the inadequacy of their incomes, and on this account many doubt the extent, if not the reality, of the evil. It should have occurred to such objectors, that the cause of their silence is, in many cases, their disinterestedness. Earnest servants of the Lord, they are only anxious to discharge aright the duties of their trust; and if their income be slender, they endure it as the will of God, though it is in truth man's injustice. Many of them regard the smallness of their stipends as a bitter wrong, but seek grace to bear it for the glory of Christ. Some who would readily complain, are restrained by delicacy; they would beg for others, for themselves they are "ashamed." More intrepid spirits denounce the evil as a sin, but are silenced by the parrot-cry of "mercenary." The evil is wide-spread and well-known to all extensively acquainted with our pastors. The great majority of them are very poor, and the churches are content for them to remain so. Some few nobler men in the churches deplore the evil, but are appalled at its magnitude, and their inability to devise a remedy.

Of the three leading denominations, the lowest scale of remuneration is found among the Baptists; the Independents rank next; the Presbyterians probably higher; even the Wesleyans make a provision for their ministers which would be positive wealth to numbers of our pastors. Baptist ministers generally receive less than £80 a year. Most of our congregations deem £100 or £120 per annum a very comfortable provision, £150 the "*ne plus ultra*." Perhaps about 160

churches give their ministers £200 per annum; of these, perhaps 40 churches reach £300 per annum; and out of these, perhaps 20 exceed that sum. A few only of our ministers in large towns receive adequate incomes. Most even of our ministers in large towns, and nearly all in our small towns and villages are badly remunerated. In the list of churches in almost any Association, we can point out church after church whose pastor receives only £60 per annum, while many do not receive £40, and are compelled to seek assistance from some benevolent fund. Most of these ministers are educated and able, and all useful and holy men. Many have large families, which they are unable to educate or provide for. Life Insurance is out of the question, and rarely do the churches attend to this for them. Sickness still further reduces their scanty means, and teaches them to live "by faith" indeed. Old age finds them paupers; the scanty charity of a few friends their only refuge from the Union. The dispensers of our different charitable funds are familiar with tales of domestic distress in the ministry, which, if narrated in our newspapers, would distress every British heart. The Regium Donum has often been accepted from sheer necessity, hunger proving keener than principle. One Association, we know, divides a portion of its funds among poor ministers, taking care that the pittance of £2 or £3 be withheld from the knowledge of their deacons, lest it be remembered in making up the stipend. The pastors of our wealthier churches are painfully familiar with the necessities of some impoverished brother, and, to their honour, often privately appeal to their friends on his behalf. Students, in anticipating a pastorate, imagine that, as things now go amongst us, if they obtain a stipend of £30 per annum, *i.e.*, about thirty shillings a week, "the lines have fallen to them in pleasant places, and they have a goodly heritage." That large numbers of educated ministers, with wives and families, are devoting their whole time to their churches for from £50 to £80 per annum; that their churches think these salaries sufficient; that where the stipend is confessedly inadequate there is no endeavour to augment it—are facts too well known to be disputed. In many cases these churches are poor—and all honour to the poor of Christ's flock, they are rarely forgetful of their pastors; but their more opulent brethren cannot so easily be disposed of. There are few churches in our country towns which have not several members in comfortable circumstances—men prospering in business, tradesmen, professional men, or farmers—who do not give to the support of their pastors what they ought. The rule is to give the minimum that is asked from them; their usual contributions varying from £3 to £5 per annum. Cases have occurred where such families, without reason from their circumstances, reduce their subscription on a change of ministry; others acquire wealth, and gradually alter their style of living, yet do not add to their minister's stipend. Many christians give large sums to benevolent objects, who are content to let their ministers live on wages that a Birmingham mechanic would reject with scorn. One deacon gave £50 per annum to his family surgeon, and thought himself liberal in giving £5 per annum to his pastor, whose salary was only £60 a year. One respectable man gave his £5 for his pew, as the phrase goes, but when he wanted his minister to teach his son for an hour or two, twice or thrice a week, he offered him £30 per annum, so differently estimated are the claims of the teacher and the pastor. Mechanics and merchants' clerks are better provided for than some of the best and truest-hearted ministers in our denomination. We appeal to hundreds of the deacons, and thousands of the members in our churches, whether they would accept, for any secular employment, the miserable stipends which they assign the majority of their pastors? Nor is this all. The salary,

small enough already, is doled out often with a niggard hand; it is rarely paid when due. Out of £15 per quarter, perhaps one-half is paid three weeks after date, the remainder in instalments during the next two months, and the poor pastor may be thankful, if, after all, it be not ten shillings deficient. The societies which seek to provide for superannuated ministers, and for widows, are projected and sustained on the same low scale. Of the former one of the most successful divides £9 per annum among its members, but deducts out of this sum the annual guinea subscription; of the latter, one of the best is able to give to the widows of its members only £18 per annum; while many ministers are utterly unable, out of their pittance, to be members of either of these societies. To show the low idea prevailing of a minister's need, one of these Widows' Funds demands an annual collection from each church whose pastor is a beneficiary member, such collection not to be less than five shillings; and, to the shame of such churches, the cases are rare where more than shillings are sent, and sometimes that sum is paid by the pastor. In these statements we exhibit no over-charged picture. Facts known to ministers and deacons justify all we have written. We appeal to all

the liberal-hearted members of our churches to lend a helping hand towards some improvement. We advocate not enormous salaries; we do not think that the ministry should be made the basis of a fortune; but there are claims which a minister of the gospel has a right to advance, who is to have influence with intelligent youth, and not compromise the respectability and character of his church. He ought to be able to provide comfortably for his household, to set an example of benevolence, to provide his library with books, and to do his part with his fellow-townsmen in every religious and philanthropic movement. He ought to be able to make provision for his widow and orphans. He ought to be secured against sheer destitution in old age. This is not asking much. Less than this will not suffice.

[The above remarks are from a small pamphlet, "The Cry of the Labourer! or an appeal to the churches for the better support of their Pastors. By Nathaniel Haycroft, A.M., minister of Broadmead (Baptist) Chapel, Bristol," of which we gave a brief notice at page 209. We copy this portion, and intend to give some further extracts next year, from an anxious desire, if possible, to attract attention to the position of many honourable and useful men, who, moved by a high sense of duty, continue to labour for their Lord, notwithstanding the almost unbearable privations they are compelled to endure.]

Spiritual Cabinet.

DISEASES IN THE CHURCHES.

BY THE REV ISAAC NEW, BIRMINGHAM.

OUR churches are not in the possession of that health and prosperity which it is desirable they should realize. The feeling is a common one; there is a sense of depression arising from the low state of religion, and the spiritual apathy which prevails. There are churches which can be said only just to exist. Life is subdued; it resembles rather the exhausted vitality of a

dying man, than the vigour of a patient labouring under some temporary disease. In such churches, there is association, but no union; there is the weekly assembly, but no generous sympathy. There may be tokens of recognition, but there is little fellowship of spirit. Faith is enfeebled, love is chilled, and the heart is cold. The prayer meetings are but scantily

attended, and the various services of worship are observed more from custom than choice. Careless of the kingdom of Christ among themselves, they scarcely respond to any appeals to extend it elsewhere. There are other churches which, if not agitated by contention and torn by conflict, yet are weakened and paralysed by envyings, jealousies, suspicions, and mistrust, tending to destroy mutual confidence, and to interrupt friendly and fraternal intercourse. It is not unfrequently the case, that in some, energy may be exhibited, but it reveals itself in spasmodic action, and in questionable appliances. Conscious that they are not in the state they should be, they are for ever trying new experiments, and yielding to the impulse of any incidental conviction that may be awakened, but there is no steady determined persevering activity. Not satisfied with the old apostolic gospel, there is a craving for novelty, and a readiness to welcome any recent importation of sentiment, if it will but attract numbers to the sanctuary, and replenish its resources. It is impossible for a thoughtful mind not to be impressed with the fearful amount of nominal christianity which obtrudes itself in connexion with our churches. There is often the name to live, but that is all; the form of godliness, but the power is not there. There are numbers who gain admission from very faint impressions of religion, and on the slightest testimony of faith in Christ, and who, in a very short time, settle down in comparative supineness and indifference, but as to any definite marks of a converted spirit, we look in vain. And what a painful deficiency of spiritual-mindedness there is in many, whose piety we dare not question; what little taste and relish are often evinced for what is divine and good; spiritual things are but slightly estimated, and but little regarded; the spirit of the world has, in many instances, supplanted the spirit of piety, and the pursuits of business, the pursuits of religion. The passing events of the day, and the frivolities of society and

fashion, often entirely absorb conversation, in preference to the higher themes and the more hallowing truths of the christian faith. A slight flimsy literature, enervating the mind and weakening the power of religious principle, has in many cases taken the place of the bible, and other works of sanctifying power. There are some in connection with our churches whom you cannot possibly enlist in any department of christian service; you may use arguments to produce a conviction of duty; you may try persuasion, employing the most powerful motives; you may appeal to the higher and lower principles of their nature, but all is in vain; they take refuge in a thousand excuses, only but too plainly evincing the deadness and reluctance of the heart. The vast expenditure that is going on in the present day, for personal gratification in the church as well as in the world, generates a spirit of penuriousness in reference to the cause of Christ. While large sums are spent for the one, the other receives but the dribblings of a miserable parsimony. You may enter into families professedly connected with the church, but in which you recognize no difference between them and the families of the world. You may visit them, partake of their hospitality, and mingle with them in communion, but you come away without any impression left on the heart that christianity is much valued or revered there. There are some whose religion is purely a modification of the worldly spirit, who would have nothing to do with it unless it were in alliance with gentility, and they could be brought by it into connection with some degree of what is deemed respectable; and if they cannot find that in dissent, they will go over to the establishment. They are just of that class of individuals whose first inquiry would be, if the Saviour were on earth, "Have any of the rulers believed on him?" In such a state of things God is displeased, divine blessing is suspended, heaven does not smile on the church. Thick leaden clouds, brought by a chilling

east wind, gather over it; rays of quickening light are intercepted; but little rain falls to fertilize the parched ground; and but little dew distils to refresh the thirsty herb. Hence the fruits of righteousness fail, there is a dearth of goodness, while cheerlessness and gloom invest the scene.

What is the church? and what is the design contemplated by its heavenly founder?

The church is Christ's witness to the world. It is his ever-living, ever present memorial among the nations. It is the embodiment of his sovereign rule, of the efficacy of his blood, of the power of his truth, of the influence of his Spirit, and of the ineffable benignity of his grace; the riches of his love are in it, and the abundant treasures of his mercy; it is his fulness, and most impressive manifestation. According as it answers the end for which it was designed his light shines in it, and his glory is revealed by it. It is the august temple of his majesty and presence, by which he is seeking to command the homage of a world, and win the admiration of a pure universe. He has identified himself with it in all his perfections and resources. He and the church are one; it is the complement of what He is. He is the head, the church is his body; He is a king, the church is his kingdom; He is the everlasting Father, the founder of a new race to be for ever perpetuated, and the church is composed of his spiritual seed. He is a warrior engaged in strife and conflict with the principalities and powers of evil, and the church is his army, fighting his battles and achieving his victories. His aim is to reconquer the world, and to rid it from the blasting influence of that rebellious chief who is followed by death and hell, and whose course is tracked by calamity and desolation, with the design of restoring to earth a second paradise, bathed in beauty and pervaded with happiness beneath his smiles; and his purpose is to do this by the instrumentality of his faithful church, in order that its members may share in the inexpressi-

ble blessedness which is awaiting redeemed humanity in the glorious future. Thus God, in the person of his Son, and by means of his followers, is intent on getting to himself a name, a praise, and a glory for ever.

The sublime purpose, therefore, of such a divine constitution imparts a thrilling interest to the question as to what are the elements of prosperity in a church? Any church, wherever it exists, in whatever locality, is but a section of the whole, and spreads a secret influence beyond its own limits. If in a low, enfeebled, and desolate condition, arising from the loss of religious power, the evil does not terminate in itself. A diseased limb will trouble the whole body; a withered branch will affect the entire tree; one wicked child in a family will interfere with the happiness and well-being of the rest. And as one worthless member in a christian society, to the extent of his influence, may inflict mischief on the whole; so one church, in a condition of depression, from a deficiency of spiritual life, and the presence of spiritual disease, may diffuse a virulent contagion to the injury of others. We may not be always able to trace this, but that does not invalidate the fact. There are subtle links of connection uniting them, along which pass a mysterious influence to the detriment or advantage of the rest. A fact which should awaken a feeling of interest in the state of our churches generally which is not often experienced. We are too apt to shut up our sympathies within the limits of our little circle, comparatively heedless of what happens beyond them. But, however, in our selfishness we may do so, we cannot exist in a state of perfect isolation; but if it were possible, we ought not to wish it. Hence when many churches get into such a state of spiritual depression and feebleness, it becomes alarming, and should excite concern.

["Remedies for the Churches' Diseases," by the same writer, will appear in our pages for the coming year.]

Poetry.

TO THE WORN AND WEARY PILGRIM.

AND dost thou for a season walk in sadness,
 Thy Father's loving countenance withdrawn ;
 Thick clouds o'ershadowing all thy former gladness,
 Doth midnight darkness veil the promised dawn ?

Art thou beside a bed of suffering, mourning ?
 Or pining cheerless in a lonely lot,
 No voice of love to fill thy spirit's yearning,
 Or weepest thou that "one beloved is not ?"

Hath thy gourd withered ? have thy hopes been blighted ?
 Doth disappointment hover o'er thy way ?
 Marring each joy in which thy soul delighted,
 While some around thee smile but to betray ?

And is it thus ! and doth the threatening morrow
 But tell of darker hours as yet in store ;
 And liftest thou the voice of bitter sorrow,—
 "Thou takest all my gods—what have I more ?"

"Forget not all his benefits" remaining,
 Say, canst thou tell even yet the number o'er,
 Oh ! hush those tones of sad and sore complaining,
 And count thy treasures up, thy wealth explore.

The blessings of creation and redemption,
 Health, strength, whatever now thou hast and art ;
 Oh ! ask thy God, "the God of thy salvation,"
 To add to these His gifts, a "thankful heart."

What art thou here ? a pilgrim and a stranger ;
 What hast thou here ? a pilgrim's anxious breast ;
 A wearied frame ; a path of toll and danger ;
 "Arise, depart," "for this is not your rest."

What though thy way be rough and night surround thee,
 Fear not, "a little while," and thou shalt come
 Where all those cares and griefs which now confound thee,
 Shall but endear to thee thy peaceful home.

Hold on thy way then, Pilgrim worn and weary ;
 A few more steps, and thou shalt reach thy rest.
 Thy Lord is waiting yonder to receive thee,
 And place thee in a mansion of the blest.

Reviews.

Missionary Travels and Researches in South Africa, &c. By DAVID LIVINGSTONE, L.L.D., D.C.L., &c. London : Murray.

THIS long-expected volume—which has been waited for with something of that desire which was manifested for the first volumes of Macaulay's History—has at length appeared, and the demand for the work has been so great that it was only surpassed by that for the great work of

the modern historian. Well: it was worth waiting for a few months longer than the time first mentioned. It is a thick handsome volume of 687 pages, superior paper and print, cloth boards, and published at one guinea. Besides a striking likeness of the renowned missionary traveller, there are upwards of fifty spirited wood engravings illustrative of stirring incidents by flood and field.

We are perusing a few of the chapters

daily. They are written in a plain intelligible style, without any attempt at elaboration, and are not only as interesting as Lord Macaulay's graphic sketches, but beyond all this they introduce us to sights and scenes, creatures and objects we never heard of before, and present tribes of the human race, in a condition and following customs entirely novel. It is like reading the history of some new world.

Elsewhere we shall give some paragraphs from the volume; but must reserve others for our next volume.

India: its Crimes and Claims. A Lecture by the REV. CHARLES STOVEL. London: Jackson & Walford.

WHEN this pamphlet reached us by post, and we glanced at its title, we involuntarily exclaimed—"Charles Stovel on India! then we shall have something new." And so we have.

But to what can we liken Charles Stovel as a thinker, writer, or speaker? We would compare him to a block of granite, (and his physical appearance sustains the resemblance,) for he is always solid and sparkling. But he lays a heavy task upon his readers. He thinks hard himself, and he will make you think hard if you are determined to comprehend him. But apply yourself, and you will find rich veins of golden ore running here and there through that rough granite block, if, indeed, granites do yield gold; but whether they do or not, geologically, we say they do in this instance.

The views of Mr. Stovel on the Indian question are original and comprehensive; but some of his revelations are "horrible! most horrible!" We might almost have questioned if they should have been put into print, if we had not read Paul to the Romans. Mr. S. thus concludes his animated address:—

"Government in India has built its throne upon a sleeping volcano: 300,000 sepoy was its strength. Boastful, as if secure, it stretched a front of war, with Persia and Russia on its left, reaching from Bussora to Canton, and covering sixty degrees of longitude upon the globe. A glorious empire! But one poor expedition into Persia combines the Brahmin and Mahometan to shake it from its very centre and foundation.

Civil government to secure its proper aim, requires, first, that it be just in principle, and then, that its agents be able to see and to appreciate current events, by tracing them to civil organizations from which they rise, meeting the emergencies which they create

with well-prepared measures, ready and effective when the evil comes. Despising this common rule, India has been governed as if she formed an isolated family of helpless beings unconnected with the other portions of mankind. The Russian creeping through Bucharia on Herat, appears forgotten. Muskets by thousands and tens of thousands have been passing from the European continent through Caloutta for the Mahometans of India, as if they were not related to the Moslems of the west. Bombarding Canton, and poisoning with our opium, as armed smugglers, the Buddhists of China, it seems supposed that they can have no sympathy with the systems which have grown upon their root in India. Pampering the Brahmins who aspire, as the agents representing Deity, to blast or to command the civil power, statesmen have ignored the fact, that Popery, the western conformation of that policy, has over India its hidden and its open agencies; and ill at rest in Italy and the European continent, is watching to mature its treason in our homes. Between these two great moral families of men, the two in which religion is amalgamated with the civil power, the Moslems and the Greek church were hard to manage when they hung in balance with the other two. But now they are combining and combined. Our Puseyism playing heathen pranks, and in mitred pomp, is courting the derision of them all. It is not fiction and it is not fact; it is not human, it is not divine; it pleaseth not God, and is contemptible before man. It neither holds the Bible nor rejects it. It insults the Brahmin and the Papist, while it steals the *opus operatum*, which is common to them both. It ignores the Greek, and strives to imitate the Moslem tyranny. It is a religious sham, covering as with gauze a weakness in the civil administration, which packing beneath the throne of this "magnificent Eastern empire," masses, which no man can calculate, of materials already for explosion, has by petulance, injustice, and by flattery, prepared and then provoked the very sufferers in the wrong, to fire its train, and blow the total structure into ruin.

What, then, does India want? Discordant answers come on every side. Schools! say some. Others, No; more missionary labourers! Others cry, Let them have bishops with endowments from the State! And then it is vociferated, "Not missionaries, but *guns*; not tracts, but *shot!*" These cannot all be right, nor have we time for their discussion now. Our judgment is concise:—

FIRST. Give to India a perfect and unqualified religious emancipation from the support or the control of civil power. Let religion there be free, except where it

invades the personal safety, or the civil rights of fellow-subjects. A British hierarchy on the Indian soil would seal her doom for ever.

SECONDLY. Purge the civil government of India until it is prepared effectively, and with an equal hand, to execute as to administer the civil righteousness which it has in charge. Let its officers never be encumbered with religion, but ever, and in every place, perform their own work well.

THIRDLY. When peace and order have been once restored—forgive. Christians are bound to nourish no revenge. The present wrongs originate not with India only. Let this mutiny and rebellion be suppressed; and then down all her rivers, over all her plains, pour out the streams of British love and British enterprise. Nourish her in peace as you would a *sister*; and do not crush her spirit like a *slave*; carry your religion with you—pure, persuasive, free, and yet commanding in the majesties of eternal love.

But, practically, what can we do for India? I answer—When Parliament assembles let petitions crowd its table and its floor, for well-defined requests, urged and re-urged until the state and destiny of India have been changed. Will you with hand and heart as with one soul, do this?

But still more practically yet—What can we do for India now?

Behold, these sufferers! Children without parents, parents without children; the plaintive cry, the careworn visage, and the silent tear, have all their arguments. Is there a man, or woman either, that will pass these sufferers by, and in their terrible affliction withhold his aid? The collection will be made for their relief.

But now, Almighty God, the merciful discernor of all hearts, hear Thou our supplications, and visit Thou Thy people in this great calamity. Teach us to use it, and thereby to bring homage to Thy throne, and glory to Thy holy and ever-blessed name. Let our rulers learn thereby rightly to appreciate Thy chastisements; and in whatever Thou hast seen the English people guilty, whether in neglect or in transgression, lead to such contrition as may find acceptance and forgiveness at Thy throne. Preserve our Queen, and while by her officers Thou dost in righteousness deal out Thy judgments on the authors of these cruel outrages, yet in the midst of wrath remember mercy. Pity Thou these murderers, and give to them repentance unto life eternal. Sustain our countrymen in all calamity. Send peace to India, we beseech thee, O Lord! Spare Thou the messengers of mercy that still live to teach her Thy commands, Thy promises of love, and Thy complete redemption. Over the ashes of Thy servants that have been martyred there, the scattered churches, their ruined places of devotion, and by the banks of India's polluted rivers, as by the ancient Jordan on our blessed Lord, let there be seen descending the symbol of Thy peaceful, quickening Comforter. Penetrate Thy message of salvation with His living power, that India may flourish by its pure and soothing blessings. Reveal with majesty, in all these scenes of rage and violence, the sweet dominion of the Prince of Peace. Oh, righteous Father, Lord of Hosts, God of all consolation, let 'Thy kingdom come, Thy will be done, on earth as it is done in heaven!'

Correspondence.

THE BRITISH BAPTIST REPORTER.

WE have, in former years, given extracts of letters which have reached us, in commendation of this work; and we know no good reason why we should not do so occasionally; for they have always come to us unsolicited and unlooked for, and they are expressive of the opinions of individuals entitled to our esteem and confidence. We are quite aware that by so doing we lay ourselves open to the charge of egotism, or something like it. Well: it may be so, or it may not. We give them as we received them, and our readers can take them for what they are worth, or disregarding them altogether, form their own judgment on the merits

or demerits of the *Baptist Reporter*. We cheerfully leave the matter with them.

Of one thing we are confident, that for more than thirty years we have, every month, done our best to furnish the most interesting intelligence we received or could select; especially on subjects affecting the baptist body, and without preference of either of its sections—General or Particular. Whether we have succeeded or not our constant readers must determine.

Here we need not say more, as we have written fully on this subject in our Annual Prefatory Address which accompanies this number.

We have selected the following as

specimens of many other similar expressions of approbation and encouragement, though perhaps only an Editor who has felt the "wear and tear" of many years anxious toil can fully appreciate their cheering influence.

"Your *Reporter*, which was not known here until I introduced it, is much approved, and we hope to have more subscribers for next year."

"Allow me to express my hope that your *Reporter* will be well sustained for 1858, when we shall have a considerable increase of subscribers, for it is a great favourite here."

"I have much pleasure in stating that I have succeeded already in getting at least six more subscribers for the *Reporter* for next year. It would give me great delight to hear that your circulation had increased four-fold, for the publication is deserving every success."

"It affords me pleasure to inform you that we have more than doubled the sale of the *Reporter*, and exactly doubled that of the *Baptist Children's Magazine*. I most heartily wish you a more extensive sale for the new year."

"Your *Reporter* and Magazines are in good circulation here."

"We take the *Reporter*, and appreciate it much."

"We took eight *Reporters* last year. Next

year we take sixteen. Go on, dear brother. The Lord bless you in your labours!"

"Permit me to say, without flattery, that the *Reporter* is a periodical I delight to read."

Though not willing to be too urgent with our friends, we may, perhaps, be allowed to fill up this column in stating—for it may be expected that we are naturally anxious on the subject—that it is of the first importance that all our attached friends should give us the benefit of their efforts to secure the continuance of our present circulation; and not only so, but extend it wherever practicable. And we cannot conceive that there is any village, town, or city, where this cannot be done, if the attempt be only made *willingly and heartily*. We have reasons for believing that if a vigorous effort were made in such places during the present month of December, our sales might, at least, be doubled for the coming year. We shall highly appreciate the kindness of those friends in any place who may engage in this desirable service. It will not cost them much labour, and we are sure they will succeed if they try; for twopence per month, or not, through the year, one halfpenny per week, cannot be a serious impediment to any.

Christian Activity.

ON SAYING EVERY MAN TO HIS NEIGHBOUR, "KNOW THOU THE LORD."

BY DR. TRENCH, DEAN OF WESTMINSTER.

I SAY to thee, do thou repeat,
To the first man thou mayst meet
In lane, highway, or open street—
That he, and we, and all men, move
Under a canopy of love,
As broad as the blue sky above:
That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself shall not remain:
That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led:
Yet, if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.
And we, on divers shores now cast,
Shall meet our perilous voyage past,
All in our Father's house at last.
And ere thou leave him, say thou this,
Yet one word more: they only miss
The winning of that final bliss—

Who will not count it true that Love,
Blessing, not cursing, rules above,
And that in it we live and move.
And one thing further make him know—
That to believe these things are so,
This firm faith never to forego—
Despite of all which seems at strife
With blessing, all with curses rife—
That this is blessing, this is life.
[And ne'er forgot in telling, too,
To tell of Him who loved us so
That he did heaven's own life forego—
And born on earth in human form,
Endured for man the dreadful storm:
For man—a feeble, rebel worm!
And tell that man the Saviour died,
Was scourged, insulted, crucified
For him, and the whole world beside.
Tell him in Jesus to believe,
And thus his pardoning grace receive,
And he shall life eternal live.]

Narratives and Anecdotes.

FROM LIVINGSTON'S NEW VOLUME.

HIS PARENTAGE AND EDUCATION.—Dr. Livingstone's great-grandfather fell at Culloden,—his grandfather was in early life a small farmer in Ulva, one of the Hebrides, but subsequently removed to Blantyre cotton-manufactory, on the Clyde, that he might the better provide for his family. The father of the traveller was "a small tea-dealer;"—he "reared his children in connection with the Kirk of Scotland," but afterwards left it, and was for twenty years a deacon of an Independent church at Hamilton;—he gave his children a "continuously consistent pious example";—and died in February, 1856. His son says:—"I was at the time on my way below Zumbo, expecting no greater pleasure in this country than sitting by our cottage fire and telling him my travels." Here are some of life's beginnings depicted:

"At the age of ten I was put into the factory as a 'piecer,' to aid by my earnings in lessening my mother's anxiety. With a part of my first week's wages I purchased Ruddiman's 'Rudiments of Latin,' and pursued the study of that language for many years afterwards, with unabated ardour, at an evening school which met between the hours of eight and ten. The dictionary part of my labours was followed up till twelve o'clock, or later, if my mother did not interfere by jumping up and snatching the books out of my hands. I had to be back in the factory by six in the morning, and continue my work, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Virgil and Horace better at sixteen than I do now. Our schoolmaster—happily still alive—was supported in part by the company; he was attentive and kind, and so moderate in his charges, that all who wished for education might have obtained it. Many availed themselves of the privilege; and some of my school-fellows now rank in position far above what they ever appeared likely to come to when in the village school."

In his early reading, the young Livingstone "devoured everything" he could lay hands on, "except novels." "Scientific

works and books of travel" were his "especial delight,"—not without pain to his good father, who would rather have seen him pore over the "Cloud of Witnesses" and the "Fourfold State," and who gave the boy his last flogging for refusing to read Wilberforce's "Practical Christianity!" This repugnance to religious reading was afterwards cured by Dr. Dick's well-known works; and a religious change in character soon followed. It was for the spiritual nature such a change, says the author, "as might be supposed to take place were it possible to cure a case of 'colour blindness.'" In the glow of youthful devotion, he consecrated his life "to the alleviation of human misery," and desired, on consideration, to be "a pioneer of Christianity in China;" and to become qualified for that enterprise, "set himself to obtain a medical education." His "first medical work" was that "extraordinary old work on astrological medicine, Culpeper's Herbal." This led him to study plants, in which he was further aided by a book on Lanarkshire botany; and limited as his time was, he soon "found opportunities to scour the whole countryside, 'collecting simples.'" But on the "profoundities of astrology" his studies were "deeper and more anxious;" and he "got as far into that abyss of fantasies as his guide said he dared to lead him:" and when "selling soul and body to the devil" loomed on him as "the price of unfathomable knowledge of the stars," happily, it was voluntarily foregone! On one of the exploratory tours in search of "simples," Livingstone got his first practical lesson in geology, "with wonder and delight," in a limestone quarry; although the quarryman had no theory for the presence of shells in rocks, but that "when God made the rocks, he made the shells in them!"

"My reading while at work was carried on by placing the book on a portion of the spinning jenny, so that I could catch sentence after sentence as I passed at my work; I thus kept up a pretty constant study undisturbed by the roar of the machinery. To this part of my education I owe my present power of so completely abstracting the mind

from surrounding noises, as to read and write with perfect comfort amidst the play of children or the dancing and songs of savages. . . . The toil of cotton-spinning, to which I was promoted in my nineteenth year, was excessively severe on a slim loose-jointed lad, but it was well paid for; and it enabled me to support myself while attending medical and Greek classes in winter, also the divinity lectures of Dr. Wardlaw, by working with my hands in summer. I never received a farthing of aid from any one, and should have accomplished my object of going to China as a medical missionary in the course of time by my own efforts, had not some friends advised my joining the London Missionary Society, on account of its perfectly unsectarian character. . . . It was not without a pang that I offered myself, for it was not quite agreeable to one accustomed to work his own way to become in a measure dependent on others. . . . Having finished the medical curriculum and presented a thesis on a subject which required the use of the stethoscope for its diagnosis, I unwittingly procured for myself an examination rather more severe and prolonged than usual among examining bodies. The reason was, that between me and the examiners a slight difference of opinion existed as to whe-

ther this instrument could do what was asserted. The wiser plan would have been to have no opinion of my own. However I was admitted a Licentiate of the Faculty of Physicians and Surgeons. But though now qualified for my original plan, the opium war was then raging, and it was deemed inexpedient for me to proceed to China. . . . Another inviting field was opening out through the labours of Mr. Moffat, and I was induced to turn my thoughts to Africa."

We need not remark on this picture of a self-reliant, powerful, noble nature, emerging from obscurity and disadvantages, and taking, by dint of its inherent energy, and with God's grace, its own fitting and high place in life and the world;—nor need we moralize on what these facts will suggest to the pious, as to the ways by which God leads men to his service, and appoints them, above all their choosing, the fields of labour in which he will be with them, and be honoured by them. Africa, not China, being at length before Livingstone's mind, he occupied some time in additional theological study in England, and in 1840 proceeded to Cape Town, and thence to the interior, in which he has spent the following sixteen years of his life, in medical and missionary labour.

Baptisms.

Bow, *Middlesex*.—Our pastor, Mr. W. P. Balfour, baptized three disciples of the Saviour, upon a profession of their faith in him, Oct. 18. Two were husband and wife. There was something pleasing in this case. The husband was brought by affliction to see his need of the Saviour, and yielded to the intreaties of his wife to attend our place of worship, where the prayers of the brethren at the sabbath afternoon prayer meeting were greatly blessed to his soul. How encouraging to be more earnest in prayer for the conversion of those around us! The word was also blessed, and now he and his wife publicly testified their love to Jesus. We pray they may go on their way rejoicing. The other had been a member of the Scotch Church, but now unites with us. Last May five were added by baptism, which were not re-

ported at the time. One was the eldest daughter of one of our esteemed deacons and whose paternal and maternal grandfathers were both deacons with us. Our young friend loved her Saviour, and gave pleasing hopes of future usefulness; but she was suddenly called home a few weeks ago, leaving a happy testimony that she is gone to be with him whom it was her concern to honour.

"Hope smiles amid the deepest gloom,
And beams a healing ray,
And guides us from the darksome tomb,
To realms of endless day."

M. A. H.

HOLYHEAD.—Twelve young followers of Jesus were baptized by Mr. Morgan, our minister, Oct. 25. Nearly all were from the sabbath school. Several more are before the church. The congregation on this occasion was very large.

J. L.

COTE, Oxfordshire.—Our pastor, Mr. Arthur, had the pleasure of immersing eight believers on the first sabbath-day in November. A young gentleman of the neighbourhood, belonging to the Established Church, died the week previous. During his brief illness he wished Mr. A. to visit him, and having good hope of him, Mr. A. desired to improve the event; therefore, after the baptizing, he preached from the words, "Buried with him by baptism into death," appropriately blending the two—baptism and death. This is the third band which Mr. A. has baptized this year. May he be preserved, and encouraged to go on, for he labours much in the Lord. H.L.

MALTBV, Lincolnshire.—The ordinance of baptism was administered in the General Baptist chapel at this place, on Lord's-day, Nov. 15, when two females, sisters, in the bloom of youth, thus put on Christ. Mr. Smith preached on the occasion, and then went down into the water, and baptized them into the names of the Sacred Three. May these young friends be guided by the Good Shepherd, feed in his choicest pastures through life, and when he shall appear receive a crown of glory that fadeth not away! It ought also to be mentioned that our young friends received their religious impressions from reading "Pike's Persuasives."

CARDIFF, Bethany.—Mr. Tilly immersed eight candidates, Oct. 25. One had been an Independent for many years, and had long been troubled on the subject of believers baptism. He had several times visited our late pastor, Mr. Jones, on the subject. After much prayer and searching of the scriptures, he became convinced of his duty, but the fear of the water alone prevented him from following out his convictions until now. These were all added to the church.

J. J.

HADDENHAM, Bucks.—Three young females were baptized, Sept. 6, all of them teachers in the sabbath school, where they obtained good for their souls; and on Oct. 4, four others were baptized. It is pleasing to add, that four were received from our village station, where we have laboured long with much discouragement—now we reap, having fainted not. We are much encouraged in our labours of love in the schools and in the congregation. The united prayers of the faithful are being answered.

BREACHWOOD GREEN, near Welwyn, Kent.—Our pastor, Mr. Parkins, baptized two young friends, both teachers in our sabbath school, Nov. 1. The congregation was large and deeply attentive. In the afternoon they were received into the church, and took their places at the Lord's table. May they be enabled to go on their way rejoicing, and finally be received into the church triumphant above!

WOOLWICH, Queen Street.—We have had several baptisms here, which were not reported at the time. Our pastor, Mr. C. Hawson, on the evening of Tuesday, Oct. 27, after an impressive discourse, immersed four believers upon the profession of their faith in the Lord Jesus. Two were once children in the sabbath school, but are now teachers. Others are inquiring. May these all walk well. G. W. C.

TWERTON, Bath.—On the evening of Lord's-day, Oct. 25, Mr. E. Clarke, after preaching on the baptism of the Saviour, immersed three young persons on a public profession of their faith in Christ. All of these were members of his bible class, and teachers in the sabbath school. The chapel was densely crowded, and a goodly number of tracts on baptism were distributed as the congregation broke up.

T. E. C.

LIVERPOOL, Great Crosshall Street—Welsh Baptists.—After a sermon by Mr. B. Thomas, October 11, from the words, "What saith the scriptures?" he went down into the water, and then immersed three females on a profession of faith in Christ Jesus. We had our anniversary a few days ago, when, after preaching on the sabbath, we had a tea meeting on Tuesday of 600, and some animated addresses.

J. S. H. E.

CARMARTHEN, Tabernacle.—After a sermon by our minister, Mr. H. W. Jones, he led two females into the water, and immersed them into the names of the Holy Three, Nov. 8. May they walk in the newness of life; and may their example, under God's blessing, cause others to seek the good old way. J. E.

SWANSEA, York Place.—Our pastor, Mr. Hill, baptized eight believers in Jesus, Nov. 1, and on the evening of the day received them into the church. We are happy to state that others are following in their footsteps. And at the *Bethesda, Welsh Chapel*, Mr. Jones baptized two believers, Oct. 25. T. R.

ABERDARE, Mill Street.—On the evening of Lord's-day, Oct. 18, after a discourse on the ordinance of baptism, Mr. B. Evans, our minister, immersed fourteen believers in the presence of one of the largest congregations ever assembled in the place. We rejoice to know that there are many yet asking the way to Zion, and the chapel is getting much too small for the congregation.

The English Church.—Mr. G. P. Evans, of Swansea, who has taken the oversight of the English church here, after preaching, led down into the water eight believers, Oct. 25, who joyfully put on Christ. Here, also, there are several more candidates. The new chapel is well filled with attentive hearers every sabbath, and Mr. Evans's ministry is blessed to the conversion of souls.

The Welsh Church.—On the last Lord's-day in Oct., we again assembled on the banks of the river Cynnon, and after a short address by Mr. Thos. Jenkins, of Bristol, Mr. Price, our minister, baptized nine young persons of promising character. The Lord is very gracious to us. Many more are now waiting for the privilege of following their Lord and master, and our large chapel is crowded to an inconvenient state every sabbath-day.

Cwmbach.—Mr. T. E. James, our minister, after a sermon on baptism, immersed two young people in the river Cynnon, Oct. 25. We are progressing with our new chapel; and we rejoice that our spiritual Zion is also being built up.

BEDALE, Yorkshire.—Mr. Dawson, our pastor, baptized a young believer in the Lord Jesus, Aug. 30, and on Wednesday evening, Oct. 14, two other young friends, and on sabbath evening, Oct. 25, three more. We had a large attendance on each occasion, and hope the solemn scenes then witnessed will lead many to ask, "and what shall I do?" We hope to report again soon, as we have many enquirers. We all thank God and take courage.

R. H.

LEDBURY.—On Wednesday evening, Nov. 11, after a discourse from the words, "And he commanded them to be baptized in the name of the Lord," Mr. Wall baptized seven believers, one of whom was from one of our country stations. We have, since last spring, more than doubled our number. Others are coming forward. To God be all the glory!

G. K. S.

UXBRIDGE, Middlesex.—Our minister, after preaching an impressive sermon from, "All that the Lord speaketh, that I must do," in the presence of a large congregation, led down a young believer into the water, baptizing her on a profession of faith. This young friend was brought up in the Established Church; but having attended the baptist chapel, was led to see that the ordinance of believers baptism was in accordance with scripture, and therefore obeyed the command of her Saviour; and on Monday, Oct. 5, our minister baptized two more followers of the Lamb; one was an Independent; and the other, having searched the scriptures for herself, was led to confess that the baptism of believers was the only scriptural mode. May they all be useful on earth, and when removed, may it be to the church in heaven!

W. H. B.

HUSBANDS BOSWORTH, Leicestershire.—It has pleased the Head of the Church to give us another token of his blessing. On Lord's-day morning, Oct. 4, our pastor, Mr. Ibberson, after an appropriate address to the candidates, upon the privileges and responsibilities of the christian profession, had the pleasure to baptize two believers. They were husband and wife, who then gave themselves up unto Him in whom they believed; and we trust they felt the joy of those who keep his commandments.

E. S.

BEDFORD, Mill Street.—Mr. Killen preached on the subject of baptism to a large and attentive congregation, Nov. 15, and then immersed three disciples of Christ. Two were a mother and her daughter, the other a daughter of one of our members. We all experienced another delightful time of refreshing from the presence of the Lord, and felt that in keeping of his commandments there is great reward.

DERBY, Mary's Gate.—On sabbath-day, Nov. 1, our pastor, Rev. J. Stevenson, baptized six believers, two males and four females, on a profession of their faith in Jesus Christ. On the evening of the same day they were all added to the church. May they all keep steadfast unto the end!

F. J. W.

HARROW-ON-THE-HILL, Middlesex.—Four followers of the Saviour were baptized by our pastor, Mr. T. Smith, Oct. 18. This was a refreshing opportunity, and some were led to say, "See, here is water; what doth hinder me to be baptized?"

LLANDUDNO, *North Wales*.—Many of our English friends who visited this interesting and rising sea-side station, during the past summer, will be gratified to hear that on Lord's-day, Nov. 15, after a discourse from, "What saith the scripture?" by Mr. John Griffiths, Mr. Hugh Jones baptized eight believers, in the sea, on profession of their faith in Jesus Christ. One of the baptized had been a consistent member, and an acceptable preacher, with the Independents, but became convinced that he ought to obey personally and voluntarily this christian duty. We have more candidates before the church. Adored be the Lamb!

PILL, *near Bristol*.—On the second sabbath in September, our pastor, Mr. Lee, immersed two believers into the names of the Sacred Three. Others, we hope, will soon follow. Our pastor presented Mr. Duncan, Scripture reader, with a handsome copy of the bible, at a social tea meeting, held in our chapel, Aug. 27, after which we had a harvest thanksgiving service.

LONDON, *New Park Street*.—On Thursday evening, Oct. 29, our pastor, Mr. Spurgeon, had the pleasure of administering the ordinance of believers baptism,

when sixteen disciples, who had previously professed their love to the Saviour, now publicly recognised his authority as King in Zion, by attending to the ordinance which he himself instituted, and of which he then said, "Suffer it be so now; for thus it becometh us to fulfil all righteousness." D. E.

READING, *King's Road*.—Our pastor, Mr. Aldis, had the pleasure of baptizing two believers on a profession of their faith in the Redeemer, on the evening of Oct. 28. One of these was until recently a teacher in a Church of England sabbath school, and the other was a member of an Independent church. But both having changed their views on this particular ordinance, after much prayer, determined to cast in their lot with us. E. M.

MANCHESTER, *York Street*.—On sabbath evening, Oct. 18, Mr. Cheney baptized two believers on a profession of their repentance toward God, and faith in our Lord Jesus Christ. E. W.

BIRMINGHAM, *Hope Street*.—Two believers were added to us by baptism, July 6, and on the last sabbath in Oct., two more were buried with their Lord and master. J. W.

Baptism Facts and Anecdotes.

THE LAW OF BAPTISM.

All legal maxims of interpretation require that laws should be interpreted according to the ordinary use of the words employed in framing them. This is the sole foundation of certainty. Without it, quibbles and evasions would be endless, and the very design of the law defeated. Now does not common sense—to say nothing of practical piety—require the same thing in our interpretation of the laws of Christ? The rule is of universal necessity.

Let us, then, apply it to the word *baptizo*, the original word for baptize, in the fundamental law of the Last Commission of Christ. The word prescribes a christian duty. To obey it, we must understand it. What then is, or what was, in the Greek language, its ordinary use? On this point it is quite pleasant to perceive that there is no dispute. All churches, historians, lexicographers, critics, utter one voice. They all agree that it is immer-

sion. Whatever their practice, or the arguments by which they defend it, they admit that immersion is the meaning of the word in its original ordinary use. Luther, Melancthon, Calvin, Beza, Bossuet, Wesley, Mosheim, Neander, Anthon, and Robinson, testify the same thing, with entire unanimity. It is, indeed, the voice of the universal church, in all ages.

The only difference, then, must relate to extraordinary use, or to the power to alter the law as by Christ established. But extraordinary use has no place in the law. Christ could not have used the word in that manner. This we know; for the supposition violates all rule, and shocks common sense. Has a church, then, authority to alter the law of Christ? No. He never gave any such authority. He requires us to observe "all things whatsoever he has commanded." This is sufficient. "The church," says the apostle, "is subject to Christ in all things."

Hence, we infer that we are all shut up—as far as this law of baptism is concerned—to practice immersion, or nothing. If our circumstances—like those, for instance, of the thief converted on the cross—do not allow of immersion, then let us honestly say so; but let us not substitute something else, under the pretence of obeying this law. “Be not deceived.” God is not mocked. Either the law of

Christ binds us, or we are unbound altogether. From this dilemma we can see no escape.

Does any one say this is a narrow view—a bondage to outward forms? But remember who binds you—man or God? If you use any form to which Christ has not bound you, is it not a form of “will-worship?”

Oriental Baptist.

Sabbath Schools and Education.

ON TRAINING TEACHERS.

I do not see how a man can teach a class well without training, any more than he can drive a team of horses, or weave a table cover, or print a book, without training. But when, and by whom, is the Sunday school teacher to be trained for his work? In the Sunday school itself, and especially in the bible classes, there are generally the best teachers, who have slowly and almost insensibly, graduated from the lowest to the highest classes in the school—who have never left the school on any pretence whatever—who have stuck to it in all seasons of the year, and in all variations of prosperity and adversity—who have found in it the most congenial employ, recreation, and honour,—this seems to me to be the best kind of training for Sunday school teachers. But if any lady or gentleman enter a class without previous training of this kind, ordinary aptitude will overcome incipient difficulties, and perseverance will result in great efficiency. Teachers of this description are to be found in almost every school; and I should be very glad to see their number greatly increased, and I expect to do so—they are generally persons of great intelligence and elevated motives. Last Sunday afternoon I witnessed a goodly sight. Of the hundred and sixty children on our books, one hundred and twenty-six were present. Of the twelve teachers, actively and devoutly engaged, eleven, I believe, had passed through all ranks and orders in the school—the other, a person of high intelligence, equally devoted and efficient, had not done so. The French army is so constructed, that, while it allows men to enter it as officers at once, it also, and indeed chiefly, encourages men of tact and genius among common soldiers to aspire to the highest

distinctions. It was the boast of Napoleon that he made his generals out of mud; and truly some of his finest marshals rose from the ranks. If I were a superintendent of a large school, I would look out the best heads, and best hearts, and best tongues, among the boys and girls, and pass them rapidly through the classes into the vestry, where they should be turned into teachers. There is another subject on which I should like to make a remark. Every care should be taken to cultivate a good feeling between the Sunday school and the christian church; and this duty rests as much upon the church as it does upon the school. The minister is naturally the leader of all the instruction given to the flock over which the Holy Ghost has made him overseer. The church is constantly fed by the school, and the school is constantly blessed by the prayers and experience of the church—how necessary it is that these sacred and holy communities should live and work together in harmony. True, Sunday schools have not done what they were expected to do, because people indulged in unreasonable expectations. They have, however, done a good and beautiful work. Many schools have found employ and distinction for some of the finest spirits of modern times—they have cultivated mind to an extent utterly unknown before—they have enriched the church with some of its most devoted members, and the ministry with some of its best and brightest ornaments—they have encouraged sacred learning and literature—they have saved multitudes of souls from hell, and sent numberless saints to heaven. In this way Sunday schools are doing a great amount of good, and will continue to do so if they receive the support which they deserve.

Religious Tracts.

OUR DONATIONS OF TRACTS.

During the past year we have not failed to forward parcels of Tracts to all who have applied for them, whether for open-air or baptismal services. We wish it had been in our power to do far more than we have done. But we are not aware that we have omitted to send to any who applied. We shall have much pleasure if our sales for the coming year enable us to make larger donations, especially to new stations, or places where our principles are but little known.

Since the Book Postage came into operation, we have sent them by post as more direct and expeditious, and we intend to do so in future, except we are sending to the party a parcel of magazines or goods, direct from Leicester. In that case we could enclose them, and should not require four stamps for postage. It should be well understood by all applicants, that when they apply for a grant of tracts, they should enclose, at least, *four stamps* to pay the Book Postage. We presume our friends will not think this improper, as they would not wish us to pay postage as well as give the tracts. If *six stamps* are sent, more tracts to the amount of the weight they will carry, will be forwarded; or *eight stamps* in the same proportion. But beyond the weight allowed for eight stamps, we could not go on in our donation. We make this explanation as plain as we can, that it may be well understood.

DONATIONS have been forwarded to:—

	Handbills.	4-page.
Hugglescote	500	..
South Molton	400	.. 25
Crayford	400	.. 25
Necton	400	.. 25
Bolton	400	.. 25
Harpole	400	.. 25
Tarporley	500	..
Acton	800	.. 50
Norwich	400	.. 25
March	400	.. 25
Cheam	400	.. 25
Colchester	400	.. 25
Yarmouth	400	.. 25
Ashampstead	400	.. 25
Asby	400	.. 25
Bradford	500	..
Leicester (Open-air) ..	1000	..
Birmingham	400	.. 25
Pill	400	.. 25
Westbury	400	.. 25
Cottingham (Open-air)	1000	..
Wrexham	400	.. 25
Thurlaston	400	.. 25

SUMMARY OF DONATIONS.

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

	Handbills.	Tracts.
To Dec., 1856	577,200	.. 29,400
To Dec., 1857	11,000	.. 475
Total ..	588,200	29,875

In addition to these, many thousands of "Invitations to Worship," and some hundreds of copies of the "Reporter" have been forwarded.

Intelligence.

BAPTIST.

FOREIGN.

AUSTRALIA.—From the *Sydney Empire* we extract the following:—

"Opening of the Baptist Chapel, Hinton.—This place of worship was opened for Divine service on July 5. The solemnly interesting services were commenced with a meeting for prayer, at half-past nine A.M., and continued until about a quarter to eleven A.M. The morning service was conducted by the Rev. J. Voller, of Sydney, who delivered an appropriate sermon from Haggai

ii. part of the ninth verse—"And in this place will I give peace, saith the Lord of Hosts." The place was well filled, and a marked interest evinced in attention during the service, and also in leaving, in the shape of collections. The proceeds of the plates held at the door in the morning being £22 14s. The afternoon service was conducted by the Rev. E. Griffiths, of West Maitland, Independent; the collection after the service amounting to £8. The evening service was conducted by the Rev. J. Voller; the collection after this service amounting to £10, making a total of £40 for the three service.s.

DOMESTIC.

TWO BAPTIST NOTABILITIES.—It is a singular and remarkable fact that towards two baptists, the one a preacher and the other a soldier, public attention in this country has been forcibly directed. The young preacher at home, and the old soldier abroad, are occupying general observation. We give the following sketch of the preacher, and some singular facts of the soldier.

Mr. Spurgeon in Bradford.—We have had many attractions in St. George's Hall, but none that ever drew such multitudes as those which came to hear Mr. Spurgeon; neither time, distance, nor occupation, proved a hindrance. Not only the adjacent towns, but every village contributed its quota. The hall was densely packed both morning and evening. It was certainly a most imposing sight, and the effect was thrilling when above 4,000 Yorkshire voices accompanied the organ in the majestic strains of psalm music. Mr. Spurgeon is certainly not gigantic in stature, but rather below the middle size; nor yet one of the most imposing in appearance, but a somewhat sturdily-built young man. What most strikes the observer is his well-formed chest. His general physiognomy is plain; his forehead is not lofty, but resembles in build that of Charles James Fox, being remarkable for its breadth. His action is neither remarkable for vehemence nor dignity, but it suggests the idea of a plain man in deep earnest. His voice is the noblest and finest that ever addressed an assembly. He despises the trappings of eloquence; he speaks from, and appeals to, the heart. There is no preliminary parade, none of the tricks of the elocutionist; he copies none of the forms of pulpit oratory; his style is peculiarly his own; and, though we may feel offended at his latitude in sermonizing, we cannot but admire and feel that his object is simple, pure, and unaffected. His sermons of Tuesday were not marked by original thought. There is, indeed, no subtlety of discrimination, nor depth of reasoning—no profundity of research nor display of learning. He does not seek to dazzle by flights of eloquence, or exalt the imagination of his hearers by sublime diction; he speaks straight to the heart, and with that comprehensive energy and concentrative power of mind which reaches its object. His great forte is descriptive power—time will therein render him pre-eminent. His description of the beautiful dead was fine in the extreme. The striking comparisons drawn by the preacher exhibit another fine feature in his style—something of the John Bunyan method of illustration, which is remarkably effective—he elicits and chains the attention thereby; the comparisons are simple indeed, yet every one feels the effect. He spares no sin, nor is he careful in suiting

his phrases to ears polite; however rancid the sore, it is laid bare—he is faithful in the extreme. A few months ago *Chamers' Journal* gave a pen-and-ink sketch of Mr. Spurgeon, which strikes us as being a very correct portrait: the concluding sentence is so *apropos* that we quote it:—"Why is Mr. Spurgeon popular? I should answer that he is so mainly because he combines real eloquence with what Luther possessed, and Latimer possessed, and which no modern preacher except himself, perhaps, *does* possess—earnest religious *humour*." We are glad to learn that the object for which Mr. Spurgeon visited Bradford—to aid the building fund of Trinity Chapel—has been satisfactorily promoted. The collections on Tuesday were something less than £250, and since then donations have been offered by two or three gentlemen, which will suffice to clear off the whole debt.

Bradford Observer.

General Havelock—I have known the General for more than thirty years most intimately, and can say with confidence that he has never baptized any one; neither, in the strict professional sense of the word, can he be said to have "preached." When he embarked for Burmah in 1824, in company with his regiment, his Majesty's 13th Foot, he was in the habit of assembling as many as could be prevailed on to attend for devotional exercises, and he occasionally explained the scriptures to them in a brief address. They were allowed to assemble at the great Shoey Dagoon pagoda, the glory of Rangoon, and there, in a chamber filled with the cross-legged images of Buddha, might be seen little native lamps placed in the lap of the images, and 100 and more of the soldiers of the 13th around Lieutenant Havelock, singing the praises of the living and true God. Independently of the religious benefit of these services, it was a most desirable object to keep these men from licentious indulgences in a conquered town by the strength of christian principle. They used to be called "Havelock's Saints," and the General-in-Chief, Sir Archibald Campbell, on one occasion of a sudden alarm at Promé at night, finding it difficult to collect speedily a sufficient body of soldiers, ordered the officer to call out "Havelock's Saints;" "I can always," said he, "depend on them. They, at all events, are sober and ready for duty." When he returned to regimental duty he continued to attend to the religious and moral wants of his company with conscientious care, and assembled them, as opportunity offered, for religious services. Of course, some were displeased with these "non-military" proceedings, as they were called, and various communications adverse to him were made to the Commander-in-Chief, Lord William Bentinck, and he was described as a strait-faced saint, a dissenter,

and, withal, a baptist. Soon after the adjutancy of the corps became vacant, and Lieutenant Havelock was a candidate for it, and very strenuous efforts were made to prevent his nomination. Mrs. Havelock, who happened to be at Serampore—the regiment being then in the North-west—waited on Lord William to solicit the appointment. He said he could not give a reply till the next day. On her calling a second time he said he had intermediately sent for a bundle of letters about her husband from Calcutta. "They are all hostile to him, but before I read them to you, I will tell you that I have determined to give the adjutancy to your husband, because he is one of the best officers in his Majesty's service. I will also show you the reply to these attacks in the return which I have ordered of the state of his company, and I find that there is less drunkenness, less flogging, less imprisonment, than in any other;" and then alluding facetiously to one of the charges brought against him, said, "Go, and tell Lieutenant Havelock, with my compliments, that I wish he could make baptists of the whole army."

Letter in the Times.

PRESENTATION TO THE REV. ISAAC NEW, OF BIRMINGHAM.—The much-esteemed pastor of the baptist church, Bond Street, Birmingham, having resolved, as stated in our last, after a ten years' ministry at the above place, to go forth as one of the pioneers of our denomination in Australia, a farewell tea-party was given on Monday evening, Sept. 28, in order to present him with a token of the affection in which he has so long and deservedly been held by his members and congregation. The chair was taken by J. H. Hopkins, Esq., and after an opening devotional service the following gentlemen took part in the proceedings, Messrs. W. Morgan, J. C. Woodhill, W. Blews, Mitchell, Phillips, Brooks, Stokes, Showell, &c. The address and testimonial were presented by Mr. Phillips, the senior deacon. The gift comprises a salver, a tea and coffee service, and a purse containing £100. In addition to this, a second testimonial was presented in the name of Mr. New's Bible class scholars. The gift consisted of an elegant silver-plated inkstand. After the two-fold presentation, Mr. New came forward, and with great emotion expressed his gratitude, as well as his sorrow, at the incident in which he had thus been called to share. A general valedictory service was held on the following Thursday night, in which all the baptist churches in Birmingham took part.

HARLOW, *Essex*.—Mr. Thomas Finch, who has been for forty years the minister of the baptist chapel in this place, has just retired from the duties of the pastoral office. At a public meeting lately held in the town, Charles Barnard, Esq., in the name of the

congregation and other neighbouring friends, presented Mr. F. with an "address of sympathy and congratulation," together with an elegantly worked purse of gold. After a career of forty years' unblemished reputation, Mr. Finch retires with the love and respect of all who knew him.

Services in connection with the settlement of the Rev. F. Edwards, B.A., as minister of the baptist chapel in this place, were held on Tuesday, November 3. In the afternoon, after prayer by the Rev. R. Ricards of Ware, the Rev. J. Angus, D.D., President of Regent's Park College, delivered an earnest address to the minister, and the Rev. E. Edwards, of Chard, preached an appropriate sermon to the people. In the evening of the same day a public meeting was held, at which the Rev. Thomas Finch, the late pastor, presided. Suitable and earnest addresses were delivered by the following ministers and friends, S. Brawn of Loughton, Dr. Angus, C. Berry of Hatfield Heath, J. Wood of Sawbridgeworth, H. C. Leonard, M.A., of Regent's Park College; E. Edwards of Chard, S. Pearce of Romford, and C. Barnard, Esq. Mr. Fink, the senior deacon, narrated the circumstances which led to the connection between Mr. Edwards and the church: and Mr. Edwards then stated the reasons which induced him to accept the invitation and the truths he intended to make prominent in his ministry.

EVESHAM.—On Tuesday, Oct. 27, services were held in celebration of the union of the two baptist churches here, after about seventy years' separation. Eloquent sermons were preached, in the morning by Mr. John Aldis, of Reading; and in the evening by J. J. Brown, of Birmingham. At the close of the morning service the friends dined together, after which Mr. Michael gave a brief statement of the past history and present position of the church, and Messrs. T. Wilkinson, J. Green, M. Philpin, F. Overbury, J. Wassall, J. J. Brown, and J. Aldis, addressed the assembly. The public services are now held in Cowl Street Chapel, and Mill Street Chapel is occupied by the Sunday schools. This was a wise step. We wish we could hear of more such unions. Better one living cause than two dying ones.

BIRCHINGTON.—A new chapel, erected in this village, mainly by the exertions of the pastor, was opened for public worship on Thursday, October 29, when an interesting sermon was preached by Mr. D. Jones, M.A., of Folkestone, and in the evening a public meeting was held, when Messrs. J. Croft, J. Brook, T. Moore, W. B. Davis, and D. Jones, addressed the crowded audience. Above 100 sat down to tea. A cordial address of thanks was presented to the minister of the church in Birchington, Mr. James Croft, by his congregation.



PORUS, JAMAICA.

MISSIONARY.

YOUNG MEN'S BAPTIST MISSIONARY ASSOCIATION.—The ninth annual meeting of the "Young Men's Association in aid of Baptist Missions" was held in the Mission House, Moorgate-street, on Tuesday, Oct. 27. The chair was occupied by R. J. Millar, Esq. The Secretary read the report, from which it appeared that during the year which had just passed the society had carried on its operations on the same plans as in previous years. The late secretary, and two members of the committee, had delivered forty-three lectures, illustrated by pictures and diagrams, and idols, and other articles from their museums, serving to make them interesting and impressive, and to generate in the youthful mind an interest in the missionary operations which are now going on in various parts of the globe. The aggregate attendance upon these lectures had been 16,000; and it was thought that this large number of young people was not only interested in, but instructed as to the condition and wants of the several countries to which the lectures referred. To the four lectures for the coming season, the committee have made arrangements for a lecture on India, under its present unfortunate circumstances; and new and superior dissolving views have been prepared to illustrate it, by exhibiting the principal scenes of the mutiny, &c. The committee hope by this means to furnish the young with correct ideas respecting the mutiny, and at the same time to enforce the claims of the people of India on the evangelising efforts of British christians. The aggregate attendance at the juvenile meetings held during the year was 10,000. The committee had granted a sum of money to the Rev. J. Diboll, a missionary at Fernando Po, to enable him to purchase a boat, by means of which he may be enabled to visit the European vessels frequently lying in the bay opposite his residence for the purpose of distributing Bibles and imparting religious instruction to British seamen. Missionaries returning from India, where the Baptist Society has had missionaries for sixty years, have been engaged to deliver lectures explanatory of the causes, progress, and consequences of the mutiny. Mr. Templeton had resigned the secretaryship, and had been succeeded by Mr. H. J. Tresidder. The treasurer then read the balance-sheet, from which it appeared that the subscriptions and donations amounted to £39. The sums realised by the lectures with dissolving views, £94; which, with other items, brought the total income up to £192. After several addresses, the Rev. W. Brock noticed that the committee announced their intention of having lectures delivered on the causes of

the mutiny, but thought that the time had not yet come when they could with propriety go into that question. He condemned Nana Sahib, and thought he should be punished. As a christian minister he should be prepared to stand by, and see the sentence of the law executed upon such a man, but at the same time, he could not overlook the fact, that British officers had also, been guilty of horrid atrocities, and how far they were amongst the causes of the mutiny, it would be for any lecturer on the subject to inquire. The system of torture too, which when charged upon our government, as being then in operation by our own paid agents, was pooh-poohed, was afterwards shown to have been in practice at the very period. Another question was, the treatment of the Sepoys. That they had been flattered, he believed, and being flattered, they had been injured. Idolatry had been trifled with. We had acted the hypocrite in India, "wearing two faces under one hat." We had put a bishop in every presidency, it was true, but we had also pampered idolatry in every presidency, at the same time. We had given our right hand to idolatrous practices and to idolatrous people. After noting various other points, the rev. gentleman said, he hoped the committee would pause before they authorised any one to lecture on the causes of the mutiny. He urged the necessity of employing more natives as missionaries. He condemned existing missionary societies, as being too much addicted to routine and formality, and said they wanted regenerating. Referring to the bravery and successes of General Havelock, he said that he had the honour and pleasure of being personally acquainted with that distinguished officer, who was a member of the baptist denomination. He had had the honour of baptizing one of his sons, the Captain Havelock whose name had been mentioned. General Havelock was born a churchman, but he became a baptist by conviction. He hoped he would be spared to return to England, and to unite with them in praise and thanksgiving to Almighty God.

RENEWED EFFORTS FOR INDIA.—The friends of christian missions are already in the field on behalf of the teeming population of India. In Edinburgh a society has been organised, to aid in the evangelisation of India by protesting against all Government countenance of caste, connexion with idolatry, and opposition to the profession and propagation of christianity. The society for the Propagation of the Gospel proposes to double the number of its missionaries in India, and establish several new bishoprics. "More bishops" is a unique recipe for Indian heathenism. Missionaries and mission property have suffered less than might have been expected in the fearful

outbreak of the last few months. Eleven missionaries in all fell victims to the mutineers. Of mission property destroyed, valued in the aggregate at £70,800, £32,000 falls upon the Church Missionary Society, and £26,000 upon the American Presbyterian Missions. The agents and stations of the London and baptist societies were singularly favoured.

RELIGIOUS.

BUNGAY.—OPEN-AIR PREACHING.—Just outside the town is an extensive open space, usually called, "The Common." The Rev. C. Wills has for several years been accustomed to preach here, so as to catch the Sunday evening promenaders. The audience has generally amounted to 700 or 800. This year, Mr. Wills published a list of a great variety of subjects, on which he intended preaching, on the common in favourable weather. From the unusual length of the summer, Mr. Wills has been able to hold ten of these services in the open air. The usual congregation was at first doubled, then nearly trebled; amounting several times to 2,000 persons of all classes.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—This excellent association, still continuing its career of usefulness, the extent and value of which cannot easily be computed, has announced its thirteenth annual course of lectures, at Exeter Hall. The men and the subjects are alike attractive. Amongst the lecturers announced are Mr. Baxter, M. P., the Rev. Hugh Stowell Brown, Mr. Gough, the Rev. George Smith, Canon Miller, the Rev. Wm. Landels, the Dean of Carlisle, the Rev. Samuel Coley, the Dean of Canterbury, the Rev. John Stoughton, Mr. Corderoy, and the Rev. Norman McLeod. With such names, the success and *eclat* of these lectures cannot fail of being well maintained.

RELIGIOUS SERVICES have been resumed for the season in extraordinary places. By Mr. Walters, at Halifax, in the Odd Fellows Hall; and by Mr. Dowson, at Bradford, in the Mechanics Hall—"No man forbidding them." Arthur, second son of Mr. Mursell, of Leicester, is attracting vast crowds at Manchester, in the Free Trade Hall; and Mr. Brown, of Liverpool, continues to address multitudes. Some of the subjects chosen for the addresses are curious, such as, "Fire! Fire!" "Begone dull care!" "Home, sweet home!" "To-morrow!"

EXETER HALL.—It appears that the parson of the parish in which this building stands has forbidden the Bishop of London and other clergymen from preaching there on sabbath evenings. What a curious thing is the Church of England! The *Times* says, that a bishop under such controul "is only half a bishop."

FIFTH OF NOVEMBER.—The public papers state that proceedings are about to be taken against a clergyman for not attending to the religious service appointed for this day. It is also stated that a young curate refused to give the cup at the sacrament—as it is called—to a brother clergyman, because, as the curate alleged, "he was not in charity with all his neighbours."

DR. VAUGHAN, late Principal of the Lancashire Independent College, Manchester, has engaged as pastor of the Independent church, Uxbridge. Many will sympathize with this distinguished christian minister in the serious domestic bereavements which he has recently sustained.

GENERAL.

LUCKNOW.—Again and again have their provisions failed, or their besiegers pressed them hard; one time their food is nearly gone, and a heavy gun is fired into them; they make a successful sortie, spike the gun, and seize a number of bullocks. At another, they are annoyed by fanatics in a neighbouring house; they undermine them and blow it up. Again the rebels dig a mine beneath their refuge; it is fired, but the rebels blow up themselves, and the garrison rushing out kill 400 of them, and gain more food. At last, the enemy were on the verge of success; some of them were penetrating into the intrenchment, when a sudden inspiration seized our men: there were plenty of shells but no mortars; our men, reckless of life, and resolved to conquer or perish, seized the shells, lighted the fuses, and taking them in their hands, hurled them with all their force at the enemy. It is not easy to conquer men who would dare such an action as this. So, at least, the enemy thought; they fell back awed and cowed, and did not resume the attack that day. Thus they lived on. On the day of their deliverance, it was found that their vindictive foes, determined to destroy them before aid could reach, had dug a mine under the very centre of the Residency; the mine was all ready to be loaded, and it was so complete, and its effect would have been so ruinous, that, it is believed, the whole garrison would have been destroyed. Three hours more, and relief might have been too late. But their is no restraint with the Lord, to save by many or by few. Thousands have prayed for his aid in this hour of danger, and have not prayed in vain. Havelock arrived in time!

BIG BEN, the new great bell for striking the time in Victoria tower, Westminster, has cracked, and must be taken down for recasting.

GENERAL HAVELock has been facetiously called the "Relieving Officer" for India.

AMERICAN VISITORS.—The Hon. Mr. Sumner, who was so roughly beaten in the Senate House, at Washington, by a slavery advocate, who afterwards died suddenly, is now in this country visiting some of our most distinguished statesmen. Mr. Neal Dow, the Maine Law advocate, has returned.

THE GREAT LEVIATHAN, which is the name given to the immense steam-ship on stocks on the banks of the Thames below London, is now ready for the water, but the attempt to launch her was a failure. We shall be glad to hear that she is safe in her own element.

LIVINGSTONE'S TRAVELS.—The twentieth thousand of this interesting volume is already announced.

THE SUBMARINE TELEGRAPH between Europe and Africa, in the Mediterranean, has been completed.

BELGIUM.—We rejoice to hear, that the Ultramontane popish party, were signally defeated at the late general election.

SHIPWRECKS.—It is calculated that the loss of lives by shipwreck off our own coasts, averaged, for 1858, ten per cent.

REVIEW OF THE PAST MONTH.

Tuesday, November 24.

AT HOME.—Prince William Frederick, of Prussia, is again a welcome guest at the English court. The report of an immediate marriage with the Princess Royal is not, we hope, correct. The English do not like such early marriages.—The ambassadors from the two kings of Siam, have been presented to her Majesty, to whom they offered some splendid and curious gifts, which were graciously received.—Proposals have been made for a new measure of parliamentary reform for the coming session. The money panic in America, has reached this country, and produced most extensive mischief, although for the nine months previous to October, our exports were eleven millions beyond those of the preceding year. Because of this

and the affairs of India, parliament is expected to meet during December.

ABROAD.—We had just time to mention in our last the fall of Delhi, and the advance of Havelock for the relief of Lucknow. The next mail confirmed the intelligence. The old king of Delhi, ninety-one years of age, was spared, but two of his sons, and a grandson, were shot and exposed to public view in the city. Delhi is now securely occupied by the British. Havelock succeeded in again reaching Lucknow. He was but just in time—another day and he would have been too late. As it was he lost a great part of his force, and there is great fear that he will not be able to retain the position, or bring away the women and children who have been so long looking for relief.

November 26.—Telegrams received in London yesterday, announce the arrival in India of fifteen vessels, chiefly steamers, with 5,000 troops. More native regiments have mutinied in various parts of India, but the risings are not extensive or threatening. Colonel Greathead left Delhi on the 30th of Sept., with a force of 3,000, in pursuit of the fugitives, whom he overtook, defeated, and scattered. Proceeding to Agra, he found the British threatened by a strong force of the enemy, whom he soon attacked and routed, killing 1,000, and capturing guns, ammunition, and treasure. He then started for the relief of Lucknow, which still held out, and was expected there on the 30th of October. There is, therefore, hope that Lucknow will now be effectually relieved, but the mutineers, in great numbers, are yet in the neighbourhood. Two more sons of the king of Delhi have been taken, and ordered to be executed. The old King himself is to be tried by a court martial, and some suppose he may yet suffer. On account of his great age, we hope not. Some alarm exists for the safety of the British residents in Saugor and other places. Upon the whole there are fewer causes of alarm than there were when we last reported.

Marrriages.

Oct. 22, at Charles Street baptist chapel, Leicester, by Mr. McAll, Independent minister, Mr. Edward Goodwin to Miss Betsy Thorpe.

Oct. 23, at the baptist chapel, Crowle, Lincolnshire, by Mr. Sharman, Mr. T. Ashwell, baptist minister, Misterton, to Miss Lucy Emmerson, of Epworth.

Nov. 7, at the baptist chapel, Archdeacon Lane, Leicester, by Mr. Stevenson, Mr. Thomas Ford, to Miss Mary Meakins, of Wigeton.

Nov. 9, at the General Baptist Chapel, Wisbech, by Mr. Watts, Mr. George Gooding, to Miss M. A. Johnson.

Nov. 10, at Portland Chapel, Southampton, by Mr. M' Laren, Mr. J. B. Burt, baptist minister, Beaulieu, to Miss Francis Clare, of Downton.

Nov. 11, at the General Baptist Chapel, Barton, near Market Bosworth, by Mr. Bout, Mr. Thomas Hutton, of Ibstock, to Miss Hannah Deeming, of Barton.

Deaths.

Aug. 18, Sarah, wife of Mr. T. M. Golden, Birmingham, aged 66. Mrs. G. was a member of the baptist church, Hope Street, and is the first who has died of that community. She sleeps in Jesus and is blest.

Sep. 17, at Ledbury, Mrs. James Symonds, aged 40. Our friend was for many years a peaceable, pious, and consistent member of the baptist church in this town. Her death was awfully sudden. A few minutes before her departure she was conversing outside her own door with two of her sisters in Christ respecting the work of the Lord in Ledbury, and it appears that as soon as they parted from her she fell down and expired! We have no doubt that she is now uniting with the church of the first-born in adoration of God and the Lamb! By her death we are reminded of the solemn admonition, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Oct. 19, Mrs. Mary Giles, New Kent Road, London, aged 67. She died, calmly resting upon Jesus. Her father was the author of "The Refuge," and several other works. He was also a valuable member of the baptist church, Dean-street, Southwark, and was engaged in the Bank of England.

Oct. 20, at East Retford, Notts., John Roberts, Esq., aged 76. The Editor makes this record in remembrance of one under whose roof he resided when he first became acquainted with the baptists in West Retford, among whom he received the knowledge and enjoyment of salvation by Christ. Mr. R. was an expert man of business, and we hope we may be excused in thus referring to a gentleman to whom we are indebted for an example of diligence and order. The last time we saw him he said he was now looking for another world.

Oct. 28, at Retford, Notts, Mr. Isaac Stubbings, aged 91, for many years a member of the General Baptist Church in West Retford.

Oct. 29, at Steventon, Beds., Mrs. Dinah Such, widow of the late Mr. Josh. Such,

baptist minister, in the 82nd year of her age. She was baptized and added to the church at Steventon on the first sabbath in July, 1795, and continued a steady member and liberal supporter of the cause to the day of her death. Her end was calm and peaceful, looking unto Jesus.

Nov. 4, Fanny Harding, daughter of Mr. W. H. Bonner, baptist minister, Oxford—A happy child, who loved the Saviour.

Nov. 14, by the accidental discharge of his own gun, when getting over a fence, Richard Shirley Harris, Esq., of Leicester, aged 23. Mr. H. was a son of Richard Harris, Esq., and with his father, a member of the baptist church in Charles Street. His grandfather, the late Richard Harris, Esq., was formerly M.P. for the borough, and his uncle, John Dove Harris, Esq., was returned to the same position, at the last election. Mr. H. was an amiable young man, of great promise, and his sudden removal has excited universal sympathy for his bereaved widow and relatives.

Nov. 15, at Handsworth, Birmingham, Mr. Thomas Morgan, aged 81, for many years pastor of the baptist churches in Cannon Street, and Bond Street, Birmingham. Mr. M. was highly and deservedly respected as a good minister of Jesus Christ.

At Wolvey, near Hinckley, Mrs Sutton, a member of the baptist church in that village, relict of Mr. James Sutton, formerly of London, and brother of the late Dr. Sutton, of Cuttack, Orissa.

Recently.—General Cavaignac, formerly President of the French Republic, at the time of Napoleon's *coup d'état*,—The Duchess of Nemours, daughter-in-law of the late Louis Phillip, king of the French.—Mr. Morrison, the great wholesale draper, in Fore Street, London. After acquiring nearly four millions of money, he lately fancied he was receiving his first weekly wages of twenty shillings!—The Lady of Sir James Graham, M.P., the well-known statesman.