

THE BRITISH  
BAPTIST REPORTER,

AND

MISSIONARY INTELLIGENCER.

NEW SERIES, VOLUME XVI.—WHOLE SERIES, VOLUME XXXIII.

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# Editorial Annual Address.

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As month follows month it is our custom to record events of all kinds as they transpire, and then in this form, at the close of the year, to review them.

One year ago from this date, when referring to some of the remarkable facts with which the history of 1858 was crowded, we indulged hope that, as peace had been restored to Europe and the Indian Mutiny suppressed, mankind would be left to pursue the more congenial employments of industry and commerce without interruption. Little did the most intelligent and experienced of European statesmen imagine perhaps, at that time, the storm which was brewing in the mind of one mysterious man of portentous name, the first grumblings of which were heard on the first day of the then coming year, and which ere six months were gone, burst over the lovely plains of Italy, spreading desolation, misery, and death, on every hand. Suddenly the dreadful storm was hushed at the command of him who raised it. He had gone as far as he dare—far enough, he thought, to secure his ambitious designs. But the results so far have not been as he desired. "He taketh the wise in their own craftiness." The result we may now hope will be the opening of Italy to the Word of God, and the more speedy downfall of temporal and spiritual tyranny.

But "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth." "The Lord reigneth." He is our refuge and strength; and our prayer to him shall ever be, "Scatter thou the people that delight in war."

We gladly turn from such heartrending and sickening scenes produced by the madness of man, to that great work of God which has now, through his goodness, reached our own shores. And it was remarkable that, at the time that awful thunder-cloud burst over Italy, another cloud was gathering over the north of Ireland, from which descended copious showers of Divine mercy and grace, filling thousands of penitent hearts with joy and gladness.

Of this amazing awakening and revival it may be noticed that its origin, as in the United States, was traced to small social prayer-meetings, where but twos and threes had agreed to meet and ask of God things touching his kingdom; and that these little gatherings of a few faithful people were not pre-concerted, but held in various places, each party being ignorant at the time of what the others were doing. When we look at this one fact, and the wonderful results, we cannot but exclaim with humble and adoring gratitude, "This

is the finger of God," pointing the people to the Lamb of God and eternal life in Him.

Thousands and tens of thousands in Ireland, we are told, have thus, by the Holy Spirit, been convinced of sin and led to Christ. And this work of Divine mercy and grace is spreading. Not only Ireland, but many parts of Scotland and Wales have been refreshed by showers of blessings, while so far England only looks on with wonder!

England is so busy and bustling, so stiff and formal, so orderly and conventional, and in many places so vicious and wicked, that we can indulge but little hope of her populations; and yet we are not without hope even of her. Here and there we now hear of united and earnest prayer meetings followed by encouraging results. Our confidence is this, that nothing is too hard for the Lord.

Having noticed this movement as the most conspicuous religious fact of the past year, we may now briefly refer to a few matters connected with our own denomination.

The most noticeable circumstance of the past year among the baptists was the laying of the foundation stone of the new place of worship for the church and congregation under the pastorate of the REV. C. H. SPURGEON, now in course of erection. This building, when completed, will be the most commodious and complete of any of its kind in the metropolis, or in the kingdom.

Another fact we may be expected to mention—the baptism by the EDITOR, in June last, of Mr. Thomas Cooper, formerly known as the Chartist Poet, and an Infidel Lecturer. Mr. C. is now engaged in preaching and lecturing in all parts of the country in behalf of the faith he once opposed. May God preserve and bless him!

In concluding our remarks we desire to express our gratitude to HIM who has permitted us to complete another volume of this publication, and to return our best thanks to the numerous correspondents who have duly forwarded early intelligence for its columns. We shall, if the Lord permit, enter upon our work for the coming year in cheerful hope of the continued confidence and unabated support of our many friends.

THE EDITOR.

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THE  
BAPTIST REPORTER.

JANUARY, 1859.

THE GREAT DISCUSSION IN LANCASHIRE ON INFANT BAPTISM.

For the information of our new subscribers—and we hope they will not be a few—we ought first to state, that in our December number we gave the opening speeches of Mr. WILLIAMS and Dr. BAYLEE, from the pamphlet, the title of which we again give beneath.\* And we repeat that the meetings were held in the large Mill of Messrs. Watson Brothers. "About 1500 persons were present. The greatest interest was manifested in the neighbourhood. The conduct of the people was earnest and orderly."

We then stated that we should notice some of the more salient points of the discussion which followed. This we shall now attempt. Those of our readers who wish to read the whole discussion can secure a copy of the pamphlet, in which our baptist friends will find much to interest and perhaps amuse them.

When two armies confront each other, a looker-on skilled in military tactics—we only use the figure in illustration, for we abhor war—

might predicate from the position and "dispositions," as Napoleon would say, of the respective forces, the modes of attack and of defence that would be adopted; all that followed would be incidental or supplementary to these main objects of the combatants. So was it with these polemics. Mr. WILLIAMS took his stand on the narratives and declarations of the New Testament alone, affirming that believers only were the parties therein mentioned as being baptized, infants never being once mentioned in connection with baptism. Dr. BAYLEE in reply affirmed, "all Mr. Williams has said on these references to Scripture appear to me to have not the slightest reference to the subject. If I were a missionary I would act exactly as those very texts describe." Dr. B. then proceeded to affirm that a parent in this country could legally act in the conveyance of property for his child, or bind that child to certain conditions. On this principle the Abrahamic covenant, renewed in the land of Moab, was founded. The children were there included; and now christians as Abraham's spiritual seed are bound to promise for their children, that they should serve the Lord. "Tha we did," said Dr. B., "indeed, make an awfully solemn engagement with

\* Discussion on Infant Baptism, and the Scripturalness of the Baptismal Services of the Church of England, between the Rev. Joseph Baylee, D.D., Principal of St. Aidan's Theological College, Birkenhead, and the Rev. Charles Williams, Baptist Minister, of Acorington. (Held on the evenings of Tuesday, Wednesday, and Thursday, the 21st, 22nd, and 23rd of September, 1858, at Church, near Oswaldtwistle, Lancashire.) Reported by Mr. Henry Pittman, of the "Manchester Courier." Manchester, Sowlar and Sons.



God when our parents or our sponsors took us as little infants and presented us before that Saviour, who said, 'Lo, I am with you alway, even to the end of the world;' and there and then that little unconscious infant became entitled to the privileges of the Abrahamic blessings, became responsible for the duties of the Abrahamic covenant, and in eternity will either be the more deeply damned in hell, or the more blessedly saved in heaven, because he was connected with that covenant of God in Christ."

Such were the positions the combatants assumed. We have endeavoured to describe them fairly; and now, having given this brief view of them, chiefly for the sake of our new readers, who may not have seen either the pamphlet or our columns for December, we shall proceed with our proposed task.

On the first evening other addresses were delivered by each of the speakers. Mr. WILLIAMS, in reply to Dr. B. on the Abrahamic and Mosaic covenants, observed that Hebrews viii. 7, promised a "new covenant" in the place of the latter, "not according" to that Mosaic covenant, which was old and "ready to vanish away." With regard to the Abrahamic, we learn from Gal. iii., that now "they which be of faith are blessed with faithful Abraham." The argument of the Apostle in this chapter amounts to this, "that those who have faith, not such as are incapable of faith, the same are the heirs of Abraham and inheritors of that promise which he received."

Dr. BAYLEE, in reply, said, "I was very much struck with his (Mr. W.'s) closing words, 'Only the believer in the great God can expect to receive the Divine benediction.' Now, really, I would take that one statement as abundantly sufficient in itself to disprove the whole system of the baptists. If that be true, reverently speaking, every dying in-

fant is damned! For as infants cannot believe how then are they justified? In the Red Sea infants were baptized unto Moses. So now 'the promise is to you and to your children.'" "And here," said Dr. B., "let me ask you, at what age can a human being become a believer? I believe that my christian brother, as I am glad to recognise him as my brother in Christ this evening,—I believe that my christian brother will admit, and admit with grief, that we might almost call baptist congregations baptists from the practice of *not baptizing*: and if we took the family of baptists, that we shall find it to be a most awful and a most painful fact—that we might almost designate them baptists from *not baptizing*; and why? Because of the false supposition that infants ought not to be baptized, because of the uncertainty, wickedness in some, carelessness in others, and timidity, I will charitably believe, in a large portion. But I believe it to be not an irreligious failing, but a mistaken religious failing, that gives us the multitudes of unbaptized baptists that are in this kingdom, an awful fact!—And, dear brethren, I would desire to carry this thought home to all, and urge you to make your infant children believers. Teach your infant children that they did enter into the covenant with God, teach them that that covenant is a covenant of grace. So soon as their little minds begin to open, tell them of that God who is watching over them; so soon as they have learned what it is to have a mother angry and forgiving, tell them of that God who gave his Son to die for them, and that infant can become a believer in Christ in heaven. It will be gloriously seen of many of such infant believers, 'out of the mouth of babes and sucklings thou has perfected praise.'"

Mr. WILLIAMS.—"I will commence by remarking on the reference which

Dr. Baylee made in so kind a spirit, to the fact that amongst baptists there are such vast numbers unbaptized. He evidently thinks that that is an argument against our practice of believers' baptism. But, then, I will take a parallel case about the only other ordinance which Dr. Baylee recognises as a sacrament, the Lord's Supper, and I not only venture on this assertion, but from some extended acquaintance with churches I make it with a great deal of confidence—we have, in proportion to the numbers that attend our chapels, at the very least twice or three times the number that are baptized as the Church of England has of the number that regularly communicate at the Lord's Supper. Now, if Dr. Baylee's argument be worth anything at all, what does it prove? It proves this, that Church of England practice is calculated to keep individuals away from communion in relation to the Lord's Supper; that out of large congregations in the Church of England, only a comparative few, not ten to a hundred, very often, can be found stopping behind to communicate in reference to the memorials of their Lord's death. If it be bad with us, I am very sorry that it is worse with the Church. I am sorry for this reason. I regret that it is with us as it is—regret it very much indeed; but it seems to me much worse that individuals should be baptized and fall away in such large numbers, and never obey their Lord's command, 'This do in remembrance of me,' than it is that individuals should not be baptized at all. It is better not to vow, than to make and break a vow.—I meant what I said in my concluding remark, 'Only the believer in the great God can expect to receive the Divine benediction.' Can an infant 'expect' at all? Dr. Baylee referred to the words, and said he took the very words. I was right even ac-

ording to the grammatical meaning of the words, and I say an infant cannot 'expect.' An expectation in an infant in reference to the Divine benediction is impossible. I meant just what I said and what my words imply; and with all deference to Dr. Baylee I think his criticism on that came far short of exposing any fallacy in the observation." On the subject of teaching children Mr. W. observed, 'I have no dispute at all with the Doctor on that subject; but the question is not about children who are instructed by their parents, and so believe; the question is not about infants who indeed had passed the age of infancy, and so are found having faith in Christ;—the question is about little children whom parents even cannot teach, and who cannot believe. Dr. Baylee may prove, if he will, and I wish he could prove it ten times more than it is in his power, that children are not only capable of faith at an early age, but that through the zealous, prayerful, earnest efforts of parents, they are brought to believe; but still that makes no difference. When they do believe, then I say baptize them; I say, baptize them when they do believe, be they children of two or three years old, or be they youths of twenty or twenty-five, or be they men and women passing down the vale of life, it makes no difference to me; I say, baptize the believer. But I submit to Dr. Baylee, that when he brings these proofs that children may believe, he only proves that believers' baptism may, under certain circumstances, be administered to little children, they believing, a question about which we are entirely agreed, and which, I can assure Dr. Baylee, is a thorough baptist doctrine. It is not the doctrine of the church to which the Doctor belongs; that doctrine is, baptize children before parents teach them, or before children can believe.

Our doctrine is, baptize children when they can be taught, and when they do believe." Mr. W. then replied to the statement of Dr. B on sponsorship and baptism taking the place of circumcision.

Then came a "running fire" of questioning, displaying great dexterity on the part of the combatants.

This part of the discussion must have occupied considerable time, as many pages of smaller type are filled with it alone. We can only give a specimen or two:—

"Dr. BAYLEE: Mr. Williams objected to my reference to the 2nd chapter of Colossians, verses 11 and 12, that it was a weak reference, because it was only by way of inference. I have to ask Mr. Williams, was our Lord's argument from 'I am the God of Abraham' a weak argument, because it was only by way of inference? Answer, by Mr. WILLIAMS: No.

Question: Then if our Lord's argument was not weak because it was by way of inference, Dr. Baylee's argument was not weak because it was by way of inference; and therefore that disposes of that question.

Mr. WILLIAMS: Do you ask that further question of me, Doctor?

Dr. BAYLEE: I ask you, if inferential argument is weaker than direct argument, then was our Lord weak?

Answer: I have to say, in answer to that, that Christ's argument was not weak, because He was infallible; that Dr. Baylee's argument may be weak, because he is fallible.

Q. Is an infallible man, appealing to reason, arguing on his infallibility or to our reason?

A. I should say that an infallible man is drawing an infallible inference which he intends to commend itself to our fallible reason."

In the course of the conversation which followed Mr. WILLIAMS said: "I ask again whether there is sponsorship in this passage, 'If ye be

Christ's, then are ye Abraham's seed, and heirs according to the promise.' I cannot see sponsorship there, and I should like the Doctor just to put his finger on the place where it is and show us." To this Dr. Baylee replied: "In the 17th chapter of Genesis we have the declaration of it, that it is God's covenant to Abraham, and that was the covenant of God in Christ, that covenant contained the principle of sponsorship, it contained the principle of spiritual blessing, it contained the principle of infant responsibility to God. For 2000 years infants were never excluded from the privileges of that spiritual covenant, and for hundreds and hundreds of years infants were never excluded from it under christian dispensation, until a few years ago pious but mistaken men, taking their own judgment instead of the Word of God, excluded infants from the privileges, as well as attempted to exclude them from the responsibility, that belonged to them in that covenant, 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'"

Dr. BAYLEE was the last speaker. Among other remarks were the following:—"Now, my dear friends, we both of us stated our views this evening. You have heard Mr. Williams's statement of his views; you have heard my statement of Church of England views. It is for you to reflect, to reason, and to pray. It is not any boasting of mine that I have conquered Mr. Williams, nor any boasting of Mr. Williams that he has conquered me; it is not our assertions, but the weight of our arguments that will stand you instead when you appear before the judgment seat of Christ. We both of us stand here as very responsible men. If Christ includes his infants in his kingdom, it is an awful thing for a man to stand forward and exclude them. — (Mr. Williams: I don't.)—If Christ does not include

his infants in his kingdom, it is an awful thing for a man to corrupt Christ's ordinance to bring them into it. It is a solemn question, a question not to be a mere matter of party ebullition between the favourers of two men on a platform for an evening's discussion.—Sad, indeed, would it be for the children of believing parents if, under the less enlightened dispensation of Abraham, under the smaller amount of the same privileges if their children had spiritual privileges as their children, if their children entered into a spiritual covenant with God, and ours could not. No, my dear friends, I would here address you as parents. Remember that your children ought to have the seal of God upon them in holy baptism. They ought to be taught by you that they are members of Christ, children of

God, and inheritors, that is, present possessors of the kingdom of heaven. Train them up in the nurture and admonition of the Lord. Make them by prayer and by teaching them, even in their cradles, make them believers in the love, trusting in the mercy of God, and then you and your children will indeed have heavenly blessings, peace on earth, and glory in the world to come!"

The CHAIRMAN closed the meeting with a hope that no hostile feeling would result from the discussion, and expressed on behalf of the meeting their thanks to Dr. Baylee and Mr. Williams for the ability with which they had advocated their respective positions, and for the time and trouble entailed upon them by the discussion.—The meeting closed about half-past ten o'clock, having lasted three hours and a half.

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### VISIT TO A MODERN MISSIONARY STATION AT EDENDALE, NATAL, SOUTH AFRICA.

CHRISTIANITY AND CIVILIZATION are twin sisters, and are always found in company, especially when the former leads the way. Sometimes the latter may be found without the former, but she never is so happy, and seems to sit disconsolate, sighing for her natural companion. But when united they are not only happy themselves, but they make happy all around them.

A writer in the *Natal Mercury* gives a very pleasing description of a visit to this Missionary Station. We have not the exact date of the communication. Of course we do not adopt all the sentiments of the writer.

"We had lately the pleasure of paying a somewhat protracted visit to this beautiful and interesting spot, where, if we mistake not, the true theory of Christian Missions to the heathen, is being practically

developed, and certainly with remarkable results.

Missions to the heathen ought not to be viewed or conducted in a sectarian spirit. The more sectarian they are the less successful they will prove; and the measure of their success, we believe, will in general be found proportioned to their true Christian catholicity.

Hitherto, in most cases, missions have to a great extent failed, owing to the too exclusive attention paid to what may be termed the theological department, to the neglect of these agencies of industrial training and general civilization, which ought to form essential parts of missionary machinery. It is true that if heathen are really converted, and become Christians in the highest sense of the word, they will voluntarily abandon the debasing practices of their heathen state, and assume the habits

and usages of civilization. But extensive experience has proved that the inveterate prejudices of the corrupted nature of the savage, slowly and rarely are broken down by purely religious teaching. Motives of self-interest and temporary advantage, may often induce a hollow profession, which gives way under the first breath of circumstances; and thus it has not been found difficult to number up converts whom events have quickly shewn to have been mere hypocrites, whose last end was worse than the beginning; and the old proverb has come true, "the dog has returned to his vomit, and the sow that was washed, to her wallowing in the mire."

Until recently, if we mistake not, the instances in which a sounder method has been pursued, were few and rare; and it has too often happened that missionaries who have adopted wiser plans, have been discountenanced by the organizations that sustained them.

Of late, however, a more general conviction has grown up, that something was radically wrong, or at least defective, in the system of modern missions; and practical instruction in the arts of industry now forms an integral part of the means employed for elevating the savage into the condition of Christian civilization.

The Rev. Mr. Allison is no novice in this improved method of procedure. For a quarter of a century, he has been a skilful and laborious teacher of civilization, concurrently with a faithful and zealous discharge of the duties of a Christian minister.

As his Mission Station has attained a considerable degree of celebrity, without having as yet found a historian; and as we conceive much good may accrue from the publication of the facts we have gathered respecting it, it is our intention briefly to sketch the history and present state of this interesting mission. We may premise, how-

ever, that we do so on our own responsibility alone, the information having been supplied at our special request; and the consent to make this public use of it having been given reluctantly. Mr. Allison, with his natural diffidence, shrunk from anything like a public chronicling of his doings; and but for the conviction forced upon him that good might result from such a course, his permission would certainly have been withheld.

In 1832 Mr. and Mrs. Allison, under the auspices of the Wesleyan Missionary Society, went to labour in the Griqua country, among the Griqua and Bechuanas; and in 1835 removed to the Basuto country, whither they were sent to establish a mission among the Mantatees, a tribe residing in that country. There they laboured successfully for ten years, during which time and subsequently, they endured hardships and sufferings, the recital of which sounds more like the wild creations of romance, than the stern realities of personal experience.

In 1845 they went to establish a mission among the Amaswazi, near the Pongola River, towards Delagoa Bay, north-west of the Zulu country. After remaining two years, civil war and famine compelled them to leave in 1847; but so successful had been their labours among that people, that four hundred of them, the fruits of the mission, accompanied them to Natal, and formed at once a Mission Station (under the Wesleyan Society) at Indaleni, near the present town of Richmond. Here they were speedily joined by many Natal Kafirs, and the operations of the mission were rapidly successful.

In 1850, differences occurred between Mr. Allison and the Wesleyan authorities, which terminated, in 1851, in his total separation from that body. It is not our intention to allude to those differences, further than by stating that they in no wise

affected Mr. Allison's character either as a man or missionary, and that, on whichever side the right lay, all who knew Mr. Allison were satisfied that he adopted his views conscientiously, and acted throughout under a strong sense of duty.

The people on the Station, distressed at the prospect of losing their beloved teacher, earnestly entreated Mr. Allison to remain at their head, and pledged themselves to abide by him. At their united request and in faith on their honour and industry, he purchased a farm of 6000 acres, situated about six miles distant from Pietermaritzburg, the capital of the colony. The property previously belonged to Mr. Pretorius, the once rebel British subject, and subsequently, first President of the South African (Trans Val) Republic. It had been named by its former owner Welverdient (well-earned) but by universal consent of its new proprietors, it was now named EDENDALE. The purchase price was £1300, payable in instalments over four years, and meanwhile bearing interest at six per cent per annum. The peculiar circumstances of the mission required that the purchase should be made at the time, in the name and on the sole legal responsibility of Mr. Allison himself. He was no longer connected with any organised body that could assume the direction of affairs, or even share with him the responsibility of his new position, and the natives were not then in a condition to act, or to be accepted as purchasers. We may here remark that the occurrence of the lung sickness among cattle prevented the payment of the whole of the purchase money within the four years; but his Excellency Sir George Grey, when in Natal in 1855, visited the Station, and on learning the circumstances, generously pressed on Mr. Allison a loan of £200 without interest, to help the mission under

the losses sustained; and also made a present of school apparatus of the value of more than £70. We may add, that before the end of the present year the whole remaining amount of the purchase money will be paid off; and this beautiful estate will stand forth a trophy of native industry under judicious direction and development.

Four hundred and fifty souls migrated with Mr. and Mrs. Allison from Indaleni to the new station of Edendale, leaving comparatively few families behind,—and those chiefly such as were still predisposed to heathenism.

The arrangements adopted for bringing the estate into subserviency to its new uses, and for raising, on equitable principles, the amount of the purchase were as follows:—

A town was laid out in wide streets, at right angles, the mission house, chapel, and school being situated near the centre of it. The town lots are 60 yards (180 feet) by 30 yards (90 feet). These building lots were sold to natives at £6 each; and here we may remark that the site of the town is so well chosen, that fresh running water is everywhere at hand. Beyond the limits of the town, suburban lots were laid out, mostly rich alluvial soil. These are in extent 130 yards by 30 yards, and were sold at £10 each, *with the right of grazing over nearly the whole of the unappropriated portion of the estate.* All the lots laid out are already taken up, but there is room for the extension of the town and suburban allotments, as the population increases. There are in the town 62 neat and comfortable houses erected, solely by the natives themselves, at a cost, in some cases, of £60, £80, and even £100: though the average cost is on a less scale. Each house is situated in its own enclosed garden plot; and when all the owners shall have found time to whitewash their

cottages outside, the effect from a distance will be extremely picturesque. Besides the houses, there is a still larger number of huts, occupied by heathen relatives of the mission settlers, and by new comers; but many of the huts are constructed in a superior style, and have a very comfortable appearance. On the whole estate there are at least 1000 acres of land under cultivation by the settlers, chiefly for mealies (Indian corn); but a large quantity of oat forage is also grown. Some of the uncultivated parts yield an excellent thatching grass, for which there is a good demand in Maritzburg.

The present population of the settlement is 600, including about 100 Natal Kafirs and 80 or 100 coloured people, who were formerly slaves among the Dutch, of the Cape Colony and interior, whom Mr. Allison gathered around him in the Bassuto country.

The residence of Mr. Allison is the original Dutch farm house, but contiguous to it is the chapel and school-room, 50 feet by 22, a strong stone building, the result of native labour. On Sundays, the congregation, in neatness of dress, and actual value of the materials it is made of, would bear comparison with any ordinary congregation of civilised white persons. In the morning the attendance is from 300 to 400, and in the evening about 200. In the afternoon there is a separate service, in Hottentot-Dutch, for the former slave class, and it numbers from 70 to 90 attendants. There are early class meetings, held at six, a.m., during the week, which are well attended. A public prayer-meeting on Tuesday evenings is attended by about 100 persons; and the regular week evening service by from 120 to 150. The church members on the station are 170 in number; there are 18 native teachers, and the day-school is attended

by from 100 to 120 children of both sexes. The interest manifested and the progress made by the scholars is truly gratifying, as a personal examination enables us to testify. The proficiency displayed in reading, writing, and ciphering, in the knowledge of geography, and of Scripture, would not discredit any ordinary English school for the middle classes,

On the station there are eleven wagons owned by natives, worth £30 each; 103 trek oxen (notwithstanding the devastating losses from lung sickness) worth from £3 to £4 each, 29 horses and 9 ploughs; all which results would have figured much more largely, but for the cause just mentioned, together with the labour that has been required in the erection of houses and in earning money to pay for their land plots, which have, for the time being, necessarily retarded the acquisition of such appliances.

A large number of the settlers are skilled labourers, and earn money in Maritzburg, by working as thatchers, hedgers, masons, builders, carpenters, brickmakers, &c., returning always on Saturdays, to spend their sabbath with their friends on the station. Most of the heads of families on the station employ Kafir servants after the manner of white people, and pay and treat them well. These numerous native servants are not reckoned in the regular population above stated.

One of the most intelligent of the settlers acts as Native Magistrate, and is recognised by Government in that capacity. Mr. Allison advises him in all difficult cases, and acts, generally as the patriarch and counsellor, and not unfrequently the physician of the bodies as well as the souls of the people.

During the years that Mr. Allison has ruled over this, the most numerous missionary settlement in Natal, first at Indaleni and then at

Edendale, none of his people have given trouble to the authorities; and though so many have worked in town regularly, no criminal charge, or any police case, has occurred with respect to any of them.

Mr. Allison has kept a regular and faithful account of the monies paid by the settlers for their land plots; and, in a few months, when the last instalment shall have been paid, each settler will receive the title deed and diagram of his property, duly transferred to him, and registered in his name, according to the law of the colony—his freehold, secured to him as firmly as the property of any subject of the realm. There will still remain the Mission premises and the reserved portion of the estate, including commonage pasture-land which Mr. Allison is anxious to place under trust for the use of the Mission. At present, as we have stated, he stands alone in the responsibility of this settlement; and not being now connected with any religious body, he is desirous of securing the permanence and protection of the Mission, by arrangements which would render it independent of his possible incapacity, or his eventual removal by death. The burthen is already too much for his own energies, and those of his excellent wife and zealous coadjutor—both enfeebled by the pressure of the labours that have devolved upon them. Mr. Allison greatly needs, and is most anxious to obtain, the help of some young and zealous missionary, who, whilst labouring with himself on the Station, may at the same time be training for the truly Apostolic successorship of this work. Under the peculiar circumstances of this Mission, it strikes us that provision for the legal security of the Mission property, as well as for the permanent care and progress of the settlement, would be most readily effected by some one organized

Christian congregation—in the colony or in Britain—adopting this individual Mission as its own; taking upon itself the legal trusteeship of the property, with guarantees for the efficient sustenance and permanence of its social and religious machinery. For obvious and prudential reasons Mr. Allison is of opinion that the Mission *trust* should be held by white persons; and we cannot but think that a Christian congregation would be doing more really effective service in the missionary cause by adopting, as its own charge, some isolated single Mission like Edendale, than by large miscellaneous contributions to a gigantic and costly missionary organisation.

So far as the town, in its secular aspect, is concerned, it is intended, as soon as the population shall amount to 1000, the required limit, to erect it into a borough, under the provisions of the Colonial Municipal Corporation Ordinance. The people, by their habits and social progress, are entitled to enjoy, and well qualified to exercise the rights and privileges of local self-government. As a grateful compliment to Sir George Grey, whose liberal and spontaneous kindness we have already noticed, it is intended to call the town George Town, Edendale being the general name of the settlement.

Next year, when the debt will be entirely discharged, a large increase in the number of the houses will take place, and the visible progress of the settlement will increase in a corresponding ratio.

The inhabitants are consumers as well as producers to no small extent. Besides the excellence of their clothing, they use coffee and sugar largely; they make and use bread; and generally adopt the domestic food and habits of our own civilization. A white man keeps a store on the station, where general



articles can be procured; and some of the natives act as butchers and sell meat to the settlement. We need not say there is no tavern or beershop on the estate.

The influence of this mission on the surrounding heathen population, has been and is most salutary. The wild location natives, when detained late in town (Maritzburg), run to the station, as to a city of refuge, where they know they will be safe; and heathen visitors constantly give utterance to their conclusions in some such language as this: "How happy you are compared with us?" The moral impression produced by such a spectacle, open to the observation of all who choose to visit it, and widely made known by report, through all the kraals of the country, cannot be estimated too highly, in its bearings on the condition of the native population, and on the agencies employed for their elevation. A dozen such mission settlements, planted in different parts of the colony would speedily effect, directly or indirectly, a moral revolution throughout the mass of the heathen population.

We have not yet noticed one feature of this settlement of peculiar interest. Mr. Allison has erected a substantial stone building and excellent machinery for a water mill, now in successful operation. The whole of the materials and workmanship are colonial; the latter, except the machinery, by the coloured settlers. The mill is capable of grinding thirty muids a day, or ninety bushels, and is entirely fed by the produce of the natives, who have thus the advantage of a market close at hand, the current price being paid to them for whatever quantity they bring. Indian corn is at present the only cereal grown for the mill, and there is an unlimited demand for this cheap and wholesome meal. An intelligent Christian Englishman conducts

this department, and also keeps the general store that supplies the settlement with groceries, &c. The mill is Mr. Allison's private property, but it is his intention to devote a certain portion of its profits in perpetuity towards the support of the mission, under any trust which may be created for the security and regulation of its affairs.

With regard to the vexed question of polygamy, Mr. Allison acts on the views common to other missionary bodies in this colony, excepting the Bishop of the Episcopal Church. No recognised Christian convert is allowed to retain more than one wife. Heathen natives are admitted to the settlement with their wives; but on professing Christianity, each is required to select one of his wives with whom to abide; and the rest, with their children, live apart, and maintain themselves by cultivating the gardens—a much easier task than the labour of their condition as wives of a heathen pluralist; and we are assured that no difficulty or inconvenience attends this course. If a heathen polygamist on the station takes to himself a fresh wife, the money he has paid is refunded him, and he is dismissed from the settlement. There are, however, but few polygamists on the estate, and none whatever in the town.

Edendale is beautifully situated. It lies partly in a rich fertile plain, or broad valley, through which flows the Little Bushman's River, affording ample means of irrigation and water power. Around the estate, and included in it, rise lofty hills, some of them densely wooded near their summits, and in the picturesque kloofs that divide them. In the plain is the chief seat of cultivation, but numerous patches of cultivated ground on the hill sides, mark, also, the labours of the settlers: and the scattered suburban holdings, with their neat cottages and gardens give life and beauty to

the landscape. About a mile from the town there is a highly picturesque waterfall, formed by an abrupt rocky precipice in the river. The town is situated on the lower and rounded slope of a hill, that swells out from the centre of the plain, and, in fact, divides it into two parts. The river flows at the foot of the town and numerous hill streams flow fresh and clear into it from the heights above, and, in due course, are led, at pleasure, along the sides of the streets, for garden irrigation and domestic use. One of these streams supplies the motive power of the mill, which is situated at one extremity of the town, just above where the base of the hill reposes on the plain. In front of the town,

at the distance of several miles, the commanding, wood-covered summit of Zwart Kop rises into view above and behind the beautiful intervening height; and to the left, as the plain broadens and swells up to the remote hills, the interesting settlement of New England, with its several smiling homesteads, greets the view of the spectator.

We have now performed our self-assigned task of giving a brief but faithful sketch of one of the most interesting missionary institutions in South Africa. We have purposely avoided over-colouring the picture, and have confined our account to a plain, unvarnished narrative of facts.

## Poetry.

### A SOLILOQUY IN SICKNESS.

BY ONE LONG IN THE FURNACE.

[A Friend has sent us a page torn from an old book containing these verses, printed in old type, and dated 1783. We insert them, not for their poetic merit; but there is a calm piety, and a sweet resignation in them, not uncheered by hope, which is pleasing, and may be profitable.]

From thee, O busy World, I now retire,  
To seek communion with the living God;  
Within my heart I feel a strong desire  
To know the virtue of my Saviour's blood.

At thy command I shut my closet door,  
And here in secret humbly bow the knee;  
In mercy, Lord, my fallen soul restore  
To perfect health, and gospel liberty.

If in the furnace for a season try'd,  
Support me there, by thy Almighty power;  
And with thy servant in the flames abide,  
To keep me steadfast in the trying hour.

In every state I would, O Lord, submit,  
In health or sickness, or in ease or pain,  
And wait an humble suppliant at thy feet,  
Till summon'd hence, or raised to health again.

O draw my heart from earth to things above,  
And let my mind be wholly staid on thee;  
Bestow the blessing of thy perfect love,  
And let me now, thy great salvation see!

If in the desert still I must remain,  
And suffer till my pilgrimage is past,  
Then let me rise superior to my pain;  
In death triumphant seize the crown at last.

What'er offends thine eyes I now resign,  
And cheerfully with every idol part;  
O let my will continually incline  
To love and serve thee with an upright heart.

My time is swifter than the eagle's flight;  
O! let me catch the moments as they fly;  
Prepare me, Saviour, for the realms of light,  
And then on Pisgah let thy servant die.

All worldly pomp, and grandeur I despise,  
And look on mighty Kings with pity down;  
My great ambition is at death to rise,  
And then receive an everlasting crown.

My spirit longs for that celestial home,  
To dwell with Jesus in unclouded day,  
O! let Elijah's flaming chariot come,  
And from the desert take my soul away.

Then let me join above the spotless band  
Who, saved by grace, from tribulation came,  
And round the glorious Throne in order stand,  
To sing the praises of the Saviour's name.

There let me with Jehovah's servants dwell,  
And prostrate fall before my Saviour God,  
With humble joy to list'ning angels tell,  
How the Redeemer bought me with his blood.

## A DOUBTING HEART.

WHERE are the swallows fled?  
 Frozen and dead,  
 Perchance upon some bleak and stormy shore.  
 O doubting heart!  
 Far over purple seas,  
 They wait, in sunny ease,  
 The balmy sunn breeze,  
 To bring them to their northern home once more.

Why must the flowers die?  
 Prisoned they lie  
 In the cold tomb, heedless of tears or rain.  
 O doubting heart!  
 They only sleep below  
 The soft white ermine snow,  
 While winter winds shall blow,  
 To breathe and smile upon you soon again.

The sun has hid its rays  
 These many days,  
 Will dreary hours never leave the earth?  
 O doubting heart!  
 The stormy clouds on high  
 Veil the same sunny sky  
 That soon (for spring is nigh)  
 Shall wake the summer into golden mirth.

Fair hope is dead, and light  
 Is quenched in night,  
 What sound can break the silence of despair?  
 O doubting heart!  
 Thy sky is overcast,  
 Yet stars shall rise at last,  
 Brighter for darkness past,  
 And angels' silver voices stir the air. A. A. P. C.

## Reviews.

*Memorials of Christian Martyrs, and other Sufferers for the Truth, in the Indian Rebellion.* By the Rev. W. Owen, Author of the *Life of Havelock*. London: Simpkin, Marshall, & Co.

It is not our custom to give a recommendation of a book that we have not carefully read through. Sometimes, however, a book reaches us too late to afford us an opportunity of perusing it as we wish, and yet ye may feel desirous of introducing it to the notice of our friends. This is the case with the book before us.

On glancing over the author's prefatory remarks, and his table of the contents of eleven chapters, we find that he has noticed some of the most remarkable cases of fortitude and faithfulness, both among the native and European christians, which took place during the raging of that dreadful storm. All we are concerned about is, that such narrations are authentic; and we hope the author has been careful on this point. We have no reason to doubt that he has not; and should it be found that all the details he has furnished are strictly correct; these "memorials" will be read with great interest, and find an extensive sale.

Two illustrations are given—one of "The Trial of Gopenath Nundy at Allahabad,"\* and the other of the "Well at Cawnpore,"—that awful well!

*Elizabeth Guthrie, successively a Sunday Scholar, a Servant, and an Invalid. Her Life and Correspondence. Dedicated to the Operatives of the Borough of Leeds.* London: Heaton and Son.

This is a very interesting little book. We have read it with much pleasure; and chiefly because it furnishes another pleasing instance of the cultivation of the mind and the nurture of pious emotions by an "unpretending" young person in humble life, and under unfavourable and afflictive circumstances. We know not to whom we are indebted for the compilation of this memoir, but he (or should we say *she*) did right in not allowing so lovely a flower to "waste its sweetness in the desert air." In Leeds we have no doubt it would find numerous readers, and we wish we could give it a passport of recommendation to the hands of all the girls and young women in our sabbath schools and families in the land.

*The Child of Prayer: a Father's Memorial to the Rev. Dudley A. Tyng, A.M.* By the Rev. Stephen H. Tyng, D.D. London: The Book Society.

THIS is a very pleasing memorial, from the United States, of a first-born son, a child of many prayers; who, early brought to Christ, was educated for the ministry; but had not long entered on his beloved employ, before he was called from a promising field of usefulness to his high reward, amidst the regrets of thousands.

\* See Baptist Reporter for April, 1868, page 119.

Dr. Tyng, it appears, is an Episcopal Clergyman, and therefore we find him referring to "the sponsor for my darling boy," and "his faithful godson." But there is a strain of evangelical piety and resignation running through the whole of this memoir which will commend it to the approval of all who can sympathize with a christian parent, in one of the most afflictive bereavements which can befall him.

*Repentance, False and True; Four Sermons by the Rev. Charles Bradley, Vicar of Glasbury, Brecknockshire. London: Religious Tract Society.*

"REPENTANCE towards God," as well as "Faith in our Lord Jesus Christ," is essential to the reconciliation of man to his Maker. "Except ye repent, ye shall all likewise perish." "God hath com-

manded all men everywhere to repent." And yet we have heard some of our popular preachers, *one* especially, who neither prayed for the impenitent sinner, nor called upon him to repent and turn from his evil ways. This is not right. Ministers are directed to call on all men to "Repent and believe the gospel;" and whosoever omits the former does not discharge his commission, and puts the divine arrangement into disorder.

Next in importance is a scriptural knowledge of what genuine repentance is, and what is only counterfeit or false. Mr. Bradley has set forth these in the "Repentance of Judas—the Repentance of Peter—Godly sorrow for Sin—David Repentant and Pardoned." We cordially recommend this little book to the careful perusal of every serious inquirer.

## Correspondence.

### THE PRIZE PICTURE OF THE BAPTISM OF CHRIST.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—In the *Reporter* for Nov., I observed the following passage. "Mr. John Wood has been awarded the prize of £1,000 for his picture of the Baptism of Christ, offered by the baptist dissenters of Liverpool." And you ask the question, "What does this mean?" which I answer by quoting a few sentences from the *Liverpool Mercury* for October 5, 1858. "During the present week, if not longer, there will be an exhibition at Griffiths Gallery, Church Street, of the large historical picture, by Mr. John Wood, of London, for which he was awarded the premium of £1000, offered in 1845, by Mr. Thomas Bell, of Jarrow, South Shields, and the Rev. C. H. Roe, of Birmingham. It possesses a threefold interest; first, as a great work of art; second, as an illustration of a fundamental doctrine of a large and influential body of dissenters; third, as an incidental epoch in the history of art, which by this picture becomes a minister to ritual religion, as much so as it was in the thirteenth century, with this distinction, that now its aid is invoked to give greater prominence to the distin-

guishing doctrine of a nonconforming sect, and then it was rendered subservient to common religion. Whilst the Roman Catholic Church has always found a powerful adjunct in religious art, it has rarely, if ever, been brought into the service of a dissenting protestant community. Therefore the present appeal to it on behalf of the baptist church is isolated and exceptional, and all the more curious and interesting in an historical point of view." The article then proceeds to describe the picture.

*Liverpool.*

J. S. H. E.

We thank our friend for the trouble he has taken in sending us this extract from a Liverpool newspaper. It is an amusing piece of criticism; but we shall not criticise it—our readers will, we have no doubt. We have omitted the closing remarks of our correspondent, as he himself does not seem to be aware of the history of this picture.

When we inserted the words he has quoted from our last volume, page 356, we asked the question, "What does this mean?" in order to ascertain whether "the Dissenters of Liverpool" had been offering a new prize for a baptismal picture. We expected it would turn out

that the picture in question was the one produced by the offer of a one thousand pound prize by Mr. Thomas Bell, of South Shields, and the Rev. C. H. Roe, then a baptist minister in Birmingham, whose proposals appeared in the *Reporter* for 1845, page 289.

In a few days after we asked the

question this very picture was announced for exhibition in Leicester. We went, of course, that we might renew our acquaintance with it, and found it was the same. In our next we will endeavour to furnish a description of it and the object of its present exhibition in the chief towns of the kingdom.

## Christian Activity.

### THE DUTY OF CARING FOR SOULS.

"No man cared for my soul."—*Psalm* cxlii. 1.

It is evident that the profession of religion involves in it the obligation to care for souls. None but christians can be expected to engage in it. We cannot look for the ungodly to do it, for they neither know nor care anything about it. To get gain and to become rich, and to have worldly honour, and to enjoy the pleasures and friendships of the world, is their avowed end and aim. To this all their energies, both mental and bodily, are directed; and in this all their hopes centre. To men of the world, who have their portion in this life, true religion is, in their estimation, but enthusiasm, folly, and madness. But you, christians, you know, or at all events profess to know better. You profess to have tasted the good word of God, and the power of the world to come. It is yours, therefore, to arouse a careless and slumbering world to a sense of its danger, and to point sinners to the Lamb of God which taketh away the sin of the world. The work of caring for souls has not been committed to angels: but the conversion of sinners enhances their happiness, for "there is joy in the presence of the angels of God over one sinner that repenteth." But he who knew what there is in man, knew full well that men, converted men, were much better adapted for the work of seeking the conversion of sinners than angels were, and hence the work has been committed to them. "Ye are my witnesses, saith the Lord"—"Ye are the light of the world." Who, then, are the parties to whom we have witnessed for Christ and for the truth? And into what places have we carried the light of the gospel? Ministers are not the only parties who ought to care for souls. It devolves indeed pre-eminently upon them, for their office is to watch for souls—and

woe be to them if they neglect to do so. But our deacons, and members, male and female, should also lend a helping hand, and come up to the help of the Lord, to the help of the Lord against the mighty. Let all aid by their prayers, by their attendance upon the means of grace, by their contributions, and by the instruction of the rising generation, and the distribution of tracts, and, by the blessing of the Lord, the work must go forward.

We urge on you, too, the duty of caring for souls, because sinners are perishing in their sins. Think of the words of the beloved disciple, "And the whole world lieth in wickedness!" Not merely a part, or one nation or country, but the whole race of man. We pity the slaves, the poor and down-trodden slaves, and certainly we are right in doing so; "for the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him." But have we no pity to spare, and no tears to shed over those who are the slaves of sin and satan! Ah! this is the worst; the very worst of all slavery, and satan is the most cruel of all task masters, for "the wages of sin is death." We pity the poor, and there are those who give freely to feed the hungry and clothe the naked, and we would not, in any measure or to any degree, check the flow of their benevolence. "To do good, and to communicate, forget not; for with such sacrifices God is well pleased." But we would have you to remember that men need not only the bread which perisheth, but also the bread which endureth unto everlasting life. We pity the ignorant; and parents expend much upon the education of their children, and vast sums are annually expended upon education in one shape or another; and education is both neces-

gary and useful, for "knowledge is power." But then, it may be power for evil, as well as for good. The best of all knowledge is the knowledge of Christ, for this is the knowledge which saves the soul. The soul must live for ever, either in happiness or woe. "And what is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Let us be concerned, above all things, to convert and to save souls.

We urge on you, too, the duty of caring for souls, because your comfort and happiness will thereby be promoted. In doing good to others, you are sure to get good to your own soul: for "the liberal soul shall be made fat; and he that watereth shall be watered also himself." The aim to do good is an excellent antidote against despondency, and as a rule it will be found to hold good that the useful christian is also a happy one. And what though the laurels of the warrior, and the fame of the philosopher, or the poet, or the orator, may not be his, he has, nevertheless, what is infinitely better, for his "witness is in heaven, and his record is on high." "He that winneth souls is wise: they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." "For what is our hope, or joy, or crown of rejoicing? Are not even ye at the presence of the Lord Jesus at his coming? for ye are our glory and joy." And however he may have lived unnoticed and unknown in this world, his Master will say unto him at the last great day of account, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

We urge on you, too, the duty of caring for souls, because the Lord has promised his blessing to attend the earnest, persevering, and prayerful use of the means. Success ought not to be the rule by which we should always go, for duty is ours, and results are the Lord's. Yet it is encouraging for us to know that the Lord has assured us that the efforts of his servants shall not be in vain. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Therefore,

my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "And let us not be weary in well-doing; for in due season we shall reap if we faint not." And we humbly think that much good is being done in many a humble meeting-house, both in England, Scotland, and Wales, which is very little noticed, if it be at all observed by the outside world. There may not be the excitement of a crowded audience—and we are not disparaging large congregations; for would to God that there were need in every place to lengthen the cords of Zion—but though in many places it may not be so, and though there may not be the presence of the wealthy and the great, and though there be the utter absence of everything like ornament, decoration, and glitter, and show, yet the gospel is preached there with plainness and earnestness, from sabbath to sabbath, and good is and must be going on there. "And the Lord shall count, when he writeth up the people, that this man was born there."

We urge you to the duty of caring for souls, too, because, if neglected, the blood of souls will be required at your hands. Say not, in the language of Cain, "Am I my brother's keeper?" You are your brother's keeper. It is not enough that you yourself be saved; you ought to endeavour to save others. If you neglect to do so, you will be guilty of the blood of souls. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not, doth *not* he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall not he render to every man according to his works?" Reader, lay yourself out in earnest, then, for the conversion of souls! Work with all thy might for God while life lasts, for the night cometh in which no man can work. This is not the place for repose, but for conflict and toil; and when our conflicts and toils are over, we shall rest for ever in heaven. Lay to heart the words of that noble-minded Jansenist, who said, when told that he ought to rest a little,—“What should we rest for? Have we not all eternity to rest in.”

R. M.

*Hunmanby, Yorkshire.*

## Narratives and Anecdotes.

### QUEEN VICTORIA'S SOVEREIGNTY OF INDIA.

There are peculiar reasons why the Royal Proclamation which inaugurates this great event, and which, in future ages, will form an era in the history of Hindostan, should have a place in the pages of a Baptist Periodical. There, the Baptist Missionaries commenced their operations of translating the word of God, and there for the greater part of the century during which the "Company" had rule, they persevered in that great work, and preached the gospel to the natives. We now hope for them a wider field, greater facilities, and larger success. The Proclamation, as a piece of composition, is admirable; but its chief excellence will be found in the sentiments it enunciates, and the spirit of forgiveness and reconciliation it displays.

#### PROCLAMATION BY THE QUEEN IN COUNCIL, TO THE PRINCES, CHIEFS, AND PEOPLE OF INDIA.

VICTORIA, by the grace of God, of the United Kingdom of Great Britain and Ireland, and of the Colonies and Dependencies thereof in Europe, Asia, Africa, America, and Australasia, Queen, Defender of the Faith.

Whereas, for divers weighty reasons, we have resolved, by and with the advice and consent of the lords spiritual and temporal and commons in Parliament assembled, to take upon ourselves the government of the territories in India, heretofore administered in trust for us by the Honourable East India Company:

Now, therefore, we do by these presents notify and declare that, by the advice and consent aforesaid, we have taken upon ourselves the said government, and we hereby call upon all our subjects within the said territories to be faithful and to bear true allegiance to us, our heirs, and successors, and to submit themselves to the authority of those whom we may hereafter from time to time see fit to appoint to administer the government of our said territories, in our name and on our behalf.

And we, reposing especial trust and confidence in the loyalty, ability, and judgment of our right trusty and well-beloved cousin and councillor, Charles

John Viscount Canning, do hereby constitute and appoint him, the said Viscount Canning, to be our first Viceroy and Governor-General in and over our said territories, and to administer the government thereof in our name, and generally to act in our name, and on our behalf, subject to such orders and regulations as he shall, from time to time, receive from us through one of our principal Secretaries of State.

And we do hereby confirm in their several offices, civil and military, all persons now employed in the service of the Honourable East India Company, subject to our future pleasure, and to such laws and regulations as may hereafter be enacted.

We hereby announce to the native princes of India that all treaties and engagements made with them, by or under the authority of the Honourable East India Company, are by us accepted, and will be scrupulously maintained; and we look for the like observance on their part.

We desire no extension of our present territorial possessions; and while we will permit no aggression upon our dominions or our rights to be attempted with impunity, we shall sanction no encroachment on those of others. We shall respect the rights, dignity, and honour of native princes as our own, and we desire that they, as well as our own subjects, should enjoy that prosperity and that social advancement which can only be secured by internal peace and good government.

We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects; and those obligations, by the blessing of Almighty God, we shall faithfully and conscientiously fulfil.

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith

or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity duly to discharge.

We know and respect the feelings of attachment with which the natives of India regard the lands inherited by them from their ancestors, and we desire to protect them in all rights connected therewith, subject to the equitable demands of the State; and we will that, generally, in framing and administering the law, due regard be paid to the ancient rights, usages, and customs of India.

We deeply lament the evils and misery which have been brought upon India by the acts of ambitious men, who have deceived their countrymen by false reports, and led them into open rebellion. Our power has been shown by the suppression of that rebellion in the field; and we desire to show our mercy by pardoning the offences of those who have been thus misled, but who desire to return to the path of duty.

Already, in one province, with a view to stop the further effusion of blood, and to hasten the pacification of our Indian dominions, our viceroy and governor-general has held out the expectation of pardon, on certain terms, to the great majority of those who in the late unhappy disturbances have been guilty of offences against our Government, and has declared the punishment which will be inflicted on those whose crimes place them beyond the reach of forgiveness. We approve and confirm the said act of our viceroy and governor-general, and do further announce and proclaim as follows:—

Our clemency will be extended to all offenders, save and except those who have been or shall be convicted of having directly taken part in the murder of British subjects.

With regard to such the demands of justice forbid the exercise of mercy.

To those who have willingly given

asylum to murderers, knowing them to be such, or who may have acted as leaders or instigators in revolt, their lives alone can be guaranteed; but, in appointing the penalty due to such persons, full consideration will be given to the circumstances under which they have been induced to throw off their allegiance, and large indulgence will be shown to those whose crimes may appear to have originated in a too credulous acceptance of the false reports circulated by designing men.

To all others in arms against the Government, we hereby promise unconditional pardon, amnesty, and oblivion of all offences against ourselves, our crown, and dignity, on their return to their homes and peaceful pursuits.

It is our Royal pleasure that these terms of grace and amnesty should be extended to all those who comply with their conditions before the first day of January next.

When, by the blessing of Providence, internal tranquility shall be restored, it is our earnest desire to stimulate the peaceful ministry of India, to promote works of public utility and improvement, and to administer its government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward. And may the God of all power grant unto us, and unto those in authority under us, strength to carry out these our wishes for the good of our people.

The above proclamation of the Queen was accompanied by a proclamation from the Governor-General as follows:—

*“Foreign Department, Allahabad,*

*1st November, 1858.*

Her Majesty the Queen having declared that it is her gracious pleasure to take upon herself the government of the British territories in India, the Viceroy and Governor-General hereby notifies that from this day all acts of the Government of India will be done in the name of the Queen alone.

From this day all men of every race and class who, under the administration of the Honourable East India Company, have joined to uphold the honour and power of England will be the servants of the Queen alone.

The Governor-General summons them,



one and all, each in his degree, and according to his opportunity, and with his whole heart and strength, to aid in fulfilling the gracious will and pleasure of the Queen as set forth in her Royal proclamation.

From the many millions of her Majesty's native subjects in India, the

Governor-General will now, and at all times, exact a loyal obedience to the call which, in words full of benevolence and mercy, their Sovereign has made upon their allegiance and faithfulness.

By order of the Right Honourable the Governor-General of India.

## Baptisms.

### FOREIGN.

**AUSTRALIA, Ballarat.**—On Lord's-day, August 29th, Rev. W. Sutton preached from, "What mean ye by this service?" Exod. xii. 26. After showing that there was no authority in scripture for baptizing other than believers, he contended that the proper mode of administering this ordinance was by immersion. He referred to the earliest recorded departure from this mode, in the case of Novatian, and to the knotty question that was raised respecting the legality of it, even in his condition. After affectionately addressing the spectators and exhorting the candidates, husband and wife, he baptized them on a profession of repentance towards God, and faith in our Lord Jesus Christ.

**Prahran, Charles Street Church.**—On Sunday evening, August 28, the ordinance of believers' baptism was administered to two candidates, at the above place of worship. A sermon was preached on the occasion by the Rev. B. Lemonn, the pastor, from Rev. xxii. 14. The whole of the proceedings were witnessed by a crowded and attentive congregation, who conducted themselves with the utmost propriety and appeared much interested in the services. Our friends at Charles Street are making a vigorous effort to supply themselves with a new chapel, the want of a larger and more commodious building having long been felt. We cordially wish them success and recommend the object they have in view to the liberality of the christian public as every way worthy of their assistance and support.

**Melbourne, Collins Street Chapel.**—On the evening of the last sabbath of September, after a discourse by Mr. Taylor, three disciples were baptized on a profession of their faith in Jesus, in the presence of a large congregation. The

service was most solemn, and produced a deep impression on many minds. On the following sabbath these friends, with other ten formerly connected with various churches in England and Scotland, united with the church in fellowship.

### *Australasian Bap. Mag.*

**BAHAMAS.**—Mr. Littlewood writes:—"At Inagua we are holding on, and I think making a steady advance. The congregations continue good, inquirers are joining the classes, showing that we do not labour in vain in the Lord. The sabbath school indicates signs of prosperity. The teachers take pleasure in their work, and a spirit of lively interest pervades our every duty. A month ago we held an interesting baptismal service. The weather being unfavourable in the morning it was deferred until the afternoon, when I was quite taken by surprise. From the disappointment, I had concluded but few spectators would be present. The baptizing took place in the open sea, just as the glorious sun, full in view to the west, was immersed, apparently, in the blue waters. A friend offered to take me in his boat, and we had a pleasant row. You can hardly conceive how rapidly the sea rises and falls in these ocean channels; a slight shift of wind, with the rise and fall of the tide, have a wonderful effect. On Saturday the wind blew strong from the west and north-west, setting a heavy sea in-shore. The rolling billows in full volume burst upon the rocky barrier, throwing the hoary froth far into the air, or broke in crescent foam on the shell-bespangled strand. On Sunday morning I was informed that it was still too rough for our purpose; in the evening it was as calm as a millpond, and never did the liquid element look more inviting. Having rounded, in the boat, a bluff about a mile and a half from my house,

we obtained a good view of the memorable spot of concentrated interest, indicated by the large clustering concourse of anxious spectators. The boat was rowed in till her keel took the sand; men, strong and able, with no little good will, carried us in their arms or on their shoulders to the shore. Service commenced immediately in a private house, about one hundred yards from the beach. I read and discoursed upon Christ's baptism, insisting upon repentance and faith as pre-requisites to the ordinance, cautioning my hearers against the spirit of idolatry. The hymns were appropriately sung, and after prayer we returned to the water. We had but four candidates, sure pledge of many more. The first was a married woman, attended by her husband; they had been companions in sin, subsequently sought refuge in Christ, the husband set the example, and now rejoiced in leading his partner to the same spot, to attest openly her love to Jesus, where he, twelve months ago, put on Christ by a public profession. Then came a young girl of fifteen, led into the water by her father, a deacon of the church; a lovely sight for angels and men. The third was a young disciple, and the fourth more advanced in life. We hope well of them, and were grateful for this ingathering of souls."

#### DOMESTIC.

**HULL, George Street.**—On the evening of the last sabbath in November we had a most interesting service. After a long calm our baptismal waters have again been moved. Our new pastor, Mr. Odell, late of Horton College, after a convincing discourse on believers' baptism, went down into the water and immersed four young converts. It was a beautiful sight to see three interesting girls and one youth, all, we believe, the children of pious parents, thus devote themselves to God. Our chapel was full, and several were unable to gain admittance. May the Divine blessing rest upon the labours of our young minister. M. E. P.

**HTOHOATE, Middlesex.**—On Thursday evening, Nov. 4th, five believers were baptized in the presence of a larger number of witnesses than we have ever seen before. This is the fifth baptism this year, making in all twenty-two disciples who have thus put on Christ. As the history of this church furnishes no such instance before, we fervently say, "Let the Lord be magnified."

**LEDBURY, Herefordshire.**—Our baptism was again opened on Monday evening, Nov. 1st, when Mr. Morgan had the pleasure of leading down into the water and baptizing three candidates. One was formerly a Wesleyan; another had led an ungodly life; but Divine grace convinced him of sin, and led him to trust in Jesus for salvation. The wife of one would have been baptized with him had not affliction prevented her,—and this was also the case with another of the candidates. Again, on Wednesday evening, Dec. 1, three others thus put on Christ; and on Dec. 8 two more. Others are yet coming forward. G. K. S.

**COLSFORD.**—Our pastor, Mr. Penny, baptized six believers in our new chapel—three of each sex—Nov. 28. Three were teachers in our sabbath school. One is a grandson of our late esteemed deacon, Mr. James Thomas, of Winnalls Hill. May they walk worthy of the profession they have made! There must have been present from 700 to 800 people; the chapel being well filled with a very attentive audience. Indeed, our new place is crowded every sabbath evening. J. L.

**RAWDEN, Yorkshire.**—Mr. Holmes, our pastor, baptized seven young persons after the morning service, Dec. 5th. All gave a pleasing and satisfactory account of their conversion to God. It is worthy of remark that either the fathers or grandfathers of all had been members of this church. "Instead of the fathers shall come up the children." All are connected with the sabbath school. Several referred their conversion to the preaching of our pastor. J. B.

**NEWBURY, Berks.**—Our gracious God has again blessed us with tokens of his favour. On the last Lord's-day in November Mr. Drew delivered a very argumentative discourse, and then administered the solemn ordinance of believers' baptism to six candidates, three of whom were sabbath school teachers. These were all added to our fellowship. A. C.

**ANDOVER.**—After a discourse on christian baptism to a crowded audience, Mr. Davies baptized four young disciples of the Lord Jesus, Nov. 7; who were received into the church. We thank you for the tracts, which we distributed by placing some in each pew, and we believe that a considerable amount of thought on the subject has been indulged already. J. B. .

**KINGSTON-ON-THAMES.**—On Wednesday evening, Nov. 3rd, Mr. Medhurst led four disciples down into the water and baptized them, in obedience to the Lord's command. One of them is yet a scholar. On Dec. 1st two males followed their example. One had been halting for two years, the other had also been wavering between immersion and sprinkling until decided by the simple declarations of the Word of God. Would that all christians would leave their broken cisterns, and draw the pure waters of truth from the fountain head! H. S.

P.S. Let me mention that our sabbath school is in a promising state, and that the Bible class, taught by our minister, lately presented him with a handsome writing desk, mounted with silver.

**COLNBROOK, Bucks.**—The church here has long been in a low state; but we hope better things are in prospect. Our pastor, Mr. Bunt, immersed two disciples on Lord's-day morning, Nov. 7th. These, with five dismissed from other churches, were received. There are several others who are halting, but we hope they will soon become decided. We distributed a large portion of the tracts you kindly sent us. W. S. W.

**LONDON, New Park Street.**—On Monday evening, Nov. 29, eight believers were baptized by Mr. Spurgeon, and on the following Thursday evening sixteen more, who, in company with six others (making thirty), were added to the church on Lord's-day evening, Dec. 5. Many more are waiting to obey their Lord and Master in the ordinances of his own appointment. May they all come in by Christ "the door." D. E.

**John Street.**—On Friday evening, Nov. 12, the Hon. and Rev. Baptist Noel led twelve believers down into the water, and baptized them into the Sacred Names.

**BROUGH, Westmorland.**—On Thursday evening, Dec. 16, after an earnest prayer meeting, Mr. Marshall, our minister, baptized a young female, who had, for some time, been a timid disciple of the Saviour—but who now decided to follow the Lord fully. R. Y. F.

**BARROWDEN.**—On Lord's-day, Dec. 5th, five young friends were baptized at Morcott by Mr. Salisbury. Others are inquiring the way of peace.

**TIPTON, Princes End.**—Mr. Nightingale had the pleasure of baptizing four disciples of the Lord Jesus on the evening of Lord's-day, Nov. 28. W. F.

**ASHTON-UNDER-LYNN, Welbeck Street.**—On the evening of Nov. 28, eleven persons were immersed, after a sermon by our pastor, Mr. W. K. Armstrong, B. A., on the evils of Infant Baptism, with particular reference to the Mortara case. The sermon, which was a faithful exposition of the subject, was listened to with deep interest by about 700 people; some of whom, we hope, have since been searching the Scriptures whether those things are so. We hope to baptize more this month. F. S.

**WOKINGHAM, Berks.**—On the first Lord's-day in October, Mr. Harcourt baptized four candidates on a profession of repentance towards God, and faith in our Lord Jesus Christ. Others are also ready to follow their Redeemer in his appointed way. S. S.

**BIRMINGHAM, Bond Street.**—Nineteen believers' were baptized by Mr. Chew, Dec. 5. Nine of these were from the school, nine were from the congregation, and the other was a Wesleyan. May all our numerous converts be active in bringing others to Christ. S. G.

[In a previous note our friend mentions the baptism of thirteen, but the time when is not given.]

**COSELEY, Providence Chapel.**—Mr. Maurice baptized two teachers on Sunday evening, Nov. 28,—one a young man, and the other a boy of fourteen, who, at this early age, consecrated himself to Christ. May the Good Shepherd preserve him! W. F.

**AUSTREY, Warwickshire.**—Five believers' in the Lord Jesus were baptized and added to the church in this village on the first sabbath in Dec., after a discourse by Mr. James Goadby, of Ashby-de-la-Zouch. R. C.

**PRESTON, Fishergate.**—On Wednesday evening, Nov. 24, our pastor, Mr. Bugby, after an interesting discourse, baptized one candidate on a profession of his faith in our Lord Jesus Christ. May his life be hid with Christ in God. E. W.

**TRURO, Cornwall.**—Mr. Dennett, who was recognized as our pastor, Nov. 21st, baptized the daughter of one of our deacons a short time ago, after a discourse on salvation and baptism. Our congregations are increasing. J. B.

**MEASHAM, Derbyshire.**—After a discourse on baptism by our new minister, Mr. W. Kelly, a husband and his wife were baptized on a profession of faith in the great Redeemer.

**AIRDRIE.**—Long a reader of the *Reporter* I have pleasure in stating that Mr. Dunn, late of Bradford, is now with us; and his labours have been blessed to the awakening of many. On Lord's-day, Nov. 7, Mr. D. baptized six believers. May they all prove faithful. We have more waiting. T. W. W.

**ASHBY-DE-LA-ZOUCH.**—On sabbath morning, Dec. 6th, one aged believer made a public profession of his attachment to the Saviour by being baptized. May the Lord incline many more to imitate his example! W. W.

**CAERLEON, Monmouthshire.**—Our pastor, Mr. Jackson, had the pleasure of immersing two candidates on a profession of faith in the Saviour, Nov. 7. We trust soon to have the pleasure of reporting several more. T. W.

**BEDALE, Yorkshires.**—Mr. Dawson, our pastor, baptized three young believers from the sabbath school on the evening of Lord's-day, Nov. 20. May they all be faithful to the end! We hope soon to report again. R. H.

**LIVERPOOL, Great Cross Hall Street, Welsh Baptists.**—After a sermon by Mr. Thomas, our minister immersed three females on sabbath evening, Nov. 28. These were received into the church. J. S. H. E.

**WOLVERHAMPTON, St. James' Street.**—Mr. Carey had the pleasure of baptizing seven followers of the Lamb on Lord's-day evening, Nov. 14. Three were from the little church at Stafford. J. E.

**WREXHAM.**—Our new minister, Mr. Ashworth, had the pleasure of baptizing two young converts on Thursday evening, Nov. 16, after a discourse on our Lord's last commission. J. S.

**PAISLEY, Storie Street.**—On the last sabbath of Nov., a young female was baptized and admitted into our fellowship. C. B.

#### WALES.

**Cardiff, Bethany.**—Mr. Tilly immersed three males and four females, Nov. 7. One was the son of a member, and another the grand-daughter of a member. Two had been attending the Established Church for some time, but not feeling comfortable there, they left and came to our place, and the word preached was blessed to their souls, and they obtained peace and joy in believing. They were all added to the church on the same day.—On Dec. 5, Mr. Tilly had the

pleasure of baptizing three sisters, children of pious parents, members of the church, who had professed Christ for many years, and who, having laboured to bring them up in the fear of the Lord, had now the happiness of seeing their children enter the fold of the Good Shepherd. Another young female would have been baptized with them had it not pleased the Lord to remove her from time to eternity while yet in the morning of life.—God is blessing us. Our church has nearly doubled its members within the last two years. J. J.

**Aberysthvan, Monmouthshire (English).**—Thirteen young people, ten males and three females, all connected with the sabbath school, were baptized here on Sunday evening, Dec. 5. Mr. D. V. Phillips, from the Pontypool College, preached an appropriate sermon from, "Why baptizest thou then?" Mr. Price, the minister, before going down into the water, made a few remarks upon the advantages of early piety, and the fruits of sabbath school instruction. The only thing which gave us any uneasiness on this solemn occasion was the want of a more spacious place to contain the crowds that attended. Many failed to obtain admission, and the press was very great indeed.

[We refer our friends to Neh. ii. 20.]

**Llanelly, Zion Chapel.**—Twenty-three who had "gladly received the word" were baptized by Mr. Morgan, our pastor, on sabbath morning, Nov. 21, on a profession of faith in a crucified Saviour. These, with six restored, and nine received by letter from other churches, made an addition of thirty-eight at the Lord's table the same evening. Many of us had been very anxious before the opening of our large chapel, on account of some of our most valued friends having left us to go to Greenfield, fearing our new chapel would be rather empty; but the Lord yet crowns our endeavours with success. To his name be all the glory! R. J.

**Blaenycuau, Pembrokeshire.**—On sabbath morning, Sept. 26, ten believers, on their profession of faith in the Lord Jesus, were baptized by Mr. J. P. Williams, minister of the place. Oct. 24, five more were baptized; and, Nov. 14, at Gerazim, a branch of our church, Mr. W. baptized one female. We had the pleasure, last year, of baptizing forty-five; and forty-three this year, since the association in

June, and we have fifteen inquirers before the church, some of whom are old, and some young. We desire to be grateful to God for his kindness to us. W. T.

*Holyhead.*—It is our pleasing duty to forward you a list of baptisms at our chapel since our annual association. June 20, five; July 15, two; July 18, one; August 19, one; October 10, four; November 4, three. Our minister, Mr. Morgan, preached on all the occasions, except the first, when Mr. Thomas, of Liverpool, delivered an impressive discourse—Mr. M. administered the ordinance. J. L.

*Marloes.*—After a short address at the waterside, Mr. J. H. Walker, from Pembroke, baptized two candidates, on Lord's-day, Nov. 28. May the Lord send us more prosperity. J. P.

*Moleston, Pembrokeshire.*—Mr. Phillips, our pastor, had the pleasure of baptizing four candidates on a profession of their faith in the Lord Jesus, Nov. 28. Several more are expected.

*Maesteg, near Bridgend, Glamorgan.*—On the last sabbath in November, we had the pleasure of repairing to the river side, when Mr. B. Cole delivered a discourse on "the three important days in life," to a large and orderly number of spectators, when Mr. H. Hughes baptized four for the English church, and one from Bethany. It was a time of refreshing from the presence of the Lord. J. C.

P.S.—Mr. H. Davies has baptized fifteen from the sabbath school since I last wrote you.

*Penyrheol, Brecknockshire.*—Five females were baptized by our aged minister, Mr. W. Richards, one of the deacons assisting him in the water, on Lord's-day, Nov. 14. They were all from the sabbath school. We hope to hear others saying, "We will go with you." P. S.

*Tongwynlas, near Cardiff.*—Mr. Daniel Jones baptized six candidates in the river Taff, Nov. 7. He also baptized eleven in July, and ten in June.

## Baptism Facts and Anecdotes.

### CHRISTIAN BAPTISM.

WHEN a person who has been living in the neglect of Jesus Christ, the only Saviour of sinners, becomes, through the influence of the Holy Spirit, a penitent believer, it is right that he should individually, distinctly, and openly, confess Christ before men. A public profession of his reliance on the Lord Jesus Christ for salvation, and of his purpose to consecrate himself to his service, is a natural and necessary expression of his faith and gratitude: Matt. x. 32, 33; Rom. x. 9, 10. The ordinance of christian baptism secures that profession.

Before our Lord ascended, he enjoined upon his disciples, till the end of the world, to bring men to be his disciples by preaching the gospel; to baptize them after their conversion, and then to teach them, as his avowed disciples, to keep his commandments: Matt. xxviii. 18—20. Having thus desired his ministers to preach the gospel, and to baptize converts, he added, "He that believeth and is baptized shall be saved." Mark xvi. 16. It was necessary to salvation, first to believe in him; secondly, to confess

him; and this confession was to be made by baptism.

As soon as he was ascended, his disciples began to act upon this commission. On the day of Pentecost fifty or sixty of his ministers who were then living at Jerusalem (Acts i. 15; ii. 1; Luke x. 1—17), preached to crowds of devout Jews, who had flocked from every part of the world to the feast of first-fruits. Three thousand listened, were convinced, and asked what they must do, (Acts ii. 4, 6, 7, 37,) to whom Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (38.) These three thousand "gladly received his word;" they felt that they had shared in the murder of Christ; they believed that Jesus was the Lord, who had shed forth the Spirit (33—36;) they gladly received the apostle's exhortation to repent (38;) they gladly received his assurance that their faith would secure the remission of sins (38;) they gladly looked for the gift of the Spirit as the seal of their adoption and the pledge of salvation (38;) they

became believers in Christ, and were baptized in his name (41.) Compare 42—47.

Wherever the disciples of Christ went, they continued to convert men to him, and to baptize them when converted. At the preaching of Philip, the Samaritans believed and were baptized: Acts viii. 5—8, 12. The Æthiopian eunuch, a devout man (Acts viii. 27, 28,) believed at the preaching of Philip (35, 36—39;) and after believing was baptized (38.) As soon as Paul was converted, he testified his faith by baptism: Acts ix. 1—20. When Cornelius and his friends heard the gospel preached (Acts x. 33;) they received the Holy Spirit (44;) and

were then baptized (47, 48.) When Paul passed from Asia into Macedonia, Lydia, a devout Jewess, was first converted by the grace of God (Acts xvi. 14;) and then professed her faith by baptism (15.) Her household, who doubtless shared her faith, were baptized with her (15.) In the same city, the governor of the prison and his household heard the gospel preached (31, 32;) they believed (34,) and were baptized (33.) At Corinth, many of the people hearing the gospel, believed, and were baptized: (Acts xviii. 8.) At Ephesus, twelve disciples of John, hearing from Paul the doctrine of Christ (Acts xix. 4,) believed, and were baptized (5.)

## Sabbath Schools and Education.

### A TESTIMONY FOR SABBATH SCHOOLS.

*From One who has enjoyed their Benefits.*

PERMIT me to say that I am only a poor framework-knitter, but I venture to write my thoughts to the Editor of the *Reporter*, because I know he has always taken a deep interest in our welfare.

The sabbath school was a place of much interest to me when a child. For when quite young I was taken there for the purpose of learning to read God's holy word; and by diligence, attention, and earnestness, I succeeded to some extent. And I shall never forget the gracious influences that I used to feel in my heart, when the teacher talked to me about my soul and the Saviour. This makes me think that it is the duty of every teacher in every sabbath school, not merely to teach the children how to read, which is itself a great good, but how they may obtain eternal life. Youth is the most seasonable time to sow the seed of truth in the mind; for it is then open and free. There are not any of those prejudices, nor any of those cares of life to contend with, which so often hinder persons of riper years.

When I think of the great good that has resulted from sabbath school tuition in this country my heart rejoices. Since the formation of the sabbath school system, there appears to have been a great change in our national character. Our conduct and our manners, as working men, are not so rude and vulgar upon the whole, as they once were.

It was, indeed, a happy era in the history of England when these schools first commenced. There are thousands of persons that would, in all probability, never have known how to read if it had not been for these institutions; and I should have been one among that number. My father being very poor, he could not afford to send me to a day-school, and as soon as I could work to earn sixpence I was obliged to go. Wages since then have decreased, so that our position in that respect is yet worse. But these things are connected with this world, where much injustice and oppression often prevail. But the spiritual good we have obtained from these schools no man can deprive us of. Eternity alone will reveal all that. I doubt not there are thousands in yonder celestial region, praising God that they were ever taught in a sabbath school.

But I am sorry to say that I did not give my heart to God when young. Oh, how much I regret it! I mixed with wicked boys, and my serious inclinations were repressed. "Evil communications corrupt good manners;" and when I became a man I followed the multitude to do evil. I was very wicked before men and before God; but the impression of the sabbath school often made me feel uneasy. During the winter of 1836 I went to hear a sermon, and the arrows of conviction pierced my heart. I felt the burden of sin. Conscience smote me, and I resolved to lead a new life. I asked my heavenly Father to wash my

heart from its pollution in the blood of Christ; and while I was struggling at the throne of grace I heard, as it were, a voice speak to my poor heart—how sweet it was, I can never forget it—

“Thy debt is paid, thy soul is free,  
And thou art justified!”

When I was relieved of my load I joined the people of God, and became a teacher of the sabbath school. I now found that I was deficient of one thing, and that was,—I did not know how to write. So I resolved to learn; and though I had little time I persevered, and now I hope you will be able to read what I have written. Nay, I have tried to put together some pieces of poetry, a few of which you have seen.

I am now resolved, by the grace of God,

to put forth every exertion possible to improve myself, both in mind and spirit—perfecting holiness in the fear of the Lord. But I must not say more now, for I fear I have trespassed too much already.

E. H.

Leicester.

NOTICES OF SCHOOL SERMONS AND FESTIVALS.—We have, several times, told our friends that we have not space for these; and yet we continue to receive reports, many of which are only of local interest. And yet this indicates that many wish them to appear. We will therefore appropriate one column of our pages for them. But our friends must be brief, and we must be at full liberty to condense them.

## Religious Tracts.

### OUR TRACTS AND PUBLICATIONS.

The “constant readers” of the *Reporter* will remember that in the month of November we proposed to send parcels of our publications as samples, or for distribution in poorer congregations and schools, to those who sent four postage stamps to pay the book post. We soon received many applications, and during the month of December, as soon as our new Prospectuses for 1859 were ready, we sent off a considerable number. We have been as careful as possible to send to all who applied in the way we directed. But, as December is a very busy month with us, should any have been omitted we will thank them to remind us. In a few instances we returned the stamps, when the parties sent for too many, or when several applications came from the same place.

Beside the above, we have also forwarded, postage paid, Prospectuses of our publications to hundreds of *Superintendents of Baptist Sabbath Schools* in every part of the kingdom; and we now respectfully request that they will kindly favour us by exhibiting them in their respective school-rooms. Parcels of Prospectuses, post paid, will yet be sent with a sample of our new publication—*The Baptist Youth's Magazine*—or any of our other Magazines, to all who apply direct to WINKS AND SON, LEICESTER.

We wish also to mention that we have received several applications for Grants of Tracts, some of which have been forwarded, and others will follow as soon as the bustle of January magazine day is over. We also desire to acknowledge the receipt of five shillings in postage stamps from A. H. for our gratuitous distribution. Our friend says:—

“I take in the *Baptist Reporter*, and when reading it, I have seen the applications for Tracts on baptism. Finding the funds are rather low, and feeling desirous that baptist principles should be better known, I beg your acceptance of the inclosed, praying the blessing of God may attend the distribution. I remain a sincere friend to the cause.”

“A WIDOW.”

SUMMARY OF GRANTS OF TRACTS, &c.—Up to Dec. 1857, we had made donations of 587,900 hand bills, and 30,025 four-page tracts, beside many thousands of Invitations to Worship, Magazines, &c. During 1858, under our new arrangements for sending larger tracts only, we have forwarded 13,250 four-page tracts, besides grants of Magazines, &c. We have yet many hundreds of buck numbers of the *Reporter*, which we will willingly give to poorer churches, if our friends will aid us in paying the postage of them.

# Intelligence.

## BAPTIST.

### FOREIGN.

**BURMAH.**—Intelligence has been received from Ava of a magnificent reception given to the Rev. Mr. Kincaid and the Rev. Dr. Dawson, baptist missionaries, by the king of Burmah. Mr. Kincaid, it will be remembered, was the bearer of a letter from the President of the United States to the King. A royal zayat was built for the reception of the letter, and a long procession was formed to convey it from the zayat to the royal city. It was opened in the royal court by order of an Under-Secretary of the State, translated into Burmese, and in the evening presented by the Chief Minister to his Majesty. It gave great satisfaction to the monarch and all the court. Mr. Kincaid and Dr. Dawson had two personal interviews with the King, in which he expressed himself with great frankness, and intimated his wish to have an American consul at his court. "In some respects," says Mr. Kincaid, "the King spoke like a real christian philosopher, like a man possessing good sterling common sense, who was deeply imbued with the responsibilities of his exalted position, and desirous, so far as he was able, as the King of Burmah, to discharge his duty towards his country, and to live at peace with the rest of the world. Before leaving the royal presence, I begged the favour of a piece of ground on which to build a mission-house hereafter. He instantly replied that he would not only give a piece of ground, but would also build me a house. I thanked him for the liberal offer, and remarked that I would by-and-by avail myself of it." The meetings held in the capital were never disturbed during their stay in Ava.

### DOMESTIC.

**THE NEW TABERNAACLE.**—Messrs. Olney and Winsor, the treasurers of the fund for the erection of a large tabernacle for Mr. Spurgeon, after having paid £5,400 for a piece of ground opposite the Elephant and Castle, Southwark, have between £3,000 and £4,000 left at the bankers. To complete the building they want some thousands of pounds more than they have in hand, and, to remind their friends, they have erected a large board on the site, soliciting donations. Many promises have been made by Mr. Spurgeon's friends to contribute liberally when the work is commenced.

**MR. SPURGEON AND MR. GRATTAN GUINNESS.**—There is an amusing anecdote, which we have on good authority, relative to these gentlemen, which is so singular and characteristic, that we are sure our readers will thank us for making it public. Mr. Guinness, wishing to see the noted London preacher, called at his house. The servant, as usual, asked, "What name, please sir?" "Say," said Mr. G., "a servant of Christ." The message was duly delivered; but Mr. Spurgeon, from some cause or other, did not wish to be troubled with company, and therefore delivered himself thus:—"Hum! a servant of Christ did the gentleman say?" "Yes, sir," replied the domestic. "Then tell him, with my compliments, that I am engaged with his Master, and cannot see him to-day."—*Glasgow Commonwealth.*

**LEICESTER, Millstone Lane.**—The Rev. J. C. Pike, of Quorndon, near Loughborough, secretary of the General Baptist Missionary Society, has resigned the pastorate of the Baptist church meeting in Millstone Lane chapel, Leicester. The parting service on sabbath evening, Dec. 5, was a very affecting one. Mr. Pike assigned distance from Leicester, the inconvenience of the place of worship, and the fact of there being already so many churches of the denomination in the town, as the reasons that had mainly influenced him in the step he had taken. It is understood that the members will unite with some of the other churches in the town.—*Freeman.*

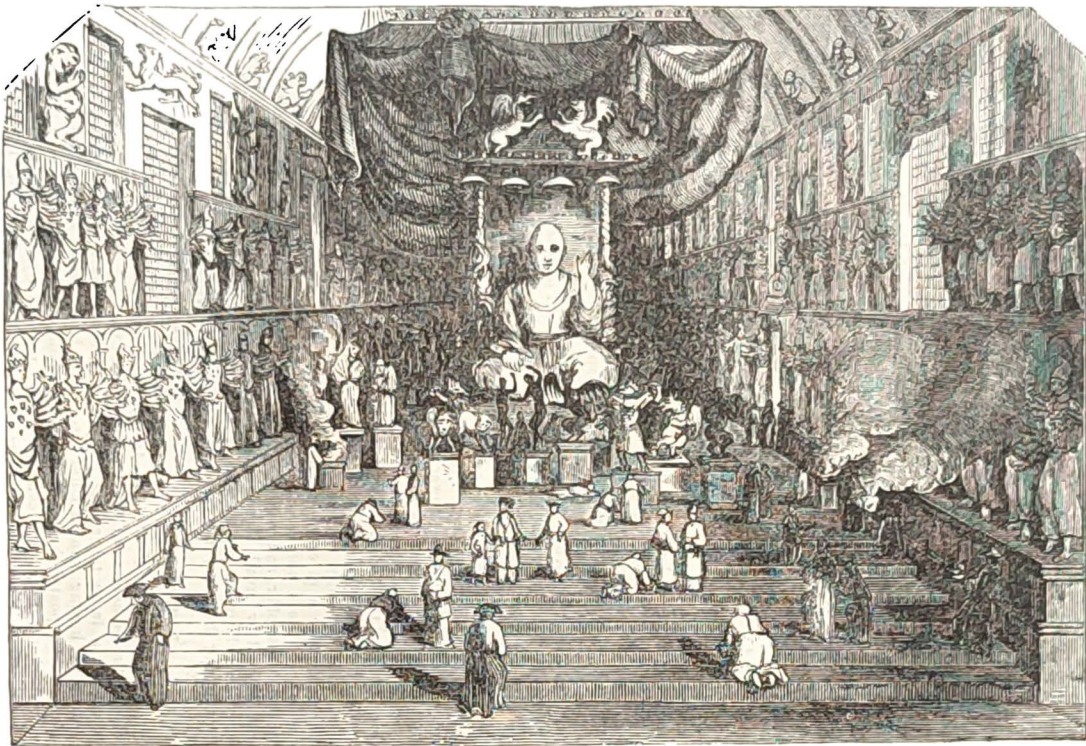
**LUTON, Union Chapel.**—At the church members' annual tea-meeting, the Rev. J. Makepeace, the pastor, presided. From the statistics presented, it appeared that 418 members stood on the church-roll, that the several schools and bible classes contained 654 pupils, juvenile and adult; that there was a staff of seventy-seven teachers, and of eleven village preachers. The contributions of the year towards missions, schools, Dorcas fund, and the liquidation of the chapel debt, were all in advance of the previous year.

**YSTALYFERA, near Swansea.**—The friends here have erected a new chapel in place of the old one, which stood on a hill, only to be reached by a circuitous road or up a flight of sixty steps. R. D. Gough, Esq., gave a very eligible site for the new building, which is a handsome erection, and will prove a great convenience to the attendants.

**NARBERTH, Bethesda Chapel.**—The friends meeting in this place of worship have just cleared off the remaining debt of £85.

(Continued on page 36.)





TEMPLE OF A THOUSAND IDOLS IN JAPAN.

## MISSIONARY.

## AUSTRALIA.

THIS vast region, though strictly an island, might, it is so large, be almost called a continent. The recent settlement of thousands of Englishmen on its shores is an event of the first importance, not only for the advancement of civilization, but the diffusion of the gospel in the thousands of islands which stud the southern ocean. But this will depend, under God, on their progress in the colonies of Australia itself.

What is now doing there for the advancement of christianity is something different from the usual missionary operations. The Colonists of the various denominations usually send for the ministers they require, paying their expenses, and providing for their settlement. In this way, many Independent and Baptist ministers have gone out, and more are yet going; some of them advanced in life.

Our own denomination in Australia does not yet equal some of the other evangelical bodies, and yet they are acting with vigour and success in building places of worship and school rooms. Recently they have commenced a monthly *Baptist Magazine*, in which they report their proceedings; and in other ways they are organizing themselves for counsel and sympathy and help. We copy an extract from the October number of their Magazine, just received, which will, we feel sure, be perused with pleasure.

"*Sydney*.—The following letter lately forwarded by our brother J. Voller, will be read with interest:—'On the 20th of July last, a meeting of delegates from several Baptist Churches in the colony, was held in the vestry of Bathurst Street Chapel, for the purpose of forming an association of those churches, when the thing was done on the basis of the following resolutions:—1. That an association be formed, to be called the Baptist Association of New South Wales. 2. That this association consist of all churches willing to unite for the advancement of the cause of Christ, in connection with the Baptist denomination. 3. That this association shall seek to advance the kingdom of Christ by preaching the Gospel, the formation of churches, and by any other legitimate means whenever openings for usefulness can be occupied. 4. That a public meeting of the association be held annually, for purposes of devotion, mutual counsel, receiving reports of the progress of the cause of Christ in the churches and districts in which the association is represented, and for the transaction of any business connected with it. 5.

That the churches be represented by delegates chosen by them from their own members, in proportion to the number of such members, as follows: Every church shall be empowered to send two delegates; and every church numbering fifty members or upwards shall, for every additional fifty members, send one additional delegate. 6. That to defray expenses incurred under the sanction of the association, a fund be formed to which every associated church shall give an annual contribution. 7. That for the management of the affairs of the association from year to year, an interim committee shall be formed to include chairman, treasurer, and secretary, all of whom shall be chosen annually by the delegates in public meeting assembled. It was further determined that the first meeting of the association be held on the 21st September next, and that brother Lane, of Hinton, be requested to preach on the occasion. We therefore anticipate the interest and pleasure of our first meeting at that time. The churches united were, Bathurst Street, and Goldburn Street, Sydney; Hinton, Parramatta, and Smithfield. The church at Brisbane was not, for want of time to make the preliminary arrangements, included, but it is confidently expected it will be united when we meet. Our beginning is small, but it is a beginning, and whoever may despise it, we are sure God will not."

On or about the 1st of July, 1858, we mentioned that Mr. and Mrs. Smith of Chitoura, East Indies, with Mrs. New of Birmingham, left Liverpool in the *Morning Light*, for Melbourne. Just at the same time our fourth son, Mr. F. J. Winks, left the same port for the same destination in the *General Windham*. We have just heard from him, and he states that they sighted land Sep. 19th, and arrived at Melbourne the next afternoon, where they found, though the vessels had not seen each other all the way, the *Morning Light*, which had arrived a few hours before them.

JAPAN.—The opening of this hitherto mysterious empire to the commercial enterprise of the world, is presenting another field for christian culture. Rome has already her eye upon it. The church of England is also moving. The Propagation Society is about to enter this field. The American treaty secures what ours probably would not have troubled about, if it had even been thought of—perfect religious freedom. The right to the free exercise of their religion, to build churches, &c., is granted to all christians, and the Japanese engage to give up the practice of trampling on the cross. For upwards of two hundred years this practice has prevailed. Jesuit

intrigues produced this. The true banner of the cross will now float in this idolatrous empire, and raise it one day to purity and life.

### BAPTIST, SUPPLEMENTARY.

(Continued from page 33.)

**TWERTON, near Bath.**—Jubilee services have been held here. On Lord's-day, Nov. 21, Messrs. Stalker of Frome, and Wassall, of Bath, preached. On Monday, after a large tea meeting, several addresses were delivered. This church has had to struggle against many obstacles. One pleasing fact was mentioned—about seventy members have been added from the sabbath schools. The services of the jubilee were very encouraging to Mr. E. Clarke, the pastor, and his friends.

**LEICESTER.**—Mr. E. Foster, previously to entering on the service of the church in Vine Street, received, at a tea meeting, from the congregation meeting in Thorpe Street chapel, Braunstone Gate, where Mr. F. has preached two years, nine volumes of Matthew Henry's Commentary. A handsome Polyglot Bible, in a morocco case, was also presented to Mrs. Foster. Mr. F. yet retains his office as Secretary to the Young Men's Christian Association.

**GLASGOW, East Regent Street.**—The church meeting here under the pastoral care of Mr. F. Johnstone, enjoyed an interesting annual *soiree* on Oct. 25. Several ministers delivered addresses on given subjects, Mr. Johnstone presiding, who stated that sixty persons—thirty by baptism—had been added during the year. Arrangements were made for reducing the chapel debt.

E. B.

**MARSTON, near Bridgend, Glamorganshire.**—We have decided on erecting a place of worship for the English baptists, though, with two exceptions, we are all working men. It will cost £350. We have raised £100 and want help. Mr. B. Cole is our minister.

J. C.

**WALTON, Suffolk.**—Mr. J. E. Perrin was recognised as our pastor, Nov. 25. Mr. Webb, of Ipswich, preached in the afternoon, and after a public tea, a meeting was held, when several ministers took part in the service, which was interesting and profitable.

J. B.

**NEWBURY.**—The church and congregation under the pastoral care of Mr. Drew, have resolved to erect a new and commodious building in a more eligible site, to seat from 600 to 700, with school-rooms and vestries.

**STAFFORD.**—The baptists in this county town have engaged the Mechanics Institute to meet in. They have raised about £100 towards erecting a chapel.

**Mr. C. WILLIAMS,** baptist minister, Accrington, was invited to a public meeting, Nov. 17, when Mr. G. Marshall presented Mr. W. with the "Cyclopædia Britannica," twenty-one vols., and a purse of sixty pounds, in estimation of the services he had rendered in the vindication of scriptural truth during his recent discussion with Dr. Bayle.

**ASHBURTON.**—We regret to hear from the worthy pastor of the baptist church in this place, Mr. John Dore, that he has been compelled to relinquish his ministerial labours through infirmity, "after having been engaged therein for more than forty years."

**HAKNEY.**—A second baptist church has been formed at Hampden chapel, under the pastoral care of Mr. R. R. Finch. Mr. Katerns, pastor of the first church in Mare Street, presided on the occasion. Several other ministers took part in the service.

**BIRMINGHAM, Cannon Street.**—Religious services of a social character have been held here to welcome and recognize Mr. Lord, late of Ipswich, as pastor. The Rev. J. A. James and Dr. Asworth moved a congratulatory resolution.

**LONDON, Shouldham Street.**—The friends of Mr. Blake have lately done a good work in turning the wine cellars beneath the chapel into commodious school-rooms. A happy change!

**FEVERSHAM, Cambs.**—A neat chapel was lately opened in this village, with sermons by Messrs. Robinson and Keed of Cambridge. The ground was the gift of Mr. Walker.

**COSELBY, Ebenezer Chapel.**—This new place of worship, which was opened in September last, will seat 600, and cost £1,200. The friends are making the most vigorous efforts to reduce the debt.

**PLYMOUTH, George Street.**—Mr. G. Short, B.A., the pastor of this church, has been presented by his friends with a gold watch and pencil case, a silver inkstand, and other tokens of esteem for his ministerial services.

**HAWORTH, West Lane Chapel.**—New school-rooms are in the course of erection at this place.

**REMOVALS.**—Mr. A. Ashworth, of Bury, to Wrexham—Mr. G. Field, of Gram-pound, to Branch Road, Blackburn—Mr. R. G. Moses, B.A., late senior student of Bristol College, to Lymington, Hants.—Mr. W. Jeffery, of Amersham, to Great Torrington—Mr. E. Foster, formerly of the baptist college, Leicester, to Vine Street, in that borough—Mr. D. M. Evans, late of Manchester, to Greenfield, Llanelli—From Horton College, Mr. Odell, to George Street, Hull; Mr. Maden to Ramsbottom, Mr. Claxton to Mildenhall—Mr. James Dunkley of Knutsford, to Rochdale Road, Heywood.

## RELIGIOUS.

**RELIGIOUS AWAKENING IN SWEDEN.**—**DR. STRANE** says:—"I was told by trustworthy informants that there is scarcely a parish, if there be one, in which some persons have not been roused to an earnest concern about their salvation. And what renders it the more remarkable is, that this is the case in parishes where the Gospel is not faithfully preached, as well as in those in which it is. It would not, I believe, be inaccurate to say that lay agency—the agency of colporteurs and tradesmen, and peasants—has been blessed in a very extensive and striking manner to the production of these results. Some parts of the country have been visited with larger measures of the grace than others. Dalecarlia, Soania, and that part of Finland which borders immediately on Russia, were especially described to us as the scenes of a most extraordinary work. The awakening takes place among all classes. Not a few of the nobility have felt its power. Some of the principal families among the aristocracy of Sweden are at the present time devoting the influence of their high position, and adding to that their personal exertions, to spread evangelical truth. From Professor Torren, a man distinguished alike by his acknowledged learning and sincere piety, I learned that an excellent spirit prevails among numbers of the students at the University of Upsal, especially the theological students, many of whom are in the habit of holding meetings for social prayer by themselves. Young merchants were mentioned, and some introduced to me, who, two or three years ago, not only had no sense of religion, but were rather scoffers, or, at best, votaries of pleasure, but whose whole manner of life is now wholly changed. In some instances, country gentlemen have built churches or chapels on their estates, and others have converted their barns into places for holding conventicles, and some of the country parish school-masters conduct them."

**INTERCESSORY PRAYER.**—Facts like the following should encourage us to be unceasing in our intercession for those whom we love:—A pastor, at a late Fulton Street prayer meeting, stated that in the church, a short time before, were twenty-five ladies whose husbands were not pious. They met and spoke one to another of the fact, and of their duty in view of it, and agreed to meet weekly for special prayer for their companions. This practice was kept up, as we understood for some time. The pastor said that on the sabbath before he left home for his summer vacation, he had the happiness to receive the last of the twenty-five husbands into the church.—*U. S. Paper.*

**TURKEY.**—In many parts of this country the prospects are brightening. In Armenia, and amongst the Armenians scattered over the empire, the truth is spreading. From the American missionaries the intelligence is most cheering. The bishop and priests in many places, finding it impossible to keep the Scriptures from the people, are allowing not only their free circulation, but in some places the churches are open for their public reading. Mr. Wheeler describes the effect as striking. Pictures of saints, which adorn the churches, in some cases are being destroyed. Light is dawning upon the minds of the people, and the superstitions in which they have been held by their ignorant teachers is giving way before the majestic power of a simpler and purer faith.

**NEW TERM OF COMMUNION.**—At a camp-meeting of the United Brethren Church, recently held near West Baltimore, Montgomery county, Ohio, Bishop Russell forbade any one with hoops on to partake of the sacrament, affirming that they would not be welcome at the table of the Lord. This was in accordance with a Resolution of a Conference of the denomination.—*U. S. Paper.*

**SPURGEON'S SERMONS.**—Upwards of 160,000 copies of Mr. Spurgeon's sermons have been sold in the United States. At the trade sale, when the list of Sheldon, Blakeman, and Co., was presented, 20,000 copies were sold in twenty minutes.

**DISSENTERS AND CHURCHMEN.**—Arch-deacon Thorpe, when questioned by the "Spiritual Destitution" Committee, said, "I may be prejudiced, but I think there is an honesty about a Churchman that there is not about a Dissenter." Very modest!

**CHINA.**—The venerable John Angell James of Birmingham, has made another earnest appeal on behalf of the millions of this land, in a volume with the title "God's voice from China to the British Churches."

**SABBATH AFTERNOON LECTURES** continue to attract thousands. Several more talented lecturers have engaged in these services.

## GENERAL.

**MR. THOMAS COOPER.**—We mentioned in our prospectuses of the *Reporter* for 1859, that we should furnish some reminiscences of the youth and life of Mr. Cooper. We are now gathering the materials, and hope to be able to commence them in our next number.

**EGYPTIAN RAILWAY.**—There is now not above ten miles unfinished. When it is completed, the expense of conveying the India and China mails will be reduced £20,000 a year. The sum paid by the Admiralty for conveying seaborne mails is at the present time £1,040,040 a year.

**POPULATION OF THE GLOBE.**—Herr Deitrich, Professor of the University of Berlin, has lately produced a paper which is generally believed to be the most carefully prepared and most reliable that has yet appeared on this subject. He arrives at the conclusion, that the present population is about 1,283,000,000 as follows:—Population of Europe, 272,000,000; of Asia, 720,000,000; of America, 200,000,000; Africa, 80,000,000; of Australia, 2,000,000. Total population of the globe, 1,283,000,000. The average number of deaths per annum, in certain places where records are kept, is about one to every forty inhabitants. At the present time the number of deaths in a year would be about 32,000,000, which is more than the entire population of the United States. At this rate the average number of deaths per day is about 87,761; per hour about 3,658; per minute sixty-one. Thus, at least, every second a human life is ended. As the births considerably exceed the deaths, there are probably seventy or eighty human beings born per minute.

**CLERICAL INTOLERANCE.**—A few weeks since a young couple, living in Freshwater, and who attend the baptist chapel, intending to enter upon the matrimonial state, had the banns published at the parish church, and no objection was then raised, but on the day appointed for the wedding, when the loving couple were getting ready for the occasion, they received a notice from the minister, stating that he would not marry them on account of their not having been baptized! This, of course, was a great disappointment to them, and they were obliged to lead a life of celibacy a little longer, until the necessary arrangements were made for their being married at the baptist chapel, at Newport, which took place a few days since. It is, indeed, astonishing how much trouble the Church of England will take to make Dissenters.—*Hampshire Independent.*

**A REPORTING FEAT.**—The *Times* says that the first portion of Mr. Bright's speech was sent to them in London from the Manchester Telegraph Office, at eleven o'clock on Friday evening, and the last 1.25. The whole, making six columns, was in type at 2.45. The telegraph was worked by young women, who sent, on an average, twenty-nine words a minute, sometimes more, and there was scarcely an error in the whole report sent up. The distance is 200 miles!

**A TELEGRAPH CABLE** has been sent out with the design of being laid down from the Colony of Victoria to Tasmania.

**A WINDMILL AT JERUSALEM.**—We hear that Sir Moses Montefiore has erected, at his own expense, a superior windmill near Mount Zion, for the benefit of the poor Jews of the Holy City. A very considerate and beneficent act.

**A MOHAMMEDAN SWORN AS AN ATTORNEY.**—Comrooden Tyabjee, a Mohammedan gentleman, who had regularly served his articles to a gentleman in London, and had passed the examination, has been admitted as an English attorney. The proceeding took place in the Court of Queen's Bench, to which the question of oaths had been referred. He took the oaths of allegiance, and to demean himself as an attorney, by placing the Koran between his hands with his right hand uncovered, and then raising, with both hands, the book to his forehead, and kissing it. Lord Campbell, addressing, the newly-admitted attorney, said, "I wish you success in your profession, Sir."

**SCRAPS FROM THE "Times"**—After describing the beauties of Japanese scenery; "If Japan be an Eden, let it not be to our shame to have played the Serpent there"—of Cathedrals; "Once in two or three years a tempest of fiddles frightens the place out of its propriety, and vexes the calm sepulchral atmosphere"—Of the preaching at St. Paul's; "has one single soul been converted in St. Paul's Cathedral?" for its keepers seem to say, "we allow no one to repent here." And, "Let the sermons speak to the heart, and bring home the plain truths of Christianity." "We call (our church) an 'Establishment,' what we want is a mission (church)."

**TO PREVENT MUSLIN OR CHILDREN'S CLOTHES BLAZING.**—After the clothes are washed let them be rinsed in water in which a small quantity of saltpetre is dissolved. It improves the appearance, and renders the linen or cotton proof against blazing. Window and bed curtains should also be rinsed.—*Morning Advertiser.*

**AN AWFUL INFATUATION** seems to possess the ladies. Though victim after victim is falling a prey to the torturing flames, they persevere in attracting the fire to their persons in muslin dresses extended by crinoline hoops!

**THE SOCIETY OF FRIENDS** are said to have made some relaxing alterations in their old stringent regulations respecting dress, mode of address, and marriages. Regular Quakers may now marry outside Quakers.

**THE OBSOLETE CHARITABLE BEQUESTS** of this country only, under proper management, would produce, £800,000 more than they now do.

**EDWARD MIALI** of the *Noncon.* has been invited to stand for Banbury, one of the present members being about to retire.

**SEVERAL POACHING MURDERS** have lately taken place, either of keepers or poachers. Our game laws are a disgrace to civilization.

**THE BEAST OF THE APOCALYPSE** is found at last. A book has appeared to prove that Louis Napoleon is that monster!

## REVIEW OF THE PAST MONTH.

Friday, December 24.

AT HOME.—We are happy in noticing that the health of the Queen, the Prince Consort, and their numerous family, continues good. The Prince of Wales has returned in safety from his visit to his sister, the Princess Royal of Prussia. The Prince has been invested with the Order of the Garter, and he is to visit Rome this winter, which has caused a little uneasiness among some of our high protestants. Prince Alfred, in the Euryalus, has visited Corunna, Lisbon, Gibraltar, and Tangiers.—Parliamentary Reform is now occupying public attention. Mr. Bright has been addressing large crowds at Birmingham, Manchester, Edinburgh, and Glasgow. The objects contemplated are, 1. The Repeal of the Septennial Act. 2. The Ballot. 3. A more Equal Distribution of Seats. 4. A Rating Suffrage in Towns. 5. The Ten Pound Franchise for Counties. It seems that something will be done, as all parties in the state are agreed that the time has come. For, as the *Times* says, "We are all liberals now." We confess we have not much faith in the Tories, who, within our own recollection of the past fifty years political history of this country, have opposed every repeal or amelioration of obnoxious statutes. But we shall see. If they give us a good Reform Bill, they will no longer be Tories—that is

all.—We regret to hear that Alderman Wire, the new Lord Mayor of London, an excellent man, and a dissenter, is suffering from a paralytic stroke; but hopes are indulged of his recovery.—In Ireland some young conspirators have been discovered and apprehended.

ABROAD.—The Queen's Proclamation, so far as we hear, was well received by the natives of India. In some places splendid demonstrations were made on the day it was proclaimed. Lord Clyde finds some difficulty in reducing the rebel chiefs of Oude into subjection; for, like their own tigers, they retire into their fastnesses in the almost impenetrable jungles. But they must submit.—The elections in Prussia have been decidedly favourable to the new liberal government.—The Pope perseveres in refusing to give up the Jew boy Montaro to his parents, he having been made a christian by a clandestine christening!—The trial of Montalembert resulted in his being sentenced to fine and imprisonment; but the Emperor, to avoid the odium, offered him a pardon, which the Baron would not accept, but appealed to another court, which mitigated the sentence.—There are many reports on the continent of an Italian war, in which France and Austria are to be opposed. At all events the two empires are not on good terms, and Bonaparte must find something for his soldiers to do—his sancy colonels especially.

## Marrriages.

Oct. 26, at St. Andrews baptist chapel, Cambridge, by Mr. Robinson, the Rev. Heaton Edward Sturmer of Worcester, to Fanny Maria, eldest daughter of J. S. Watts, Esq.

Nov. 2, at Belvoir Street chapel, Leicester-by-licouse, by Mr. Mursell, Mr. R. Woolston to Susanna Maria, only daughter of Mr. Joseph Killpack.

Nov. 3, at the baptist chapel, Romsey, Hants, by Mr. T. M. Morris, Mr. Charles Fluder Smith of Lymington, to Lucy, eldest daughter of Thomas Colcott, Esq, of Romsey.

Nov. 6, at the baptist chapel, Paulton, Somerset, by Mr. Davies, Mr. James Memory of Timsbury, to Miss Mary Evans of Paulton.

Nov. 8, at Stratton, near Swindon, by Mr. R. Breeze, baptist minister, by license, Mr. Daniel Price to Miss E. Palmer, both of Wootton Rivers, Wiltshire.

Nov. 8, at the baptist chapel, Atherton, by Mr. Richard Webb, Mr. B. Yates to Miss Rachel Brown.

Nov. 9, at the baptist chapel, Great Torrington, Mr. David Thompson, formerly baptist minister of that town, now Agent of the Bible Translation Society, to Ellen, eldest daughter of the late Mr. Charles Veysey.

Nov. 9, at the baptist chapel, Dudley, by Mr. S. Packer, Mr. Edward Turner to Miss Danks; and Mr. Thomas Danks to Miss Golding.

Nov. 11, at the baptist chapel, Great Torrington, Devon, by Mr. Jeffery of Amersham, Mr. James Griffin to Miss Ann Rooke, both of Shebbear.

Nov. 17, at the baptist chapel, Market Harborough, by the father of the bridegroom, Mr. J. J. Goadby, baptist minister, Nottingham, to Millicent Janet, eldest daughter of Mr. William Symington, Little Bowden, Market Harborough.

Nov. 19, at the baptist chapel, Milton, near Chipping Norton, by the father of the bride, Mr. Robert Shield of Overbury, Worcestershire, to Miss Charlotte Smith Cherry.

Nov. 22, at the baptist chapel, Shotley Bridge, by Mr. Whitehead, Mr. Walter Gout to Elizabeth, youngest daughter of Mr. Samuel Jones.

Nov. 29, at the baptist chapel, Ledbury, by Mr. Morgan, Mr. Partridge to Miss Cotterell.

Dec. 1, at the baptist chapel, West Street, Rochdale, by Mr. Burchell, George, the eldest son of Joseph Butterworth, Esq., to Mary Anne, the only daughter of Mr. Joshua Stott.

Dec. 1, at the baptist chapel, Baxter Gate,

Loughborough, by Mr. Stevenson, Mr. J. Barrowdale to Miss O. Henson.

Dec. 6, at the baptist chapel, Atherton, by Mr. Webb of Liverpool, Mr. W. Yates to Miss Greenhalgh.

Dec. 7, by license, at the baptist chapel, Ebenezer, Aberavon, by Mr. Jones, Merthyr Tydfil, Mr. Cornelius Griffiths, baptist minister, Aberavon, to Miss Loughdon.

Dec. 9, at the baptist chapel, Hatch, near Taunton, by Mr. Teall, Mr. Levi Jewell to Miss Mary Jane Thorne.

Dec. 11, at the baptist chapel, Brough, Westmoreland, Mr. Matthew Dawson, baptist minister, Bedale, to Miss Mary Clesby, of Oak Bank. This was the first marriage in our place of worship.

## Deaths.

Oct. 11, at Stewarton, Jamaica, Catherine Mary, the beloved wife of Captain Thomas Milbourne, and eldest daughter of the late Rev. W. Knibb. After a lingering illness she calmly fell asleep in Jesus.

Oct. 25, at Galle, on his way to India, of severe dysentery, the Rev. W. H. Denham, baptist missionary of Serampore.

Nov. 2, Mrs. S. Slade, of Henley, near Isle Abbotts, Somerset. In early life she gave her heart to Jesus, and during a long and painful illness was sustained by the consolations of the gospel, and died in peace.

Nov. 3, at Moreley St. Peter's, near Attleborough, Norfolk, aged 42, Mrs. Lucy Moss, supported by the consolations of the gospel of Christ. Mrs. M. was baptized at Castleacre by Mr. Stutterd in 1847.

Nov. 7, Mr. Ebenezer Weller of Battle, aged 54. Mr. W. was born of parents who were members of the baptist church at Lewes. In early life he was taught the way of truth, but he wandered into the dark mazes of infidelity, and had to struggle hard, when convinced of his folly, to obtain assurance of forgiveness. This he at length found through the blood of the cross. Removing to Battle, he was baptized, became a teacher, and after some years a deacon. He was liberal in giving to the poor and supporting our baptist institutions. Indeed, he usually provided half the salary of the minister, and has left in his will a provision for that object. He died in the full assurance of hope, leaving a wife and seven children.

Nov. 12, at Camberwell, London, Martha Pearce, widow of Dr. Yates of Calcutta, a well-known Oriental scholar, in connection with the Baptist Missionary Society.

Nov. 17, at Oxford, Eleanor, the beloved wife of Michael Underhill, Esq., and mother of E. B. Underhill, Esq., Secretary of the Baptist Missionary Society, in her 80th year.

Nov. 23, aged 65, Mrs. Susan Clarke, for eighteen years a member of the General Baptist church at Castleacre, Norfolk; indeed, she was one of the first members. The late venerable Mr. Ewen of March, baptized her, and she was received into our fellowship by the late Mr. Pike of Derby. She suffered much, but murmured not, and died in peace.

Nov. 28th, at Farnworth, Mr. Francis William Dyer, for more than fifty years a minister of the gospel in the baptist denomination, in his 74th year.

Dec. 12, two sons of Mr. G. R. Stanton, a member of the baptist church at Ledbury. Luke Matthew his second son, and Mark John his youngest son. "Of such is the kingdom of God."

A Friend—who should have written sooner— informs us that Mr. John Saunders of Abergavenny, departed this life at a very advanced age in June, 1858, after maintaining an honourable christian profession for more than fifty years. His youngest daughter, who has since been baptized, attributes her conversion to his death.

Lately, at Oockbrook, near Derby, Mrs. Amelia Bradley, aged 91, the last surviving daughter of the late Mr. Thomas Bunyan of Nottingham, and a lineal descendant of the immortal JOHN BUNYAN.

John Hickling, aged 93, "the oldest Methodist preacher, and the last survivor of the helpers of John Wesley," lately departed this life, after 71 years labour in the ministry. He preached until within a few days of his death.

THE

# BAPTIST REPORTER.

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FEBRUARY, 1859.

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## REMINISCENCES OF THE YOUTH AND LIFE OF THOMAS COOPER.

THOMAS COOPER has become a notoriety. His career has been remarkable. Having known him from his youth, few now know so much of that career as we do, and therefore, and because we have noticed in the public prints some erroneous statements respecting him, we thought it might be well to furnish a brief sketch of his somewhat remarkable history. In giving this, we shall take the liberty of dropping the editorial *We*, and assume the personal *I*, for our own convenience.

Of his parentage and birth I can say little; but I have heard him state that Leicester was his birth-place. Here, however, his parents did not long remain, but removed to Gainsbro, in Lincolnshire, the writer's birth-place. When his father died I am not able to say, but his son was known to us in the days of his boyhood as a poor lad, living in a yard, "Down Town," as it was called, with his widowed mother.

Returning to my native town after an absence of about ten years, as had been my custom for several years past in the places where I had resided, I was induced, with the aid of some other young men, to ex-

amine the state of the place with regard to education; and, after canvassing, we found that many young and adult persons could neither read nor write. We then opened four rooms for teaching: one for adult men, another for adult women, another for young men, and the other for young women. The inhabitants readily furnished us with funds for rent and books, and several persons who had never engaged in teaching before, volunteered their services as Teachers,—and among these Thomas Cooper.\*

Had you met him then on the week-day—I think he was about eighteen—you could not but have noticed that rough looking youth. You might have seen him with his strong sound linen shirt tucked up above his elbows, a paper cap on his head, (Tom always loved a cap; it kept the head cool and clear,) and a great leathern apron, fastened round his neck with one thong, and tied behind with another, hurrying along the street with a quick step, his left hand clutched round the lower part of his apron, which he had gathered up, and into which he had popped

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\* See History of Adult Schools. Winks and Son, Leicester.



the work he had just finished, and was now taking in haste to his employer. I never saw him creeping or walking as if half asleep. He always seemed wide awake.

But on the sabbath, though you might have seen the same earnest face and piercing eyes, you would have met a clean and decent looking young man, in good clothes, and a respectable "beaver" on his head. For though Cooper's was a rough and dirty employment, he was never a sloven; and though only what we and the world called a "cobbler," his manners were as gentlemanly and courteous as any of the young men in better circumstances with whom he was now brought to associate.

And here I may be allowed, for the benefit of young men who read this, to occupy a paragraph in mentioning that in connection with these schools we formed "A Mutual Instruction Class," which met weekly for the discussion of given subjects. Here we all soon found our level; and we found the young "cobbler" knew more about history than we did. Once our "theme" was the "Worst King of England." One took (the bold young radical!) the reigning sovereign, George IV., another the second Charles, and another the first—the writer took the second James—but Cooper gave us such a picture of the tyranny of the Norman William, and the devastations he made, that whilst we accorded him the triumph, we wondered where and how he had obtained his information, for he gave us correct and copious details. Yes: and when I review the history of some of those young men, it has been certainly remarkable. One, THOMAS JONES, the son of a clergyman, a pious and amiable youth, left the draper's counter for Cambridge, to be educated with a view to missionary labour, on which, alas! he never entered, for he was

removed by consumption. JOSEPH STENSON, before he became a teacher, a gay and thoughtless lad, is now a D.D., and was recently President of the Wesleyan Canadian Conference. JAMES WOOD, a printer, who offering himself to the London Missionary Society, was objected to by Rowland Hill because he was an Arminian Methodist, went out afterwards as a missionary to the South Sea Islands, and is now, we have heard, President of the Wesleyan Canadian Conference. Mr. W., I may here mention, assisted the writer in the purchase of his first press and types. I ought also to mention Mr. THOMAS CASH, now of Coventry, who was among the most talented and active of the band. The writer too has been permitted, he mentions it with humble gratitude to God, for now more than thirty-three years to engage in his favourite employment of publishing for the young. He was the only baptist among them, and was led to decision on the matter through constantly telling the aged scholars that we ought to believe and practise what the word of God taught. There was one other lad in the town at the time, but my recollection does not serve me as to whether he was ever in the schools or not—THOMAS MILLER, the author of the "Country Year Book," and many other works of a descriptive and entertaining character, displaying considerable genius.

Surprised at the acquisitions of Cooper, some of us were led to inquire whence he had this wisdom? We found that all the time he could afford from work or sleep was devoted to reading, and that even then he was trying his hand at the "languages." But books were not then so cheap or accessible as now, and in that ancient town of 6000 inhabitants, celebrated for many historical incidents in British History—such as the landing of the Danes, Alfred's

marriage nuptials, Cromwell's battle with Cavendish, &c.—there was no public Library or Institute to which an ardent youth could repair, excepting a subscription library, chiefly novels of three volumes, kept by two old maiden ladies. We did hear indeed, that there were some old folios and quartos on the shelves of the "Charity School," to which access could only be obtained by favour, and it was whispered that Cooper must have had access to these and devoured them all!

The writer is compelled to mention himself more than he wishes; but as he is writing his own reminiscences of his friend, he cannot help it. I left the town at the latter end of 1823, on an Adult School Mission, and after lecturing, and canvassing, and forming schools in various places, settled down as a village preacher and schoolmaster in a remote corner of the north of Lincolnshire, on the banks of the Humber. Removing thence to the pastorate of a large baptist church in the south of Derbyshire, I began my publications for the young. My first printing establishment was at Loughborough, which in 1830 was removed to Leicester.

During these movements of my own, I heard occasionally of Cooper—that he had removed to Lincoln, begun to preach, opened a school, found and taken to himself a wife, and among other engagements had become reporter for the Lincoln department of that widely circulated paper, the *Stamford Mercury*. Presently I received from him two or three tracts, which told their own tale. He, like many others, had felt the ecclesiastical discipline of the Wesleyan preachers too galling for his free and liberty-loving spirit. He resisted, kicked, protested, and forsook them. Whether he was excluded or withdrew from them I am not able to say, and with which party "the offence" originated I

know not, and am not careful to know. One thing I have just heard him say; it had a very unhappy effect on his mind and conduct as regards religion and its professors, and was the first step in the downward path he afterwards unhappily trod.

Then came the national struggle for the Reform Bill, about which time he was invited to Stamford by the proprietor of the *Mercury*, Mr. Newcomb, to assist in the preparation and publication of that *Journal*; which is remarkable, perhaps *unique*, in its "getting up," being without leaders; its intelligence consisting of choice extracts, and condensed facts, not a word more than needed being used. This, we have heard is one, if not the chief cause of the popularity of the paper. But this kind of defined and limited labour did not suit the aspiring mind of Cooper, himself an ardent lover of freedom, in those exciting times. No doubt he would have preferred to write some stirring leaders in favour of the great measure of Reform. Whether for this reason, or for some other, he left Stamford, and accepted an invitation to conduct a *Journal* in favour of liberal politics at Greenwich. Some time after this, how long we are not certain, an Editor being required for the *Leicester Mercury*, a liberal paper, he was invited, and accepted the position.

On the day he arrived in Leicester he called on the writer, to renew our personal acquaintance, and ask for information and advice respecting his engagement. He was not much altered in appearance, except that he had "dropped his beaver" for a cloth cap, which he constantly wore so long as he remained in Leicester, and we believe for several years afterwards. Cooper's "everlasting cap" was often the subject of jocular remarks.

Here, in Leicester, Cooper's more

serious struggles commenced, and unhappily for him he had to meet them in his own strength, for he was already tainted with infidelity—it might be arianism or socinianism. He had not been long in the town before the sad condition of the poor framework-knitters attracted his attention. Already Lord Byron in the House of Lords, and Robert Hall in a powerful pamphlet, had brought their forces of genius and eloquence to bear upon the depression and misery of the stocking-weavers without avail. The writer too had gathered statistics and published a periodical advocating their claims to consideration. But nothing had yet produced an impression on their employers, who had their victims in their toils, bound down with their wives and children under a complicated net-work of helpless, hopeless poverty, from which they struggled in vain to rise.

Cooper's indignation, like that of Moses, was roused when he "looked on the burdens of his brethren." For he had been a working man himself, and feeling sympathy with them in their sufferings, nothing daunted by the failure of all past efforts on their behalf, he boldly advocated their cause. This soon led to his separation from the *Leicester Mercury*.

He was now thrown on his own resources. He wrote and published a weekly broad sheet, which was sold in the streets and market-place for one halfpenny. But this was a precarious and unprofitable source of income. How he managed to find what was needful for himself and his feeble wife I know not. He must have suffered more than will ever be known. For almost destitute as he now must have been, such was his sympathy for the suffering poor, that he was known to part with that he himself needed to relieve them.

Cooper now threw himself with

all [his indomitable energies into the Chartist movement. The chief objects of his unsparing attacks were the Whigs, to disconcert whom he would aid the Tories at Elections. And more than this, because the leading manufacturers and tradesmen were not in favour of the Charter, he strenuously opposed them at public meetings held for the repeal of the Corn Laws.

All this time I watched his devious and downward course with anxiety and fear. Being regarded as a clever writer and speaker by the working classes, they had unlimited confidence in him, and he had as much influence over them. Finding that many of them could not read, he opened some spacious rooms in an empty house, and gathered hundreds of young men for the purpose of instructing them. Hearing of this, I went one sabbath afternoon to look at them. But he had more than he could manage, and few to help him. It was a scene of confusion, and quite a contrast to the order and peace of the old schools at Gainsbro. I sent him a parcel of elementary reading books, but the whole thing soon came to naught, and more serious matters of a public character soon engaged his attention, and drew him on from one step of indiscretion to another, until he was arrested, tried, and condemned to incarceration for two years in Stafford gaol. I say "indiscretion," for more than this does not appear to have been proved on his trial.

When we sat down to write what we have now related, we almost regretted that we had promised to furnish a sketch of the life of our friend. But as we went on our memory of facts was refreshed, and we found more materials in our unaided recollections than we expected. We must resume our narrations in our next number.

A FEW MORE CHOICE SELECTIONS FROM THE  
LANCASHIRE BAPTISM DISCUSSION.

WE have felt some hesitation as to whether our readers would wish us to give them any further selections from the addresses and discussions of Dr. BAYLEE and Mr. WILLIAMS. In December we gave the first speeches of those gentlemen, and last month some extracts of what was said during the remainder of that evening's debate. From these our friends would be able to form some idea of the positions the combatants assumed, and the talent or tact they respectively displayed. But two more evenings were occupied—one on "Baptism as a Sacrament," and the other on the question, "Are the Formularies of the Church of England Scriptural in their Baptismal Statements?" We now select a few passages from the discussion of the second evening. Next month we shall complete our task by giving some from the third and last evening.

Dr. BAYLEE: Now look in the 28th chapter of St. Matthew, 19th and 20th verses. There was the commission. Did they go alone? What does Christ say? "Lo, I am with you always, even to the end of the world." If the minister of God were to stand by a font, and if he were to be there without Christ, reverently speaking, Christ would break his word. He promised to be there, and he is never absent. And if he is there, is Christ ever idle in his church? I am quite sure that if any one of you were by the font some day, and that suddenly you saw the Lord Jesus Christ standing beside the minister, you would be quite sure that his blessed Spirit would be given to that child. Faith sees him, for Christ promised it—My dear friends, the great truth which I came to vindicate this evening is this, that the Holy Ghost is always present in his outward and

visible church; that where two or three are lawfully gathered in the name of Christ, Christ is there; that whenever we are lawfully baptizing any child, Christ is there, that the Spirit of God is there, and that we can have no ordinance in the christian church from which Christ is absent; and, therefore, he is never absent from baptism; that there is a grace and power of his Holy Spirit accompanying his own Divinely appointed ordinance.

Mr. WILLIAMS: There are Churchmen and Baptists present. Now, you baptize your children. We do not. On the supposition that grace is present in baptism, surely baptism does children some good. The grace of God cannot fail of doing good. Well, what good has baptism done your children? I speak to you, friends, with all respect, but wishing you to see this fact in its true light. What good has baptism done your children, that our children, unbaptized, have not? There is a clergyman, not more than ten miles from this place, who went into the house of one of the members of the church over which I preside, and, pointing to a half-idiotic and much afflicted child, told that mother, sorrowful and afflicted though she was, that there she might see the fruit of not having her children baptized. My friends, let me ask you, Can baptism ward off physical disease? Can baptism preserve a sound mind in a sound body? Why is it, then, that the children of Churchmen are not more intelligent and more healthy than the children of Baptists?

Dr. BAYLEE: I will begin with the concluding observation of Mr. Williams. "Are our children better off than Baptists' children?" And I venture to say, in the presence of Baptists and others, and in the faith

and fear of God, they are better off. ("Prove it.") They are better off; they have more of God's Spirit; they have more of christian privileges. To bring up a child as external to the church of Christ,—to bring him up as one who is not a believer, and if he be a believer why not baptize him?—to take a little Baptist child, of four years old, and teach him to kneel down on his knees and pray in the name of Christ,—I would ask the Baptist parent, and ask him solemnly, is that a true prayer? Is it the prayer of faith? If it be of faith, why not baptize him? But take a little child of ours and say, "You were dedicated to Christ in baptism; you are made a member of Christ; come to that Saviour who took you up in his arms;" is indeed to place him in a better, a holier, and a higher position. The Baptist who dares to teach his child to pray to God in the name of Jesus, and yet dares to treat that child as if he were not a believer, he is putting his child into an awfully disadvantageous position.—I do assert the presence of Christ, not only in baptism, but in all his ordinances; and I assert the presence of Christ in this ordinance this evening, for we are desired to speak often one to another. There is a sacramental efficacy of God's Spirit present this moment, my dear friends, and every one of you will leave this place better or worse men than you have come to it, because of the very presence of Christ's Spirit which is in my words now. I am his ordained minister, and as such, I have his promised Spirit with me. There is an invariable presence of God's Spirit with all his ordinances.—And, dear brethren, Christ is present with me now as his appointed minister; if he were not his word and his promise would be broken.

Mr. WILLIAMS: One word, my friends, about the "Baptist Bible."

I am sorry that Dr. Baylee had not read his own properly, and that the people who cheered him were equally ignorant of what the Bible contains. I quote not from the Baptist Bible, but from the Churchman's Bible. I stated that the children of Israel that came out of Egypt were circumcised, and that the children of Israel that passed over Jordan were not circumcised. Dr. Baylee said I got it from some new Baptist Bible. I will tell you where I got it from. I referred Dr. Baylee to the verse, and if he had looked at it as he should have done he would not have fallen into the mistake—Joshua 5th chapter, 5th verse, "Now, all the people that came out of Egypt were circumcised." That is in the Churchman's Bible. Dr. Baylee says it was not there. "But all the people that were born in the wilderness by the way, as they came forth out of Egypt, them they had not circumcised"—the very statement I made. Really, before Dr. Baylee assumes so scornful a tone about my acquaintance with the Bible, he ought to be pretty well assured that he knows all about it himself. I am sorry, my friends, to speak in this tone, exceedingly sorry. Had there not been the sneer at the Baptist Bible I should not have adopted it, but, I think, Dr. Baylee must be taught this, that, though he be an ordained minister with the presence of Christ, he is not justified in thus speaking of another minister who humbly hopes that he is the servant of Christ.

Dr. BAYLEE: My dear friends, if Mr. Williams were as successful in all his answers to me as he was about the circumcision in Egypt, I certainly should have come here to his very great advantage. I was altogether wrong, and Mr. Williams was altogether right. Now, I have a half hour to ask a few questions, and I would ask Mr. Williams, Do

Baptists teach their children of five years old to repeat the Lord's Prayer?

A. Yes. (Also from different parts of the room "yes," and "I do so myself.")

Q. Is that repetition of the Lord's Prayer a real prayer or is it not?

A. It is a real prayer when prayed with sincerity; it is a false prayer when the heart is not in it.

Q. Do Baptists ascertain from their children whether they offer that prayer in sincerity or not?

A. They try to do so.

Q. Well, then, my Baptist brethren, there is a faith in Christ, as your minister tells you, that receives grace from Christ, and the believer receiving grace from Christ may turn away from that Christ and be lost. The Wesleyans present will be very much obliged to him for the acknowledgment, but I doubt very much whether the Baptists will.

A. I stated expressly that it was a hypothetical case, and if the Doctor wishes to set the Methodists against the Baptists, instead of settling the question of baptism, let him do it.

Q. Mr. Williams acknowledged that it was an hypothesis that might happen.

A. It would not be an hypothesis without, Doctor.

Q. Now to enter into the soul, and to act upon the soul are two very different things. If I speak to you now in prayer, as I am in a prayerful state at this moment, God's Holy Spirit is accompanying my words and going to your hearts. Is he coming into your hearts? That depends on you. The Spirit of God accompanies baptism, and he goes in that baptism to the child. Now, if you please to turn to the 6th Hebrews and 7th verse. There are two fields; will you tell me what were the fields—what did they represent?

A. When the Doctor shows that

this passage has anything to do with baptism I will answer all his questions.

Q. What is represented by the earth?

A. Prove that it is about baptism and to the point, and I will answer all your questions.

Dr. BAYLEE: I will sit down till I get an answer.

Mr. WILLIAMS: I rise to say that I cannot see the connection between the passage to which Dr. Baylee refers and baptism, that I do not believe there is any connection, and that I am not here to answer questions which perhaps would be on points of controversy between the Methodists and myself, for I have been dragged into that just now.

Here a long altercation followed, Mr. W. refusing to answer except the Doctor would show how his question about the "earth" had any reference to baptism. Mr. W. afterwards questioned Dr. Baylee, and then observed—

I now conclude, for my time is up, with these two or three remarks. First of all, that it is our duty to teach every man, woman, and child, unconverted, to seek the Lord while he may be found, and to call upon him while he is near, and therefore we can teach our children to pray. I make another remark, that teaching our children to pray they obtain the grace from God which they seek; and, believing in Christ, we are not only ready but are always happy in being permitted to baptize them; and I say, last of all, my friends, that according to the conclusion to which we have come, the baptism of the Spirit is a different baptism from the baptism of water; and that, to our sad knowledge, we are assured of it, many a man who has had the baptism of water, is without the baptism of the Spirit. I pray God that the Doctor, and that all of us, may have that baptism.

## A RURAL REVIVAL ONE HUNDRED YEARS AGO.

THE famous JOHN BERRIDGE, vicar of Everton, was an extraordinary and remarkable man.

The counties of Cambridge, Essex, Hertford, Bedford, and Huntingdon, were the principal scenes of his labours, and in this circuit he preached, on an average, from ten to twelve sermons a week, and not unfrequently rode on horseback a hundred miles. He rented places for worship, maintained lay preachers, and travelled at his own expense, — charges which his fortune, inherited from his father, enabled him to bear.

This was a method of conveying religious truth which had been rendered at that period common by the success of Whitefield and Wesley. It was peculiarly appropriate to the necessities of England at the time, the parishes being occupied by beneficed clergymen, many of them pluralists, who were strangers to evangelical truth. Mr. Venn seems to have been, for a long time, the only enlightened pastor within the acquaintance of Berridge, if we except Mr. Hicks of Wrestlingworth, his neighbour, who was among the first fruits of his itinerating labours, and became a very useful man, and a companion with him in his religious travels. It was not till the year after he began to itinerate that Mr. Berridge was led to preach in the open-air. He says in a letter, "On Monday se'nnight Mr. Hicks accompanied me to Meldred. On the way we called at a farm-house. After dinner I went into the yard, and seeing near a hundred and fifty people, I called for a table, and preached for the first time in the open-air. We then went to Meldred, where I preached in a field to about four thousand people. In the morning at five, Mr. Hicks preached in the same field to about one thousand."

It is evident that there must have

been a great excitement in the country, when four thousand people were so easily assembled on the evening of a working day in a not very populous agricultural district, and one thousand so very early as five in the morning. His numerous itinerants went out from him with such apostolic instructions as these, — "Never preach in working hours; that would raise a clamour. Where you preach at night, preach also in the morning; but be not longer than an hour in the whole morning service, and conclude before six. Morning preaching will show whether the evening took effect, by raising them up early to hear.

Expect plain fare and plain lodging where you preach, yet perhaps better than your Master had. Suffer no treats to be made for you, but live as your host usually lives, else he may grow weary of entertaining you; and go not from house to house. If you dare to be zealous for the Lord of Hosts, expect persecution and threats; but heed them not. Bind the Lord's word to your heart. The promise is doubled for your encouragement. The chief block in your way will be the *prudent professors*, who will beg, entreat, and beseech you to avoid irregularity. Give them the same answer that Christ gave Peter, 'they savour the things which be of men.' — Heed them not.

When you preach at night, go to bed as soon as possible, that the family be not kept up, and that you may rise early. When breakfast and morning family prayers are over, go away directly, that the house may be at liberty. If you would do work for the Lord, as you seem designed, you must venture for the Lord. The christian's motto is—Trust and go forward, though the sea is before you. Do then as Paul did—give up thyself to the Lord; work and con-

fer not with flesh and blood, and the Lord will be with thee."

These instructions, which are copied from a letter to one of his subordinates, were to regulate their manners; and with regard to the matter of their preachings, we find such as the following:—

"When you state your commission, begin with laying open the innumerable corruptions of the hearts of your audience; Moses will lend you a knife which may be often whetted at his grindstone. Lay open the universal sinfulness of nature,—the darkness of the mind,—the frowardness of the will,—the fretfulness of the temper, and the earthliness and sensuality of the affections. Speak of the evil of sin in its nature—its rebellion against God as our sovereign—ingratitude to God as our benefactor—and contempt both of his authority and love. Declare the evil of sin in its effects—bringing on all our sickness, pains, and sorrows—all the evils we feel, and all the evils we fear—all inundations, and fires, and famines, and pestilences—all brawls, and quarrels, and fightings, and wars, with death to close these present sorrows, and hell afterwards to receive all who die in sin.

Lay open the spirituality of the law, and its extent, reaching to every thought, word, and action, and declaring every transgression (whether of omission or commission) deserving of death. Declare man's utter helplessness to change his nature, or to make his peace. Pardon and holiness must come from the Saviour. Acquaint them with the searching eye of God, watching us continually, spying out our every thought, word, and action, noting them down in the book of his remembrance, and bringing every secret thing into judgment, whether it be good or evil.

When your hearers are deeply affected with these things, preach

Christ. Lay open the Saviour's almighty power to soften the hard heart, and give it repentance—to bring pardon to the broken heart, a spirit of prayer to the prayerless heart, holiness to the filthy heart, and faith to the unbelieving heart. Let them know, that all the treasures of grace are lodged in Jesus Christ, for the use of the poor needy sinner, and that he is full of love as well as power—turns no beggar from his gate, but receives all comers kindly—loves to bless them, and bestows all his blessings tithe-free. Farmers and country people chop at that. Here you must wave the gospel flag, and magnify the Saviour supremely. Speak it plainly, that his blood can wash away the foulest sins, and his grace subdue the stoutest corruptions. Exhort the people to seek his grace, to seek it directly, seek it diligently, seek it constantly; and acquaint them, that all who thus seek shall assuredly find the salvation of God." Of his own preaching, it has been said, that "when he explained the nature, end, and use of the law, he was very awful and affecting." "And now," to adopt his own words, "I dealt with my hearers in a very different manner from what I used to do. I told them very plainly, that they were the children of wrath, and under the curse of God, though they knew it not, and that none but Jesus Christ could deliver them from that curse. I told them, if they had ever broken the law of God once in thought, word, or deed, no future good behaviour could make any atonement for past miscarriages. For, if I keep all God's laws to-day, this is no amends for breaking them yesterday; if I behave peaceably to my neighbour this day, it is no satisfaction for having broken his head yesterday. So that, if once a sinner, nothing but the blood of Christ can cleanse me from sin."



Jesus was a name on which he dwelt with peculiar emphasis and delight. With what melting affection would he extol the bleeding Lamb! How would his eyes stream when he pointed to His agonizing sufferings! How would they sparkle when he displayed the exceeding riches of His grace! And what a reverential grandeur marked his countenance, when he anticipated His glorious appearing!

"Nor was he less attentive to the gracious influence of the Holy Spirit in the application of redemption. No minister could, with more judgment detect the human heart in all its subtle machinations, or with greater accuracy describe progressive religion in the soul. Communion with God was what he much enforced in the latter stages of his ministry. It was, indeed, his own meat and drink, and the banquet from which he never appeared to rise."

We have taken pains to collect these short notices, which are all that can be now obtained, of his method of preaching, that those who desire like precious fruits may go and do likewise.

"As to his usefulness, we learn from more sources of information than one, that he was in the first year visited by a thousand persons under serious impressions; and it has been computed that, under his own and the joint ministry of Mr. Hicks, about four thousand were awakened to a concern for their souls in the space of twelve months. Incredible as this history of his success may appear, it comes authenticated through a channel so highly respectable, that to refuse our belief would be unpardonably illiberal.

This work was at first accompanied with bodily convulsions; and other external effects on some of the hearers, very unaccountable to us; a circumstance, however, not altogether unusual when God begins

to sound a general alarm in the consciences of men, as appears from what took place in New England, Scotland, North Wales, and other countries. But those effects soon subsided, as did these, and the interests of religion were promoted more quietly and gradually.

As his labours were prosperous, so they were opposed. It could not be grateful to the prince of darkness to behold his kingdom so warmly attacked, and his subjects in such numbers deserting his standard. Hence he stirred up all his strength, and a furious persecution ensued. No opposition was too violent—no names were too opprobrious—no treatment was too barbarous. Some of his followers were roughly handled, and their property destroyed. Gentry, clergy, and magistrates became one band, and employed every engine to check his progress, and to prevent him from preaching. 'The old devil' was the only name by which he was distinguished among them between twenty and thirty years. But none of these things moved him; he had counted the cost. The clamours of the multitude had no more effect upon his mind, in the regular discharge of his duty, than the barking of a cur has on the moon in her imperial revolutions. Vengeance was not his. The only revenge he sought was their salvation; and when they needed any good office, his hand was the first to render it."

"He loved the world that hated him: the tear  
He dropt upon his Bible was sincere,  
Assailed by scandal, and the tongue of strife,  
His only answer was a blameless life,  
And he that forged, and he that throw the dart,  
Had each a brother's interest in his heart."

He was indeed a man of extraordinary benevolence—his ear, his heart, his purse, were ever open to hear the tale of pity, to sympathise, and to relieve. On the sabbath his congregation was collected from various parishes, and considerable distances. He had always a stable

or field for their horses, and a cold collation for strangers. In itinerating, so far from being a burden to the poor, they were generally gainers by his visits in a pecuniary way. Besides the expenditure of all his income, even his family plate was melted to support itinerant preaching.

Above all his other virtues, he wore the garment of humility, and his language was remarkable for

simplicity and spirituality, accompanied with a natural vein of wit and pleasantry. He was himself what he called his friend Rowland Hill, "a Comet." In an extensive and eccentric orbit he was found shining and producing a lively sensation, then passing away, yet returning again at his appointed time, with the same brilliancy and the same impression as before.

## Poetry.

### SPREAD AND SUCCESS OF THE GOSPEL.

OVER earth and over ocean  
Rolls the song of pure devotion  
To the Lord;  
Men have heard the wondrous story  
Of the Prince of life and glory,  
From his word.

Battling long with sin and error,  
Traitorous friends, and foemen's terror,  
Truth sublime  
Hath achieved its work of gladness,  
Conquer'd grief, and banish'd sadness,  
In every clime.

Over fields of gloomy history  
Hath been read the gracious mystery  
Of the "Light!"  
And the doctrine of salvation,  
Fully preach'd in every nation,  
Chases night.

Not by lightning, nor by thunder,  
Hath it done its work of wonder  
Over all;  
But by voice of mercy tender  
Led opponents to surrender  
At its call.

Souls, illumined by the Spirit,  
Plead the gracious Saviour's merit,  
And his name;  
Those who lately homage offer'd  
At the idol's shrine have proffer'd  
Praise to Him.

From his home of brightness bending,  
Jesus sees the race upending  
Songs of love;  
Splendid issue of the story  
Of the Prince of life and glory,  
Throned above!

### THE YOUNG CHRISTIAN'S APPEAL TO HIS BRETHREN.

Men, brethren, fellow-citizens, and saints,  
Ye children of the Highest, hearken all!  
Come, let us in a brotherhood of love,  
Strong as unites the angels of the Lord,  
Declare we will not quit this wayward earth  
Until we make it better! It has claims,  
Strong as the laws of being and of God,  
Upon our living sympathy. It is  
The cradle of our Infancy, the nurse  
That cherish'd us in childhood, and the friend  
That, under God's benignant providence,  
Hath fed and clothed us to the present hour.

The music of its forests, and the gems  
Of floral loveliness that strew its fields;  
The verdure of its meadows, and the balm  
That fills its summer atmosphere; the grain  
That, like a golden ocean, waves beneath  
Its mild autumnal breezes; and the flocks

That pasture on its bosom;—all are ours!  
For us its sun, and moon, and stars are full  
Of mild and living light; its seasons roll  
With glorious certainty along the heavens,  
That neither man nor angel may mistake  
The call of present duty; and its days,  
Full of the joy of being; and its nights,  
To gentle dreams and slumber set apart,  
Move with unswerving harmony, to bless  
The dwellers on its surface!

Let us try,  
By faith, and love, and purity, to show  
To all its erring children, that the grace  
Of its exalted Ransomer hath strength  
To banish all its agonies, and turn  
Its howling deserts to a field of joy,  
As Eden's garden fruitful, where the psalms  
Of human gratitude shall fill the air,  
And float around the heavens eternally.

## Reviews.

*Palissy, the Huguenot Potter. A True Tale.* By C. L. Brightwell. London: Religious Tract Society.

THIS is a remarkably interesting little volume, compiled apparently from authentic documents; giving details of the struggles of a poor French Potter to make discoveries and attain perfection, telling how he at length succeeded and became one of the most celebrated artists in France. A mournful interest is also excited by the perusal of the tale, for Palissy was a Huguenot; that is, a Protestant, and though he escaped from the horrible massacre of Bartholomew's Day, (1572,) was afterwards sent to the Bastille, in one of the awful dungeons of which he died. But he was faithful unto death, and doubtless received from the hands of his Lord a crown of life.

*Memoir of an Indian Chaplain, the Rev. Charles Church, M.A., on the Madras Establishment of the East India Company.* By the Rev. James Hough, M.A. London: Religious Tract Society.

ALTHOUGH there may be in this Memoir a few things regarding both doctrine and discipline to which some might reasonably object, yet we are persuaded that every enlightened and large-hearted christian will peruse it with unfeigned pleasure, and devout gratitude to the grace of God. For Mr. Church, like several other clergymen of whom we have heard or read, was once a decided opponent of evangelical religion, but, enlightened by the Holy Spirit, he was led to see the exceeding sinfulness of sin, and the great atonement made for it by the Lord Jesus. Henceforth he devoted himself to God in the gospel of his Son. After several years of active service, Mr. Church left India in 1822, to seek the restoration of his now impaired health. But he died on the voyage. We notice that the vessel was the "Abberton," Captain Gilpin, in which the first General Baptist Missionaries to Orissa—Bampton and Peggs, had arrived a few months previously.

*The Two Lights; or, Reason and Revelation. A Narrative.* By the Rev. W. Leask, D.D. Second Edition. London: The Book Society.

THE design of Dr. Leask in this narrative is to furnish an antidote to that kind

of concealed scepticism which is often insinuated into the ardent mind of youth. The Author says:—

"Those especially who are watching the rising purposes of a proud and Godless rationality to undermine the foundations and overthrow the strongholds of revelation, will see the import of this contribution to the cause of Truth. If all our intelligent youth would trim the lamp of Reason in the light of Revelation the destiny of Great Britain would be inconceivably glorious."

*Notes of a Tour in Sweden, during the Summer of 1858; Including an Historical Sketch of its Religious Condition, and the Question of Religious Liberty in it.* By the Rev. Edward Steane, D.D., and the Rev. J. Howard Hinton, M.A. London: Nisbet & Co.

WE have already informed our readers of the visit of Dr. Steane and Mr. Hinton to the metropolis of Sweden, for the purpose, chiefly, of inquiring respecting the persecutions to which our baptist brethren are exposed, and the best means of promoting and securing religious freedom. This neat small volume only reached us in time to give it this brief introduction; but on glancing over the contents of its twenty chapters, we dare promise our readers much new information respecting the Swedes, whose intolerant edicts against all other sects but the established Lutheran, is about the only thing to which we can find occasion to object in them; but these are now in the way of amelioration, and, we hope, of entire suppression. We shall select a few extracts for our Narrative department.

NOTICE.—*Memorials of Christian Martyrs in the Indian Rebellion.*—Since we noticed this volume in our January number, page 20, we have read it carefully through, and feel that it is due from us to the author, the Rev. W. Owen, and the public, to say, that it is in every way worthy of commendation, and we wish for it an extensive circulation; chiefly as a noble vindication of Indian Missionaries and native christians.

We have received a number of copies of Sabbath Afternoon Lectures, delivered in various places during the present winter, which shall have our attention at the close of the season.

## Correspondence.

### THE ONE THOUSAND POUNDS PRIZE PICTURE OF THE BAPTISM OF CHRIST.

In reply to our correspondent J. S. H. E. in our last, page 21, we said of this picture, "In our next we will endeavour to furnish a description of it, and the object of its present exhibition in the chief towns of the kingdom." Since then it has occurred to us, that as many of our present readers, as well as our esteemed correspondent—for the proposals of its projectors were made about fourteen years ago—may not be acquainted with its history, they might wish first to know something respecting its origin. We shall therefore, before doing what we have promised, give the following extracts from the *Reporter* for 1845. Our readers will then have the whole matter fully before them.

#### *Historical Painting—Premium One Thousand Pounds.*

THE following is a copy of a circular, which we believe has been widely circulated:—

TO ARTISTS.—One thousand pounds are hereby offered to the Artist who shall produce the best Oil Painting of the Baptism of Christ, by immersion, in the river Jordan, to illustrate the accounts of the Evangelists, Matthew, 3rd chapter, 13th to 17th verses; Mark, 1st chapter, 9th to 11th verses; Luke, 3rd chapter, 21st to 23rd verses; and the following lines from the first book of Milton's "Paradise Regained":—

"I saw  
The prophet do him reverence, on him rising  
Out of the water, heaven above the clouds  
Unfold her crystal doors," &c.

Lines 79 to 85; again, line 288:—

—"As I rose out of the laving stream."

It is required that the size of the work shall be not less than 12 feet by 10, nor greater than 15 feet by 12; that the two principal figures shall be at least as large as life; that the time shall be either immediately before the immersion, while John is uttering the words of administration, or immediately after it, while John and Christ are standing in the water to the depth of about two-fifths of their height.

Two years, from this date, will be allowed for the completion and sending in of the pictures. They must be for-

warded—in frames not exceeding two inches in width—to a place in London hereafter to be advertized. The whole of the works will be publicly exhibited in the Metropolis, for a period of time, not exceeding two months, during which the competing Artists (being so far their own judges) shall by successive eliminations reduce the number of the paintings to five, out of which we will select the one to which the prize shall be awarded.

With the view of obtaining suitable accommodation for the exhibition, it is requested that the names and addresses of all Artists intending to compete, together, if possible, with the size of their pictures, may be sent to either of our addresses by the 1st of January, 1846, when the precise mode of elimination will be advertized and the money funded for this specific object, in the names of three respectable individuals in London, whose names will be published; and, in the meantime, references will be given, if required, both in London and Edinburgh.

The competition is open to Artists of all Nations.

The £1000 will be paid to the successful competitor before the close of the exhibition; the picture and copyright of it to become our property.

The utmost care will be taken of the paintings; but we cannot hold ourselves responsible in any case of injury or accident; nor can we defray any of the expenses of their conveyance or removal.

THOMAS BELL,  
Don Alkali Works, South Shields.  
CHARLES HILL ROE,  
Hermitage, Ashton Road, Birmingham.  
April 3, 1845.

Mr. Roe informs us that he has had this plan in his mind many years, and now Mr. Bell generously enables him to carry it out. Mr. R. further observes, "Our nobility and gentry have never fairly or favourably looked at our baptism, or seen the ordinance once scripturally administered. This plan will bring it fairly before them. We propose a FIFTY GUINEA PRIZE for the BEST ESSAY ON BAPTISM, to accompany the exhibition of the paintings—calm, dignified, con-

vinging—sold at the door for a trifle, yet elegantly got up, fit for a nobleman's study or drawing-room table—pamphlet size, treated architecturally, antiquarianly, historically, scripturally—pictorially illustrated.. Thus the visitors will have their eyes first charmed with the lovely paintings, and then have their judgments convinced and consciences smitten by the pamphlet. And Truth is great and will prevail. Now we expect 150 most splendid paintings, the concentrated genius of Europe and America

fixed on *one* subject. So glorious and splendid an exhibition has never been brought before the public of taste, education, and rank. The baptismal regeneration controversy, now every day more and more the question of questions, will call the public attention to it. We intend to exhibit the prize painting and sell the essay through all the cities and towns of the empire, Europe, and America. And may God grant it his blessing, that it may advance his cause in the earth."

## Christian Activity.

### PERSONAL PERSUASIVES TO PIETY.

By this term we mean the persuasives used by a pious person to induce any thoughtless person, with whom he may be intimate, or with whom he comes into company, to enter upon a course of serious examination and thoughtful reflection. From long observation we are persuaded that this mode of communicating christian instruction is too much overlooked or neglected. We all desire the wide and universal diffusion of the gospel, but we seem to have come to the conclusion that this will be only effected by the circulation of the Holy Scriptures and the public preaching of the Word. Doubtless these have been, are, and ever will be, the leading instrumentalities; for God has ordained them, and has promised his power to bless them to the accomplishment of that great object. But there are other modes of operation, such as parental "nurture and admonition," with which we might associate the instruction of the young in our sabbath schools. There is, however, one other mode, which, as we have said, is, we fear, now-a-days, too much overlooked or neglected, and that is personal persuasives to the unconverted. JEREMIAH refers to this mode (xxx. 31—34) as one of the most remarkable features of the new and better covenant; and PAUL quotes the passage in his epistle to the Hebrews (viii. 8—12). From which we gather that previously to the time coming when all men shall know the Lord, "from the least to the greatest," it will be the custom to "teach every

man his neighbour, and every man his brother, saying, Know the Lord." Here, then, our duty is clearly defined, with a promise of ultimate and universal success; so the sooner all christian men and women set about it the better. This was one mode the early christians adopted, and the only one, in after ages, that christians could adopt in persecuting times. In this way the Waldenses and Lollards diffused the leaven of gospel truth. In modern times this mode was wonderfully successful among the converted negroes in the West Indies previously to the abolition of slavery. And recently it has been the chief means of the spread of the gospel by our brethren in Germany. There, on their reception, the members are pledged to engage in this work, and if indolent they are admonished; if idle, they are refused communion at the Lord's table. For, say they, it is written, "that if any would not work, neither should he eat." What a clearing out we should have in our British churches if this law of our German brethren were put in operation here! We very much doubt, however, whether, in all such cases, it would be just to follow this rule; and yet, its general effect would be that our churches would, being set free from many "dead weights," become more vigorous, and present a closer resemblance to the first church in Jerusalem than they now do. And then this duty is so easy of accomplishment, that any may engage in it. It requires no laborious preparation for its due discharge. All that is required

is that the person engaging in it shall know the Lord, walk consistently, and do what he does, and say what he says, from a warm heart, and out of pure love to the souls of others. Neither need he be rich or influential in order that he may engage in his work. It is written, "every man his neighbour, and every man his brother." He need not travel out of the circle of his acquaintance and relatives. Indeed, in accordance with the universal law of adaptation, he is better qualified and adapted to do the work among these than a stranger, or one in a higher station of life. Sym-

pathy, too, enters largely into this business. We usually sympathize with those in the same station of life with ourselves. Let, then, the rich "teach" the rich, and the middle class the middle class, and the poor the poor, all doing what they can in the fear of God, and from love to the Saviour and the souls of men, and sooner, far sooner, than many expect, the long-desired time will arrive, when all shall know the Lord, from the least to the greatest. God will not be slack concerning his promise to bless the means he has himself appointed for the universal diffusion of his glorious gospel.

## Narratives and Anecdotes.

FROM STEANE AND HINTON'S TOUR IN SWEDEN.

**THE GIANT POTS.**—In the course of our walk we saw two of those remarkable geological phenomena, which, we believe, are peculiar to Sweden, which set at naught every attempt at explanation, and which some scientific men have travelled hither on purpose to see. The thing is called a Giant Pot; and is neither more nor less than a rounded hollow in the solid granite, about five feet deep and four feet across, the roundness at the bottom being such as might have been produced by the long attrition of stones in a state of continual rotation. The second of these pots, which is near the summit of the falls, has deeply graven on the sides of it the names of kings, princes, and nobles almost without number, to say nothing of names ignoble which are largely associated with them. It has also this peculiarity, that one side of the pot is open—a peculiarity which seemed to deserve notice, although it does not help, perhaps, in any degree, the solution of the mystery which attaches to the Giant Pots generally. There are a considerable number of them in Sweden, one of them very near to the town of Gottenburg.

**SAW-DUST PAPER.**—The summit of the falls is the grandest portion of them; and although the eye wants both perpendicular depth of descent, and mountain altitude of land—for the country is flat, the hills, such as they are, rising little above the river level—yet the beholder

is struck with the vast volume of water which rushes past him, and pleased with the contrast which is presented by the richly wooded banks. It is true enough, as stated by Murray, that a large saw-mill, which avails itself of a portion of this enormous water-power, diminishes very much the picturesque beauty of the scene: it affords, however, two practical advantages—on the one hand it supplies a large quantity of saw-dust, by which excellent paths are made among the granitic rocks; and, on the other hand, it has given origin to a process by which saw-dust is converted into a very serviceable paper, a specimen of which was shown to us.

**STOCKHOLM.**—The approach by water to Stockholm, while scarcely justifying the glowing language employed by some travellers,\* is, on both sides, very pleasing, partly because the city is so elevated as to display itself to advantage, gracefully rising up, as it were, out of the water, and partly because all the houses near the water have their fronts to it and not their backs, so that, without being in any way remarkable in themselves, they present at least a clean and fair aspect to the beholder. Our readers must beware, however, what idea they form of

\* According to Dr. Clarke, Stockholm is "a Cyclopaean heap of the most noble structures; palaces and churches all piled one on another, and the whole floating, as it were, on the broad bosom of the deep."  
—*Travels in Sweden.*

the Baltic Sea, as seen at Stockholm. We looked about for it continually during the period of our ignorance, under the conception of open water, and said several times, "But where is the Baltic?" We always received for answer, "This is the Baltic;" and we had to learn at last that the Baltic Sea is for many miles as full of islands as any lake can be, with arms a hundred times more numerous than those of a polype spread out among them.

**THE NIGHT-WATCH.**—We may here describe a custom which early attracted our attention. At night, as the clocks struck ten, our notice was awakened by a sound quite new to us. The church-bell had no sooner told the hour, than the same thing was done by an equal number of tones of a trumpet; and this continued all through the night, but was not repeated during the day. At first we could not tell whether this was effected by machinery or by voluntary agency; but we found, on inquiry, that it constituted a part of the civic arrangements for the prevention of fire. Where houses are generally built of wood, a fire is, of course, extremely disastrous; and in order to give the earliest possible notice of such a calamity, watchmen are here stationed during the night on the church towers, charged with the duty of constant observation and prompt alarm. As soon as the church has struck, each watchman sounds the hour with his trumpet, in order to prove to the public that he is not asleep.

**BAPTIST CHURCHES.**—The existence of Baptist churches in Sweden is of very recent origin, but they are rapidly increasing. While at the close of last year there were forty-five, three or four years ago there was not one. In these churches all the members have been received on a personal profession of faith, and on testimony borne to their christian character. Besides the 1292 admitted to membership during the progress of last year, when we were in Stockholm more than 600 were known to be waiting for baptism. These churches meet periodically in what they call an Association, when they are represented by their elders and such other brethren as may be deputed for the purpose. In the associational meetings, of which we were present at the second, they discuss questions and transact business in which the churches have a common interest. In all that

concerns their individual affairs, as the election of their elders, the reception of members, the exercise of discipline, the conduct of Divine worship, and matters of a similar kind, each church acts for itself; but there are other subjects, especially in the present state of the laws of the country, in relation to which it is their wisdom to take counsel with each other, and to act in concert.

**THE BAPTIST CHAPEL.**—The apartment, which was their usual place of worship, consisted of the first floor of a house, and had formerly been used as a public gymnasium; the whole house, however, has been purchased by two of the baptist brethren, in order that the gymnasium might be used as a chapel. It was plain, but neatly and conveniently fitted up with seats—moveable benches with backs to them—and would hold, perhaps, from three to four hundred persons. Its chief and very obvious want was altitude, the height being only that of an ordinary dwelling-room. When we arrived it was nearly noon, so that business, which had commenced at the early hour of eight o'clock, was in full progress; it was, however, suspended on our entrance, the chairman, the Rev. A. Wiberg, and the whole assembly rising to greet us. After a few brief salutations, we took the seats (chairs) which had been provided for us, and presented the letter, of which we were the bearers, from the Committee of the Baptist Union.

**A DALECARLIAN CONVERT.**— Sometimes they drew so close a circle round our little table, that we were quite hemmed in by a wall of loving hearts and beaming eyes. It was delightful to those who understood Swedish to hear their remarks and ejaculations, now and then expressing wonder, delight, and gratitude to God, who brought these dear friends here, and prayers that He would take them back in safety home. Dr. Steane all at once espied a tall, fine figure, a Dalecarlian in his provincial costume, and expressed a desire to speak to him. I have seldom seen a finer expression than in the face of the individual who now came and sat down before us—so much strength and so much sweetness. Dr. Steane inquired how far he had come to be present at the meetings. "Some three hundred and fifty miles," was the answer. "And how have you come?" "Mostly walking." This, however, seemed nothing in his own

estimation; but that those dear English brethren should have come so far to see us, that was a wonder. His eyes glistened at the thought. He would gladly have gone twice as far to see such a sight. "And are you an elder, or a teacher?" "I?—Oh, no," he answered; "I am an ignorant man; I could not write or spell a word if you would give me the whole world. I have only to learn from others, and to speak about the abundant grace of God as experienced by myself." After a little while he added: "How I should like to speak to those dear brethren; but here I am sitting like a poor mute." Certainly, however, this was not the case. His eyes spoke volumes, and our English friends well understood their language. Dr. Steane said to him, "Babel divided us, but Pentecost again united us. There is really only one language among the hearts of those who love the Lord Jesus Christ." "Yes," said the Dalecarlian, "and some time there will be only one language for their lips too, and one song, the song of the Lamb." His expression was very beautiful, and it seemed to make the brightest of thoughts brighter still, by bringing it out at the very moment when hearts were at a loss to express to each other that very love which will be the essence of the song to be sung in heaven, when all the differences of this world shall have passed away. I wish that I could have photographed the whole scene and every word of the conversation, which was truly delightful and refreshing.—To this graphic sketch, so skillfully drawn, and in simplicity we say not at all too highly coloured, we add a few words of our own respecting this Dalecarlian peasant. Dr. Steane had several times observed him before the interview which has just been described. Our attention was drawn to him in the first instance by his fine athletic figure and manly bearing (reminding us of the historical fact, that it was by Dalecarlian peasants that Gustavus Wasa wrested Sweden from the hands of her Danish lords), and we were struck, as others were, with his mild, intelligent countenance, and the intense earnestness with which he seemed to listen to the proceedings. He took no other part in them than that of a silent observer; but evidently nothing escaped his notice, and every word was treasured up in his mind. Our subsequent conversation with him, in addition to what has

been related, elicited the fact that he was a recent and remarkable example of the power of Divine grace. A young girl, he told us, in the farm service, first spoke to him of the way of life. He treated her, he said, with scorn and rude contempt; she, however, meekly persisted in her work of mercy, and at length God rewarded her christian zeal. He became a convert, and not a convert merely, but a confessor and sufferer for Christ. He had persecuted the little maid, but he had himself endured severer persecution since, having been imprisoned fourteen days on bread and water. We asked him if he did not feel it hard to be shut up in a dungeon, and treated as a criminal? His answer was worthy of a christian. "Not so hard," said he, "as to feel that I could not always trust in Christ." Such men may be branded as fanatics, but assuredly it is the fanaticism of apostles and martyrs.

**BAPTISMS AT MIDNIGHT.**—At the close of the service we were informed that two persons had been baptized by Mr. Wiberg in the Mälar, at midnight. "Ah," said we, unitedly, "why did you not let us know? We should have been so glad to be with you." "Well," said our brethren, considerably, and perhaps wisely, "it is not necessary for you to break the law, although it is so for us. It is as well that you were not there." We do not conceive that the hour in this case was chosen for any other purpose than a general avoidance of public observation. At that period of the year, and in the latitude of Stockholm, midnight was not dark; it was but a late evening hour, and but lately had people in general retired to rest. On a second occasion during our stay, we found baptism to have been administered at seven o'clock on Sunday morning. The administration of this ordinance, in common with that of the eucharist, is undoubtedly a breach of Swedish law; but, unless obtruded on public notice, it is in Stockholm tacitly connived at.

**THE DEACONESSES HOUSE** is an Institution for Orphan girls. The Institution is supported by voluntary contributions, and reposes upon faith almost as much as the celebrated Orphan School of Mr. Muller at Bristol. We were told here a pleasing anecdote of Madame Goldschmidt, which we may, without offence, place upon record. When Jenny Lind, she visited the Institution, and



was, like ourselves, delighted. When about to depart, she said, "How is the charity supported?" "By voluntary contributions." "And what is the state of its funds?" "Why, at the present time very trying, for we have 2000 dol-

lars (something more than £100) to pay in two weeks, and we have nothing." "You shall have it from me to-morrow." "How like her! And those are not the only orphans that have to bless thee, Jenny."

## Baptisms.

### FOREIGN.

**AUSTRALIA, Brighton.**—The ordinance of believers' baptism was administered to four disciples of Jesus on Lord's-day, Aug. 29, one of them being a woman 63 years of age. It was a most affecting scene to witness one on the verge of the grave coming forward and boldly acknowledging her love to the Lord Jesus. On Lord's-day, Sep. 12, collections were made in aid of the funds of the Baptist Association of Victoria, which amounted to £7 6s. On Lord's-day, Oct. 3, after a sermon from Matt. iii. 15, "Suffer it to be so now," &c., one more was added to the obedient followers of the Lord Jesus in the ordinance of baptism. On the 10th Oct., the Rev. J. Smith, of Chitoura, India, preached in the baptist chapel, and on Monday evening delivered a most instructive and interesting lecture on India. The chapel was crowded, and a wish has been since expressed that Mr. Smith would pay them another visit. The collection in aid of the Baptist Indian Mission Fund amounted to £16 5s. 5d. Early on the morning after the lecture a man came and stated that some twelve months ago his wife had set apart a hen for the mission cause, and that she was thoroughly convinced that the Indian Missions most needed it at the present time; the hen had produced during the year £3, which he cheerfully handed over for the mission cause. Who can tell how much good might be done, how far the Gospel might be spread if some such plan was adopted by Christians generally. May many be stimulated by this example to go and do likewise.—*Australasian Baptist Magazine.*

**LAUNCESTON, Tasmania.**—Mr. W. Stokes, in a note, dated Nov. 1858, says: "I enclose the annexed report of a baptism at this place, and wish our baptisms were more frequent. Our pastor is about to visit Hobart Town shortly, for the purpose of baptizing. I am sorry that this

is necessary; but there is no minister in the metropolis of the island, although there is a chapel and a church of baptized believers. I hope something will soon be done by British Baptists for this neglected but beautiful portion of the earth. Other denominations are making strenuous efforts to diffuse their principles and obtain ministers from home, while the baptists are retrograding, and bid fair to lose their distinctive principles by worshipping with other bodies. Only one baptist minister in the colony, consisting of a population of more than 80,000 souls, and he past his threescore years and ten,—what a loud call for help! Pray ye therefore the Lord of the harvest that he would send forth labourers into this portion of his vineyard. The baptism to which I refer was administered here on sabbath afternoon, Oct. 31st, by the Rev. H. Dowling, when one brother put on the Lord Jesus by this public profession of his faith in Him. May he have grace to continue unto the end!"

### DOMESTIC.

**BRISTOL, King-street.**—On the evening of the second Lord's-day in January our esteemed pastor, Rev. F. Bosworth, delivered a most solemn and impressive discourse from, "Whosoever therefore shall confess me before men, him will I confess before my Father who is in heaven," to a large and attentive audience; and then, after an address by the Rev. Mr. Gotch, twelve believers were baptized by Mr. Bosworth. It is exceedingly interesting to know that they were all young persons; some of them from the sabbath-school—five males and seven females. One of them, a young man, was not long ago walking in the way of sinners. But he was induced by a friend to attend the school, and then the chapel, where it pleased the Lord to convince and convert him. Before this he might have been seen on the sabbath-day stroll-

ing about with idle companions in their working clothes, seeking their own pleasure, and forsaking the guide of their youth. He had a little back room, where he resided, which he was fitting up after the stylo of a penny theatre, with dresses, &c. Since his conversion he has followed the example of those noble men of old, who, when they were convinced of the error of their ways, committed their volumes to the flames. He has done likewise; and now that very room that was once fitted up to lead young men astray, is become a place for prayer. I have seen and heard a number of serious young men there, reading and meditating on the Word of God, praying for His gracious spirit to enable them to follow their Saviour with their whole hearts, and singing His worthy praise. As a stranger now enters this place, his eye rests upon a motto with that solemn and important truth, "If we say we have no sin, we deceive ourselves," &c. Several young persons have found it good to be there, and God has graciously poured down his richest blessing upon them. This is the Lord's doing, and it is marvellous in our eyes. To Him be all the praise!

S. H.

*Broadmead.*—Mr. Hayeroft baptized eight followers of the Lord Jesus on Thursday evening, Dec. 30. These were, most of them, young persons; some the children of members; and two were sisters, daughters of one of the deacons. We rejoice in this addition of the children to the faith and communion of their fathers. At the same time and place, Mr. B. Nicholson baptized four candidates for the church meeting at present in the Temperance Hall at Bedminster, of which he is the pastor.

J. E. H.

*LANGWIM, near Usk, Monmouthshire.*—Mr. Phillips, our pastor, after preaching an impressive discourse on "Reasons for baptism," had the pleasure of immersing three candidates on a profession of their faith in the Lord Jesus, Nov. 9. Two were husband and wife. There are many more asking the way to Zion. Mr. P. has been with us only a short time, but we believe that he will be the means of doing much good in the neighbourhood. Our worthy vicar does not like our movements at all, and is going from house to house trying to dissuade the people from going to chapel, and inviting them to his church. But he cannot put out the light.

P. M.

*WORKINGHAM.*—On the first Lord's-day in the new year our forenoon service was rendered more interesting on account of eleven disciples publicly professing Christ by baptism. Before baptizing them our pastor, Mr. Harcourt, preached an impressive sermon. The congregation was large and attentive. It was pleasing to see three husbands with their wives thus walking together in the commandments of the Lord. Several had been scholars or teachers, and most of them were children of christian parents, some of whom were permitted to witness this gratifying sight, but others had gone to their eternal rest. It is with great thankfulness we record the mercy and faithfulness of God in answering prayer. We trust that this revival will be followed by a yet more copious outpouring of the Holy Spirit.

S. S.

*FENNY STRATFORD.*—A revival of religion has lately been in progress here, and many are asking, "What must we do to be saved?" On the first sabbath in December five females were baptized, and on the first sabbath in January six young men thus put on Christ. Among these were the sons of two of the deacons, and a son of our pastor, Mr. C. H. Hosken, late of Crayford, Kent. A considerable spirit of hearing exists both in this town and in the surrounding villages. "O Lord, we beseech thee send now prosperity!"

*CAMBRIDGE, Zion Chapel.*—The close of the past year was to us a cheering season. We had two baptisms in December. On the first day of that month four young friends fulfilled this christian duty and were united with us; and on the 29th six others thus obeyed Christ, and having first given themselves to the Lord, gave themselves to us according to his will. During the completed year of Mr. Keel's ministry forty-two have been baptized, and, with dismissals from other churches, we have received an addition of fifty-nine members.

*LEDBURY.*—We are thankful in having to state that Mr. Morgan again went down into the water, on Thursday evening, Dec. 30, and baptized three believers. Two had been many years members of an Independent church, one of whom was convinced that believers' baptism was right from hearing his pastor preach in favour of infant sprinkling! Both are active in the cause, and one is a local preacher.

G. K. S.

**AIRDRIE.**—The Lord continues to bless the labours of our pastor. On sabbath evening, Jan. 16, the chapel was crowded, and many had to go away who could not gain admittance; after a very interesting sermon on the Eunuch's conversion and baptism, Mr. Dunn baptized eight followers of the Lamb. And what gave a deep interest to the service was, that five of the eight belonged to one family—a mother, two sons, and two daughters. It was a very affecting sight. May they all be faithful unto death, that they may receive a crown of life.

T. W. W.

**LONDON, Westbourne Street, Pimlico.**—We are thankful in being able to report the baptism of nine believers in the Son of God at Carmel Chapel, Oct. 21, whose ages ranged from fourteen to sixty. They were all added to the church. The scene at the baptismal service was interesting and impressive. Mr. H. Wise, who is supplying our pulpit for six months, preached on the occasion to a large congregation. We hope we shall soon be able to report again.

I. F.

**BAGLAN, Monmouthshire.**—Our minister, Mr. B. Johnson, who came amongst us about nine months ago, had the pleasure of baptizing eight believers in Jesus on sabbath-day, Dec. 26. Among these were a father and son; two were daughters of one of our deacons; and two others were restored, making an increase of ten to our number. I hope, if spared, to report progress again ere long.

T. S.

**NEWCASTLE-ON-TYNE, Bewick-street.**—Mr. Pottenger baptized seven followers of the Lamb, Dec. 26. Most of these were young persons, the fruit of the Divine blessing on sabbath-school instruction. May they be preserved to walk in the paths of piety, adorning the gospel of God their Saviour by living to his glory!

J. P.

**BIRMINGHAM, Lombard-street.**—On the evening of the last Lord's-day in December two candidates were baptized by Mr. Cheatle, and on the following sabbath they were received into the church.

J. S. C.

**Bond-street.**—We have to report that our pastor, Mr. Chew, baptized eleven followers of the Lord Jesus on the first sabbath morning of this year. We desire to be grateful to God for his goodness in giving us these frequent and numerous additions. May they all be faithful even unto death!

S. G.

**BECKINGTON, near Bath.**—On Thursday evening, Dec. 30, after an argumentative discourse by Mr. Manning of Frome, Mr. Clarke led five believers down into the water and baptized them. These were added to the church. We have more inquirers, and all our services both on sabbath and week-day are well attended. We are cheered by the hope that the Lord the Spirit is leading others to the Saviour, and that they will soon give themselves to God and his people.

**UXBRIDGE.**—It is some time since we reported our baptisms. Permit me now to mention a few of the more recent.—Two in July of last year, four in October, and on Dec. 26 two. Among these are several who are active and useful. We have also received and restored others, and have more inquirers. W. H. B. [We do not usually report the names of candidates, except in special cases.]

**STOCKPORT.**—On the last sabbath of the past year our pastor, Mr. Pywell, preached on the subject of believers' baptism, after which he went down into the water and baptized six candidates on their profession of faith in a crucified Saviour. On the following sabbath they were received into the church at the Lord's-table.

J. N.

**HOPTON, Suffolk.**—The ordinance of christian baptism was administered in this village on Lord's-day, Dec. 17, by Mr. Ware, pastor, when six professed believers thus put on Christ, among whom were a brother and three sisters, making six of the same family who have thus followed their mother's example.

**CINDERFORD, Woodside, Forest of Dean.**—Six young believers put on Christ by baptism on Dec. 5. These were all from the sabbath school. And on Jan. 2 five more—two teachers and three scholars followed their example. So now, those that sow and those that reap rejoice together.

W. R.

**AYLESBURY, Walton-street.**—Mr. Beasley, of London, after preaching on the subject, baptized three candidates on Lord's-day evening, Jan. 9. Our friends at this place have not a stated minister, but during the past year they have baptized several candidates.

T. W.

**OLNEY.**—Our pastor, Mr. Hall, had the pleasure of baptizing two candidates on the first sabbath morning of the new year. Both had been members of the Established Church. We have hope that others are on the way.

J. C.

BRAYFORD, *Devon*.—Often have the columns of the *Reporter* cheered us, when we read of additions to the churches by baptisms. On Lord's-day, Jan. 16, our pastor baptized a friend who had been a Wesleyan. She had long seen that our mode was scriptural, and now she decided to avow her convictions. G. C.

GREAT ELLINGHAM, *Norfolk*.—On Lord's-day evening, Dec. 26, after a sermon from "Why baptizest thou then?" our pastor, Mr. Williams, baptized three female friends, believers in the holy Saviour. The service, which was well attended, was deeply interesting. C. H. H.

BEDALE, *Yorkshire*.—Our pastor, Mr. Dawson, had the pleasure of baptizing two young females, sisters, on sabbath evening, Jan. 9; after which he preached an appropriate sermon, which was heard with serious attention, and, we trust, good will result. R. H.

HADDENHAM, *Bucks*.—We had several baptisms last year that were not reported in due course; two in April—six in June—two in August—and one in Nov. Our prayer for our friends is that they may be faithful to their Lord and his people all their days.

MELBOURN, *Cambs*.—Eleven disciples of the Holy Saviour were led down into the water and baptized by Mr. Bailey on the 23rd of Dec. These make up the number to sixty-five during ten months. We thank God and take courage.

KINGSTON-ON-THAMES. — Mr. Medhurst, after preaching from Mark xvi. 16, baptized four believers on the last Wednesday evening of the past year. H. S.

WHITSTONE, *Herefordshire*. — Mr. Moore baptized two candidates, on a profession of their faith in Jesus, on Lord's-day, Dec. 12.

STEVENTON, *Beds*.—Mr. Wilkinson Rowe baptized two young persons on the first sabbath of this year, who were added to the church on the same day.

## WALES.

Llanely, *Greenfield English Baptist Chapel*.—On Lord's-day evening, Jan. 16, after an appropriate discourse by our pastor, Mr. D. M. Evans, to a crowded and attentive congregation, the ordinance of believers' baptism was publicly administered, when ten persons, four females and six males, their ages varying from eighteen to sixty-eight years, thus professed their faith in the Redeemer. One had been in connection with the Wesleyans. It was a solemn service, and we have reason for believing that good will result. This was the third baptismal service since the opening of the chapel, in little more than three months. P. A.

Pembroke.—Mr. Morgan, of Pater, baptized seven disciples—six males and one female—on Lord's-day, Jan. 9, after a profession of repentance towards God, and faith in our Lord Jesus Christ. Most of these were in the bloom of youth. One had been a "Primitive," and three were from the Bible class. D. E.

Ebbw Vale, *Zion*.—Three believers were baptized here on Nov. 7; and on Jan. 2, eight young men thus avowed their allegiance to the King in Zion. Mr. J. Lewis, of Tredegar, administered the ordinance.

Tredegar, *English*.—After a sermon by Mr. J. Lewis, the pastor, two believers were buried with Christ in baptism Nov. 21. And on Jan. 9, three others thus owned their Lord and Saviour. S. R.

Cardiff, *Bethany*.—Mr. Tilly immersed three males and three females on the first sabbath in January. They were all added to the church the same day. J. J.

## Baptism Facts and Anecdotes.

IN FRANCE, among the endowed Protestant clergy, the question of the propriety of infant baptism is now discussed. A correspondent of one of our religious papers states that it is "one of the chief subjects now occupying the attention of the clergy;" and adds, "I know more than one pastor who does not baptize his own children, while he continues to baptize those of his parishioners. I am acquainted with others who have introduced, in place of baptism, a simple presentation of the child to God. The question has been treated of in many volumes, journals, and tracts. The cause of pædo-baptism is losing ground."—The same writer, in a letter of more recent date, observes:—"The Baptist question

has been newly raised by a Consistory. For some years past, large bodies of christians belonging to the Independent and even to the National (Protestant) Church have been favourable to the abolition of infant baptism. Many books and pamphlets have been written on the subject, and much confidential correspondence and conversation has taken place in regard to it among the pastors. Baptist opinions are gaining ground, although their adoption has not yet led to any overt acts. But the Consistory of Nantes has just demanded from the minister of worship the deprivation of one of the pastors, M. Robineau, on account of his baptist views. A sharp polemic has ensued in our journals, but neither party, up to the present time, has argued on the question itself, as both are afraid of approaching it. The Consistory demands the deprivation in the name of discipline. Its opponents say that discipline is fallen into desuetude. The question at issue is, whether M. Robineau has preached baptist views to his flock; or, whether he has refused baptism to the infants of his congregation. This is not affirmed by any. M. Robineau is thus one of the recent converts of whom I have spoken before, who hold by the theory. His brethren either place pædo-baptism in

the same rank as Paul placed liberty to eat and drink of certain kinds of food, or assert the importance of baptism, because maintained by the great multitude of existing churches. Since the pastor is paid by the State, he must baptize the children of his congregation, under pain of being forced by the father through the civil courts."

SCOTLAND continues to furnish ministerial converts to believers' baptism. We give the following:—"Strange Scene in a Church.—On sabbath last the Rev. J. B. Robertson, of Hamilton, supplied the pulpit of the Rev. F. Ferguson, Blackfriars Street (Morrisonian) Church. At the conclusion of the afternoon diet, the ordinance of baptism fell to be dispensed. The pastor of the church (who had been sitting as a hearer) having gone up to the pulpit, stated to the congregation that he could not conscientiously discharge the ordinance, as he had previously done, for that he now thought only believers ought to be baptized—in other words (though he did not so express himself), he had become a baptist. After his refusal to perform the ordinance, the Rev. Mr. Robertson at once proceeded to do so before a bewildered and astonished congregation.—*Glasgow Bulletin.*"

## Sabbath Schools and Education.

### A WORD TO SUPERINTENDENTS AND TEACHERS ON BEHALF OF MISSIONS.

Well-directed efforts are already employed in many Sabbath Schools to call forth the compassion of the young for the heathen, and their practical sympathy with those who labour for the world's salvation. In such schools a missionary spirit has been created, destined to survive the means which produced it, and to secure results, which will appear in that world where the works of the faithful follow them. Would that similar means were adopted in all Sabbath Schools! What precious fruits would they yield! With what mighty and far-reaching force would they operate in promoting the furtherance of the Gospel!

Now if this be so, can the question of duty in your own case be doubtful? If, as assuredly it must be, it is your earnest desire to bring your young charge to care both for their own salvation and for that

of others, then it must be evident that, as a means to this end, missionary topics should fill a large space in your instructions.

And what specially demonstrates in your own case the value and necessity of this branch of tuition, is the fact, that a large majority of those whom you teach, will never be trained to serve God and bless men, *unless by you*. A few, indeed, may be favoured with pious parents; and these may learn at home to care for others, and to pray, work, and give for their salvation. But with the rest it is far otherwise. In the circle from which they emerge each sabbath morning, and to which they return at night, every utterance, action, and influence has a different, possibly an adverse, tendency. It is only during those golden hours, precious beyond price, when, withdrawn from ordinary associations, you have

access to their opening minds and im-  
pressible hearts, that seed can be sown,  
which may bring forth fruit in future  
years and distant lands.

The period indeed is brief—far too  
brief—for the great work committed to  
you. Nevertheless it may, with God's  
blessing, suffice, as happily in many  
instances it has sufficed, to implant prin-  
ciples in the young, which will be hereafter  
developed in the highest forms of christi-  
an philanthropy. And surely this  
single consideration should constrain you  
to do your utmost to foster in them a  
special interest in missions.

Always important, such efforts are  
peculiarly and most urgently demanded  
at the present time. Never did the  
movements of Providence concur more  
obviously with the commands of Scrip-  
ture, to show the object at which christi-  
ans should aim, and for which they  
should labour with all their might.  
Without referring to other parts of the

world, it is surely enough to point to the  
East—to India, to China, and to Japan.  
In these mighty empires, comprising  
more than half the world's population,  
the course of the missionary, and the way  
of the Lord, have been prepared. And  
we may venture to affirm with confidence,  
that the future well-being of that great  
mass of immortal beings, will much de-  
pend upon the methods adopted by your-  
selves and other educators of the rising  
race. Should not, then, the purpose fill  
your minds and fire your hearts to train  
agents which will convey through the  
wide world the truths you taught them,  
and carry forward God's good cause when  
your labours on earth are over, and your  
tongues are silent in the grave! And  
that Sabbath School Teacher, who is not  
inspired with the holy ambition of raising  
up such an agency, has but low concep-  
tions of the office he holds, and of the  
Divine work given him to do.—*From Sab-  
bath Schools and Missions.*

## Religious Tracts.

WE give the following brief extracts  
from our applications and acknowledg-  
ments only as specimens of the desire  
which exists in many places to receive  
tracts, and the manner in which they  
are appreciated when sent. We could  
fill several columns with the statements  
of our friends when making applications.  
But we regret that some of the applicants  
neglect to inform us that they have re-  
ceived the parcels we have sent. We do  
not wish to publish a list of them, but it  
is not satisfactory to us, as we always  
wish to have vouchers that the parcels  
have been sent. We hope those to whom  
we send parcels will be more punctual in  
future.

### APPLICATIONS.

*Monmouthshire.*—I think a few tracts  
on the sabbath and the gospel would do  
great good in these parts. We should  
feel much obliged if you could favour us  
with some.

*Worcestershire.*—The baptist church in  
this town, of which I am minister, is  
principally composed of poor persons.  
When visiting among the people, I fre-  
quently find tracts in their houses, circu-  
lated by the vicar and his curates, advo-

cating infant sprinkling and baptismal  
regeneration. Our views upon baptism  
are but partially understood, and there-  
fore ridiculed. I wish to see the people  
better instructed upon the subject, and  
would be greatly obliged if you would  
favour me with a grant of baptism tracts.

*Hampshire.*—Could you afford us a  
grant of tracts on baptism? We are  
expecting a baptismal service soon, and  
wish to have our doctrines understood by  
those who hitherto have not given the  
matter full consideration. We have not  
had a baptism here for a long time, but  
now, under the ministry of our newly-  
settled pastor, we hope to see better days.

*Devonshire.*—As a subscriber to the  
*Reporter* for twenty years past, I have  
been glad to notice your new arrange-  
ment for sending tracts and magazines  
to village churches and stations, especially  
to those which are poor and needy. I am  
the pastor of a small baptist church in a  
village in the south of Devon. The dis-  
trict is wholly agricultural, and our church  
and congregation are mostly from the  
poor labourers and their families, who  
cannot afford to pay much for spiritual  
things, though they highly prize them.

We have a sabbath school of about forty children, who would be glad to read your interesting works. If you could send us a parcel made up of your *Pioneer* tracts and small magazines to give to the children, they will not only be read by them, but may prove beneficial to their parents also. Hoping that this will meet your approval, and praying that every blessing may attend your exertions for the good of souls, I leave it to your consideration.

## ACKNOWLEDGMENTS.

Your parcel of tracts on baptism arrived safe, for which accept my best thanks. The baneful effects of the perversion of this beautiful scripture ordinance must one day give way before such evidence as they afford. For one, I thank you for the efforts you have so long put forth in this direction. J. W. W.

We thank you for the baptism tracts you sent us for this new station. The people are beginning to examine the subject for themselves. It is all new to them. J. L. S.

We are very thankful for the parcel of tracts you sent us. S. H. F.

The tracts you sent us are in every way suitable for the people of this neighbourhood. Receive our best thanks. I trust you will meet with much encouragement from the churches in your labours of love to promote their benefit and extension. T. W. M.

We have received the tracts, and find them just such as we needed here. We are truly thankful for them, and hope they will do much good. Two of our friends are busy circulating them. J. W.

Accept our cordial thanks for the tracts you sent us. We know that they are doing good. E. D.

## DONATIONS have been forwarded to :—

	Four-page Tracts.
Pont y fridd .....	250
Fortrose .....	260
Siudlesham .....	250
Airdree .....	250

FIFTY PARCELS OF MAGAZINES have also been forwarded to those friends who sent us *Four Stamps* for the postage. If any have been omitted or overlooked by us, we shall be glad to be informed.

## Intelligence.

## BAPTIST.

## FOREIGN.

**JAMAICA, Calabar Institution.**—This Institution was established in 1843, for the training of Native Ministers. Since its commencement twenty-two young men have been under instruction, of whom eleven are now recognised pastors of churches, numbering 5,000 members; five are occupied as Day School Teachers and Assistant Preachers; one is employed in Missionary labour in Africa, in connection with the Baptist Missionary Society; and another has been recently engaged by the Committee of the Institution as Assistant Tutor. The present number of Theological Students is five. A Normal School for the training of Day School Teachers was commenced in 1855, in which, also, five young men are under instruction. Connected with this is a Model Day School of about seventy children. The Committee are now desirous of further extending the usefulness of the Institution by the admission of Lay Pupils. There is now growing up in Jamaica what, it is

hoped, will eventually form a middle class of Black and Coloured men who have sprung up from the condition of labourers—many of them having formerly been slaves—to be small farmers and shopkeepers, and are desirous of obtaining a better education for their sons than can be had in ordinary day schools. Both European and Native Ministers, moreover, strongly feel the necessity of some Educational provision in the country for their children. It is now, therefore, determined to endeavour to meet these pressing wants by opening a branch in connection with the Institution at Calabar for the admission of this class of pupils, on payment of £25 per annum, half-yearly in advance. This will involve a small outlay in altering and somewhat extending buildings already erected for their board and residences. And as it is of great moment that they, as well as the other two classes of students should board with the Tutor, it is necessary to erect a new dining-room on the site of a small one now in a state of dilapidation. The alterations are already in progress, and their completion only awaits the required funds. The outlay is

estimated at from £200 to £250. For this sum the Jamaica Committee make an earnest appeal to the friends of education in England. Five applicants for admission have already been accepted, and three others intended to be made are known to the Committee. It is proposed to open this new department in February 1859.—This very worthy case is submitted by Mr. East, the Principal of the Institution, and is recommended by the Committee of the Baptist Missionary Society. We are very glad to observe that Subscriptions have been commenced for the object.

INDIA, Madras.—We copy from the *Oriental Baptist* for November, an extract of a letter to the Editor from a friend in the neighbourhood of Madras. He says:—"I have recently received a letter from Madras, which informs me of the opening of the New Chapel on the evening of the 2nd Sept.; of a Sunday School Tea meeting on the evening of the 4th, at which eighty Sabbath School children were present; and of the baptism of four persons on a profession of their faith in our Lord Jesus Christ, on the morning of the 5th, when my correspondent states, the New Chapel was crowded with people; much such a congregation as is seen at the Missionary anniversaries, when the aisles have to be blocked up with chairs. He further states, that the service was generally felt to be a very solemn and impressive one, and many of the spectators were observed to be in tears as the candidates stood in the water; and he concludes by saying, 'We never had such a congregation at Madras before.' This good news will no doubt gladden the hearts of many of the Lord's people. It is now eleven years since Mr. Page, the present pastor of the Baptist church, arrived at Madras. On his arrival the church was formed; since then many have been added to it, and much good has been done. Still we hope for greater things; we trust the Lord will revive his work amongst us and fill the house, which he has so graciously provided for his people, with spiritual worshippers. The *Madras Times* states that at the opening of the New Chapel, "the attendance was numerous, and included a respectable number of the *élite* of Madras, and the pastors of other Dissenting bodies."

AUSTRALIA.—The Rev. James Smith, with Mrs. S. and family, has departed for Calcutta, on his way to the scenes of his former labours in Northern India. Mr. W. Sutton has been recognised as pastor of the baptist church at Ballarat. The first meeting of the Baptist Association for New South Wales was held in Bathurst Street Chapel, Sydney, Sep. 21. Delegates from various churches were present, and the proceedings were of an active and cheering character.

## DOMESTIC.

MR. SPURGEON'S NEW CHAPEL.—The subscriptions for Mr. Spurgeon's chapel having reached a sufficient sum, designs for a new tabernacle are advertised for in our columns. The building should be remarkable for the extent of the auditory and for the acoustic arrangements, so that the popular preacher may gather as large a body of hearers as he can, and compete with his rivals at St. Paul's and Westminster Abbey. The premiums are 50*l.*, 30*l.*, and 20*l.* The conditions provide that the drawings shall show a plan of each floor and gallery—longitudinal and transverse sections—and elevations, drawn to a scale of eight feet to one inch, and tinted in light brown Indian ink. One perspective view, tinted in like manner, may accompany each design; but bird's-eye perspective views and drawings in frames (other than straining frames) and glasses will not be received. The building to contain on basement floor (which is to be five feet below the level of footway) school-rooms, twelve feet high, for boys and girls, and lecture-hall to seat 800 persons. The chapel above to seat 3,000 persons, and standing room for not less than 1,000, and with not more than two tiers of galleries; each sitting to be not less than two feet six inches by one foot seven inches. Gothic designs will not be accepted by the committee. The plan of the Surrey Music Hall has proved to be good for sound, and will be decidedly preferred. Provision to be made for baptistry, six vestries, water-losets, urinals, &c. The total cost, including architect's commission, warming, ventilation, lighting, boundary walls, fences, paths, fittings, and every expense to be about £16,000. Each architect to state the commission he will require on outlay—such commission to include all expenses of measuring, superintendence, &c. This is rather objectionable. A novel feature is, that the architects competing will be requested to undertake the task of acting as judges, and to award the first and third premiums. For this purpose the committee will require the name and address of each competitor to be forwarded to them, per post, on the 1st day of February. The second premium to be awarded by the committee; and no architect will be allowed to select his own design.—*Building News*.

MANCHESTER, Grosvenor Street.—This place of worship being too small to hold the congregations which flocked to hear their popular minister—Mr. Arthur Mursell—has been enlarged, and was re-opened on Jan. 9 and 10, with sermons by the father of the minister—Mr. Mursell, of Leicester—and Mr. M'Laren, of Oxford Road Chapel.

(Continued on page 68.)





GENERAL BAPTIST MISSION COLLEGE, CUTTACK, ORISSA.

## MISSIONARY.

## GENERAL BAPTIST MISSIONARY SOCIETY.

THE Annual Conference of Orissa Baptist Missionaries was held at Cuttack, the capital of the province, on the 25th of October, 1858, and several following days. The public services in Orissa and English were numerous attended, and were seasons of much spiritual enjoyment. The Conference sermon in Orissa was delivered by the senior missionary, the Rev. I. Stubbins, who is about to proceed on furlough to England, from Ephesians i. 22, 23; and the English sermon was preached by the Rev. J. Buckley, from Revelation xiv. 6. A native missionary meeting was held, as usual, at which addresses were delivered by native ministers on subjects relating to the spread of the gospel. Ghunco Shyam spoke on the obligations of Hindoo christians who had received the gospel from foreigners, to seek the salvation of their own countrymen. Gunga Dhor, the first fruits of Orissa unto Christ, and who has for thirty years steadily maintained his christian character, and eloquently preached the gospel, next addressed the assembly on the compassion and love of Christ, as showing how tenderly we ought to feel for perishing sinners. Damudar then contrasted the views and feelings of an idolater and of an humble believer in Christ in prospect of death and eternity; and Kumbhuo Naik urged the importance of prayer for the gift of the Holy Spirit to render our work successful. The opening prayer was offered by Juggernath, and the closing one by Thoma. All the addresses were sound, scriptural, and impressive, and the closing prayer was remarkable for its comprehensiveness and fervour. It was felt by all to be a highly encouraging service.

The annual communion service was also enjoyed, and was a season of much tender and hallowed feeling. During the sitting of Conference, another deeply interesting service was held, at which three native brethren were set apart to the work of preaching the gospel—Jugoo Roul, Paul, and Juggernath. The Rev. W. Brooks opened the service in the usual way, and the Rev. W. Bailey proposed the customary questions, which were answered by each of the brethren with much propriety and feeling. The ordination prayer, accompanied by imposition of hands, was offered by the Rev. J. Buckley. And in the evening, the Rev. I. Stubbins delivered the charge to the newly-ordained, from 2 Timothy iv. 1, 2. Damudar and Sebo Patra assisted in the devotional exercises. The abilities and attainments of these three brethren are such as to warrant the hope that they will prove useful ministers of Christ. Jugoo Roul is endowed with gifts of a very superior order; and it is very in-

teresting to state that Paul is the first of those rescued from sacrifice among the Khunds who has been "separated to the Gospel of Christ." Juggernath has also secured the confidence and esteem of those who have had the best opportunity of observing his course. In the interval of the morning and evening services, which, it may be added, were held on the first of November, an interesting event occurred of an entirely different character. The Queen was proclaimed on the parade ground, Cuttack, in the presence of assembled thousands, the proclamation being read (in part at least) in four languages. Great satisfaction, it may be stated, is felt here that the Queen has unmistakably avowed her firm conviction of the truth of christianity. This sentence, so far as can be ascertained, arrests the attention of every reader. While, however, this able and important state paper has given general satisfaction, it is felt that there are two or three clauses open to grave exceptions, and which may be used for bigoted and intolerant proceedings.

The sittings of Conference were presided over by the Rev. W. Bailey, and much important business was transacted. Thanks were voted to the Tract Societies in England and America, and 40,000 tracts were ordered to be printed for distribution through the year. Owing to the entire failure of help from the American and Foreign Bible Society (which for many years liberally assisted the mission) it was resolved to apply to the Bible Translation Society for funds to print a new edition of the New Testament, as the last edition, by the late Dr. Sutton, is entirely exhausted, and we have not a single copy to give to any inquirer or native christian, or to any of the children in our schools. This is much to be deplored. A native preacher, Balagi, who had been laid aside from his work by mental affliction, was restored to his position. And Inde-Padhan, who had been engaged for several years as a colporteur, was, at the request of the American brethren labouring in Northern Orissa, placed at their disposal, to be employed as a native preacher. Hearty approval was expressed of the "Christian Vernacular Education Society for India," and it was resolved to ask for assistance to establish a training school for teachers at Cuttack. The brethren reported their labours in different departments; but as the statistics for the English Report are made up to March 31st, an accurate account of the additions by baptisms cannot be here given. It was felt, however, that the mission was in a state that should excite the gratitude and encourage the hopes of its friends and supporters. The Chairman concluded the Conference by solemnly commending all that had been done to the blessing of Almighty God.

## BAPTIST, SUPPLEMENTARY.

*(Continued from page 65.)*

**LYNN, Norfolk.**—A new baptist chapel is about to be built at Lynn, for the congregation under the ministry of the Rev. E. L. Hull, B.A. The proposed building is purely an ecclesiastical one, and dates from the fourteenth century. It is a light and elegant design, with a spire eighty feet high. The internal arrangements are quite in keeping with the rest of the building, open benches forming the main accommodation for the congregation. A platform is introduced in lieu of the common-place pulpit, and just in front of this is the baptistry. It is to be called "Union Chapel." Should it be completed according to the plans it will be a great ornament to the town, though by no means placed in the commanding situation such a building deserves. It is calculated to seat 600 or 700 persons; and will probably cost about £2000.

**KENSINGTON, Honiton Chapel.**—This place of worship was re-opened with sermons by Dr. Hamilton and the Rev. Baptist Noel, Dec. 27th. At a tea meeting Mr. Bird, the pastor, was presented with a purse of money. Mr. B., in reply, remarked on the gradual increase of the congregation, the formation of the church, the erection of a baptistry, the recent baptism of seven friends, the present number of candidates before the church, and the kindness of friends of other denominations, as indications of the Divine approbation and favour.

**CHATHAM, Zion Chapel.**—Mr. Counts, the pastor, preached on behalf of the new school rooms, Nov. 28. The rooms, which will accommodate 400 children, have been erected at a cost of £570; and about £400 has now been contributed.

**BRISTOL, Pithay.**—At the twenty-fourth anniversary of Mr. Probert's ministry a hope was expressed at the tea-meeting that, before 1860, a commodious chapel and school rooms would be erected, to meet the increasing requirements of the congregation.

**MILGATE, near Rochdale.**—A new chapel was opened here in December, with sermons by Messrs. Walters, Stokes, and Burchell. The proceeds of collections, tea, and donations were £240—about one-fourth of the expense.

**NOTTING HILL, Norland Chapel.**—The congregation under the care of Mr. Stent, for whom this chapel is to be erected, have now raised nearly £700 for the object. Notting Hill is one of the populous suburbs of the metropolis.

**LEEDS, South Parade.**—The young friends at this place have lately presented their esteemed pastor, Mr. Bailbache, with a handsome gold watch, as a token of affectionate regard.

**OVER DARWEN.**—This is one of the populous villages of Lancashire, with about 14,000 inhabitants. About a year ago the few baptists in the place worshipped with Independents. They afterwards engaged a room for preaching and a sabbath school. A few sabbaths ago Dr. Ackworth formed a church of twelve members, and the place presents a hopeful field of labour for an active minister.

**BRATTON, Wills.**—Extensive repairs and improvements have lately been made in the chapel at this village; and among others—a platform in the place of a pulpit. New vestries, class rooms, and school rooms have also been built. The whole expense is £800, and £500 has been contributed. Re-opening services were held Dec. 16, under the most gratifying and encouraging circumstances.

**SHEFFIELD, Cemetery Road.**—The new chapel now erecting for the General Baptist congregation, under the pastoral care of Mr. Ashbery, is rapidly progressing. At the annual tea meeting, a few weeks ago, Mr. A. was requested to retire a few minutes; when a handsome purse of money was promptly subscribed and presented to him.

**MANCHESTER, Oxford Road.**—At the annual tea meeting of the church and congregation, Mr. M'Laren, the pastor, presided. The reports of all the societies were of a cheering character. The desirability of enlarging the school was mentioned, and more workers were called for to engage in active efforts.

**GRIMSBY.**—Mr. Smart, the pastor of the baptist church here, was presented with a handsomely-framed engraving of "John Bunyan in Bedford Gaol" by the members of his Bible-class, on the last evening of the past year.

**HULL, George Street.**—We rejoice to hear that at the first anniversary of the chapel since Mr. Odell commenced his labours, the services were better attended than had ever been known, and the prospects of the friends are very cheering.

**MILDENHALL.**—The baptist chapel in this village was re-opened Dec. 12. Mr. Claxton, the new pastor, is encouraged by a willing people, who have nearly defrayed the whole expense of the recent improvements.

**LOUTH, North Gate Chapel.**—The friends at this place lately met to congratulate each other on the extinction of the large debt incurred a few years ago in the erection of spacious school-rooms.

**NORTHERN BAPTIST COLLEGE.**—The *Builder*, a weekly periodical, for Jan. 22, gives a splendid wood engraving of the extensive edifice now in the course of erection near Bawden.

RECOGNITIONS OR ORDINATIONS.—Mr. E. Dennett, at River Street Chapel, Truro, Nov. 21.—Mr. C. H. Hosken, at Fenny Stratford, Dec. 8.—Mr. J. E. Perrin, at Walton, Suffolk.—Mr. Andrew Gibb, as co-pastor with Messrs. Mitchell and Wallace, at Storio Street, Paisley, Dec. 12.—Mr. J. L. Whitley, at East Dereham, Dec. 16.—Mr. Moses, at Lymington, Dec. 15.—Mr. T. M. Morris, at Turret Green Chapel, Ipswich, Dec. 9.—Mr. John Myers, of Horton College, at Conistone, Lancashire, Jan. 3.—Mr. W. C. Jones, of Regent's Park College, at Earl Street, Blackfriars, Jan. 4.

REMOVALS.—Mr. T. E. James, of Cwm-baob, Aberdare, to Bethany, Neath.—Mr. T. Nicholas, of Tembrey, to Aberaman.—Mr. B. Watkins, of Hirwain, to Maesyherllan.—Mr. Parkinson, of Horton College, to Hincley.—Mr. Hall, of Hay, to Fishponds, near Bristol.—Mr. Morris, of Rumsey, to Turret-green, Ipswich.—Mr. Short, of Plymouth, to Hitchin.—Mr. Roberts, of Rhyll, to Pontyfrid.—Mr. J. M. Ryland has returned to Earby, Yorkshire.—Mr. D. V. Phillips, of Pontypool College, to Langwm, near Usk.—Mr. G. Taylor, of Agard Street, Derby, to Burnham.—Mr. Staples, of Measham, to Wimeswold.

#### RELIGIOUS.

THE REV. C. H. SPURGEON AT EXETER HALL.—The lectures delivered under the auspices of the Young Men's Christian Association are usually attended by overflowing audiences, but on Jan. 4th, Exeter Hall was, if possible, packed with a still denser mass of human beings, the Rev. C. H. Spurgeon being the attraction. Mr. Spurgeon's topic was *De Propaganda Fide*, and the rev. gentleman illustrated his subject with his usual vigour. Towards the close he made some remarks condemnatory of the doctrine that an entrance effected into a country by warlike means was an opening provided by Divine Providence for the introduction of the gospel. That "an English cannon would make a way at Canton for an English missionary was," he said, "a falsehood too glaring for him to believe."

A FREE CHURCH OF ENGLAND IN AUSTRALIA.—The foundation-stone of the first Free Church of England in the Australian colonies was laid at Geelong, on the 20th September last. One of the documents which were deposited in the cavity of the stone states that the "Free Church of England" and the "movement which has resulted 'in their withdrawing, until better times, from Episcopal authority here,' and in the erection of this structure for the public worship and service of God in precise conformity with the doctrines of the United Church of England and Ireland, and

in exact accordance with its formularies," is founded upon this principle:—"The prevention of all arbitrary and injurious interference on the part of a bishop, and the unalienable right of a congregation to have a voice in the selection of its ministers—the Episcopal veto being limited to cases where moral or doctrinal objection exist." The church is to cost £1,500, and the congregation is increasing from day to day.

MORAVIAN MISSIONS IN GREENLAND.—*A Jesuit Trick*.—Most of the adult Greenlanders are now able to read, and the Scriptures are translated into their language. One of the assistant pastors had proceeded to Denmark, and while there he was waited upon by a gentleman who described himself as a mineralogist, anxious to learn the language of the Greenlanders for the purpose of proceeding there to prosecute his researches. He was an apt pupil, and got on remarkably well. But what was the fact with respect to this industrious mineralogist? Why, he was no mineralogist at all, but a Jesuit priest, who had resorted to this stratagem in order to qualify himself to propagate the pernicious principles of popery amongst the poor Greenlanders. The moment the discovery was made he disappeared; but he is no doubt now labouring in some part of Greenland.

THE FRENCH PROTESTANTS.—The Emperor gave the representatives of the Protestant bodies a most gracious reception on New Year's Day, and it is believed he intends to take these matters into his own hands. The Minister of Public Worship and Instruction has also intimated that arrangements are being made to hear the grievances of Protestants at head-quarters, and no longer to leave them to the arbitrary decision of priests and bishops. Perhaps the Emperor is a little aware how greatly such a measure will tend to conciliate the goodwill of many both in this country and the United States to his Government.—*Correspondent of Times*.

MR. SPURGEON'S VISIT TO AMERICA.—Reports have been put into circulation that an offer had been made of £10,000 if Mr. S. would visit the United States. We hear that Mr. S. is about to visit America in the spring, but we cannot believe that he would lend himself on such a *Barnum* speculation as that.

IN SOUTH AUSTRALIA the Wesleyans have sixty-seven chapels, besides twenty rooms; the Baptists forty-three chapels and rooms; the Independents have thirty-eight chapels and rooms; the Protestant Episcopalians have thirty-three churches; the Lutherans thirty; and the Roman Catholics twenty.

THE REV. C. G. FINNEY, the revivalist, has lately arrived in this country from the United States.

THE QUEEN, as Head of the English Episcopal Church, at the request of both Houses of Parliament, has at length ordered the discontinuance of the services for the Gunpowder Plot, the execution of the first Charles, and the restoration of the second. We wish the Queen would order that the fulsome "dedication" in our bibles to that "High and Mighty" blockhead, James I., should henceforth be left out, and put, as a substitute, that inimitable defence of a free Bible called "The translators to the reader" in its place. And then if her Majesty pleases—one other little favour—the liberation of the church from the golden fetters of the state.

LONDON.—*St. James' Hall*, a splendid building, which will accommodate about 3,000 persons has been engaged by evangelical Dissenters and Wesleyans for sabbath evening sermons, and is filled to overflowing. *St. Paul's, Exeter Hall*, and *Westminster Abbey*, cannot contain all who crowd to see or hear.

#### GENERAL.

##### THE POISONED LOZENGES AT BRADFORD.

—The number of persons now known to have been poisoned by eating the lozenges with which arsenic was mixed at Bradford is 225, of whom eighteen have died. Five or six others are still suffering from the effects of the poison, and the recovery of two of them is doubtful. 136 of the persons poisoned were adults. By direction of the magistrates, Mr. Leveratt, the chief constable, caused the thirty-five pounds of poisoned lozenges which the police took possession of when the tragedy was revealed, to be destroyed.

"THE TIMES."—Sometimes the managers of this mighty press power use it to good purpose. They did during the Irish famine and the Crimean campaign. And a few weeks ago they made an appeal for the "Homeless Poor" of London, and soon obtained £2400 for them.

CHRISTMAS PANTOMIMES.—A most distressing event occurred at one of these exhibitions on Dec. 27. An alarm of fire was raised, and on a rush being made to escape from the theatre, fifteen young persons were killed and many seriously injured.

DR. LIVINGSTONE.—Letters have been received from Dr. L. and others of the expedition. They seem to be going on well. At Tete the Doctor met with his old companions. He says, "the poor fellows received me with great joy, and no less glad was I to see them."

JAPAN.—It is reported that at Jeddo, the cholera is carrying off from four to five hundred victims daily. The Emperor is said to have died of this fatal disease.

CHURCH RATES.—A deputation of a few clergymen and churchwardens from Birmingham having waited on Lord Derby in favour of these rates, a large public meeting has been held in that borough, the Mayor presiding, when a letter was read from Dr. Miller, a popular clergyman, containing his testimony against church rates.

#### REVIEW OF THE PAST MONTH.

*Tuesday, January 25.*

AT HOME.—The Queen is expected to open Parliament on person on Thursday, Feb. 3. The Prince of Wales has gone to Rome, and we wish him safe back in body and mind. Prince Alfred has been to Malta, and was last heard of off Tunis, where it is expected he will land to survey the ruins of ancient Carthage.—The Emperor of Russia and the ex-Empress, his mother, are expected to visit England in the spring. His Majesty will be favourably received here for his noble efforts to free the serfs, in which he is shamefully opposed by his own nobles.—Nothing has yet oozed out as to the much-talked of Government Reform Bill. We have no faith in the Tories, who, in our recollection, have steadily opposed every attempt at reform or amelioration for the past fifty years. We expect their measure will only extend the franchise to literary or scientific bodies, but not to working men. However, we shall see! Lord John is silent. Not so Mr. Bright; he has propounded a measure of disfranchisement and enfranchisement, on the principles of the first Reform Bill. The *Times* finds all manner of fault with Mr. Bright, but proposes a measure nearly as sweeping, excepting the ballot, which it opposes. Surely out of all these we shall get something, except Mr. Roebuck is found a true prophet, for he predicts we shall have to fight and not legislate.

ABROAD.—India is not yet at rest. Troops of rebels continue to infest the country, and find work for our soldiers, whose chief employment now is to pursue them from one region to another. The Begum, or Queen of Oude, has issued a counter proclamation to that of the Queen of England, in which she makes some hard hits against the English, who, she says, never keep their word, never forgive, and are always annexing; and then facetiously reminds her subjects, as she calls them, that the Queen of England has "promised no better employment for Hindostanees than making roads and digging canals."—The old King of Delhi, with two of his wives and attendants, has been sent, it is said, to the Cape of Good Hope out of the way.—But the chief topic of discussion during the past few weeks has been "War in Italy." The Emperor of the French is at the bottom of it. He must employ his

soldiers and their saucy colonels somewhere ; and so he spoke roughly to the Austrian Ambassador at one of his Imperial receptions. This caused alarm among the money markets of Europe. It was then attempted to hush the matter up, and say that nothing was meant by it. But now it turns out that Prince Napoleon is to marry the young daughter of the King of Piedmont—that in the event of a war between Piedmont and

Austria, France will back Piedmont, and help to drive Austria out of Italy; the western part of which is to become subject to Piedmont, and the eastern form a new kingdom for Prince Napoleon! So reports say, and, if true, we see why France retains the custody of Rome. We hope England will take care to keep out of the squabble. We have had enough and sadly too much of war lately.

## Marriages.

Oct. 27, at Cuttack, Orissa, by Mr. Buckley, Mr. John Orissa Goadby to Miss Sarah Harrison. Our young friends were honoured by the Commissioner and the Judge sending their carriages for the convenience of the wedding party, and most of the civilians, together with many natives, were present to witness the ceremony.

Nov. 25, at the baptist chapel, Towcester, by Mr. Jones, Mr. John Goodman, of Lillingston Lovell, second son of Joseph Goodman, Esq., Slapton, to Sarah Ann, eldest daughter of Mr. William Gallard, Green's Norton Mills.

Dec. 5, at the baptist Upper Meeting, Saffron Walden, by Mr. Gillson, Mr. George Burton to Miss Baines.

Dec. 6, at the baptist chapel, Paulton, by Mr. Davies, Mr. John Weeks, to Miss Sarah Williams—and Dec. 10, by license, Mr. T. Bush, to Miss Mary Jane Gerardi.

Dec. 8, by license, at the baptist chapel, Haslingden, by Mr. Prout, Mr. M. Ralph Knowles to Miss Mary Howorth.

Dec. 10, at the baptist chapel, Archdeacon Lane, Leicester, by Mr. Stevenson, Mr. J. F. Simpson, to Miss Sarah Russell.

Dec. 18, by license, at the baptist chapel, Haverfordwest, by Mr. Burditt, Mr. A. J. Harries, of Hinckley, to Miss Anne Jenkins, of Haverfordwest.

Dec. 20, by licence, at the baptist chapel, Leominster, by Mr. Nash, Mr. William Greenhouse to Miss Ann Williams.

Dec. 21, at St. Andrew's baptist chapel, Cambridge, by Mr. Keed, the Rev. W. Bull, B.A., of Sutton-in-the-Elms, near Lutterworth, to Eliza, eldest daughter of Mr. George Procter, Cambridge.

Dec. 21, at the baptist chapel, Chepstow, by Mr. Jones, Mr. Robert Graham, of Newport, to Mary Elizabeth, eldest daughter of Mr. Thomas Jones, of Chepstow.

Dec. 21, at Zion baptist chapel, Bradford, by Mr. Chown, Mr. Claxton, baptist minister, Mildenhall, to Miss Lydia Cole of Bradford.

Dec. 25, at Eynsford baptist chapel, by Mr. Whittemore, Mr. George Eaton, of Featherstone-buildings, Holborn, to Elizabeth, youngest daughter of the late Mr. Thomas Sale, Wokingham.

Dec. 25, at the baptist chapel, Haslingden, by Mr. Prout, Mr. Jonathan Wilkinson, of Haslingden, to Miss Alice Rothwell, of Holden-wood.

Dec. 27, by license, at the baptist chapel, Hay, by Mr. Hall, Mr. Lewis Williams, to Miss Maria Morgan.

Dec. 28, at the baptist Upper Meeting, Saffron Walden, by Mr. Gillson, Mr. Samuel Willett, to Miss Ann Knowlden.

January 1, at Pembroke baptist chapel, Liverpool, by Mr. Richard Webb, Mr. Thomas Barrow, to Miss Stringfellow, both of Liverpool.

Jan. 1, at the baptist chapel, Sunnyside, Lancashire, by Mr. Nichols, Mr. Robert Ashworth, to Miss S. A. Duckworth.

Jan. 6, at the baptist chapel, Maulden, by Mr. Stowell, Mr. G. Munday to Miss Mary Iliffe.

Jan. 11, at the baptist chapel, Watford, by Mr. Goodman, of Keighley, brother of the bride, the Rev. T. D. Jones, of Rickmansworth, to Matilda Emma, youngest daughter of W. Goodman, Esq., of Eastcote.

Jan. 11, at the baptist chapel, Chipping Norton, by Mr. J. Bullock, A.M., of Wallingford, brother of the bride, Mr. Samuel Murray, of Lynn, to Jemima, eldest surviving daughter of Mr. R. Bullock, of Worcester.

Jan. 11, at the baptist chapel, Sutterton, near Boston, by Mr. J. H. Wood, Mr. Reedham to Miss Wells.

Jan. 13, at the baptist chapel, Coningsby, Lincolnshire, by Mr. George Judd (only a week before his own death), Mr. Joseph Patchett to Miss Auna Fowler.

Jan. 17, at Battersea baptist chapel, by Mr. Soule, Henry George Robinson, Esq., to Miss Wilson Clack, grand-daughter of the late Joseph Wilson, Esq., for several years deacon of the church.

## Deaths.

Nov. 9, Sarah, the beloved wife of Mr. J. Christian, of Thornton Mills, Leicestershire, aged 76. For about ten years she was a member of the baptist church at Armsby, and upwards of forty years of that at Sheepshead.

Nov. 18, at Sevenoaks, the Rev. Thomas Shirley, near fifty years the esteemed pastor of the Baptist church in that place, aged 84.

Nov. 22, at Belvidere, Illinois, United States, of consumption, William Allen, eldest son of the Rev. Charles Hill Roe, pastor of the baptist church in that place, aged 25. His end was perfect peace. The morning on which he died he remarked, "It's no time to seek religion now," and then added, with cheerful emphasis, "now's the time to use it." His dying testimony was "All is well;" and, without a struggle, he fell asleep in Jesus.

Nov. 26, at Hucknall Torkark, Notts., aged 28, after a few days illness, in the faith of the gospel, Mrs. Jane Calladine, who had been a member of the General Baptist Church about twelve years.

Dec. 14, at Great Llanlleweth, Monmouthshire, Mrs. Elizabeth Morgan, mother of Mr. J. W. Morgan, baptist minister, Bridlington, in her 80th year. Her end was peace!

Dec. 15, at Sutton in Ashfield, Notts., Mr. Joseph Robinson, aged 64, a worthy member of one of the baptist churches, and well known in that neighbourhood for many years as a warm-hearted and zealous friend of sabbath-school instruction. He was a distributor of our publications from their commencement, thirty-four years ago, and was familiarly known among teachers and children as the "*Magazine man*." At his funeral they made lamentation over him, for they had lost one whose like they may never see again.

Dec. 21, at Sheepshead, of paralysis, Mary, second daughter of Mr. B. Christian, senior deacon of the first baptist church there. She fell asleep in Jesus.

Dec. 28, at King's Lynn, after many weeks of painful affliction, Mrs. Keed, widow of the late Mr. John Keed. She was an eminently devoted and useful christian, and had been connected with the baptist interest at Lynn for more than sixty years; of the same church her late husband was a deacon thirty-two years, and her venerated father was pastor for ten years. She has left one son, who is the pastor of the second baptist church, Cambridge.

Dec. 29, at Liverpool, of typhus fever, Charles, second son of the Rev. C M.

Birrell, baptist minister, in his 10th year. "In Christ."

Dec. 31, at St. Leonards, the Rev. Benjamin Lewis, for above forty years minister of the gospel, first of Dean Street chapel, Borough, then of Trinity Chapel, Southwark, and lately of Cottage Green Chapel, Camberwell, aged 68. His end was peace.

Jan. 3, aged 70, Mr. David Nunnick, forty years the beloved pastor of the baptist church, Bloxham, Oxfordshire. His last illness was short. He could not say much, but the gospel he had so long preached to others was now his consolation. "God is love—God is love!" were about the only words that were at last audible. Mr. N. had engaged to preside at the missionary meeting to be held on that evening, but died a few hours before it commenced.

Jan. 6, Mr. W. Finn, baptist minister, aged 50. Mr. F. was formerly under the tuition of Mr. Pike of Derby, and afterwards preached at Ashbourn, then in Leicester, and more recently in village congregations. Our departed friend was a very acceptable and useful preacher, and a warm advocate of liberal principles. One of his sons is now a student in the General Baptist College, Nottingham.

Jan. 10, at Chipping Norton, Mrs. Kirtland, the mother of the Rev. C. Kirtland, baptist minister, of Canterbury, aged 68. "In Christ."

Jan. 14, at Odstone, near Barton, Leicestershire, in her 85th year, Elizabeth, widow of Mr. Thomas Wain, who for upwards of sixty years had been a worthy and respected member of the General Baptist churches at Pockington, and at Barton.

Jan. 15, Mr. Owen Clarke, baptist minister, Pentonville. This esteemed servant of Christ had been suffering from fistula some time, and had been operated upon ten days previously. But to die was gain to him. He died as he had lived, to the Lord.

Jan. 21, Mr. George Judd, aged 55; for twenty-seven years pastor of the General Baptist church, Coningsby, Lincolnshire. Our departed brother was an amiable, active, and honourable man. For many years he acted as recording secretary for the Association during its sittings for business, refusing to accept a higher position when offered; and this he did willingly and without reward, although the post required constant and assiduous attention. His absence will create a void that will be noticed and lamented. But doubtless he now forms part of a higher and more enduring assembly!

THE  
BAPTIST REPORTER.

MARCH, 1859.

REMINISCENCES OF THE YOUTH AND LIFE OF  
THOMAS COOPER.

SECOND NOTICE.

WE left our friend a prisoner in the old county gaol of Stafford. How he got there was, at the time, told in the public prints, not without prejudice, and chiefly because he was an earnest advocate of what was called "the People's Charter." It appears that he left Leicester on a political mission to the Colliers, who were then on strike, in the Staffordshire Potteries. These colliers were now holding large meetings for the redress of what they felt to be severe grievances. Cooper attended at some of these meetings, and unwisely, we must say, exhorted them to "cease labour until the People's Charter became the law of the land." On his trial it could not, as will appear from what follows, be proved against him, that he directly incited them to acts of violence; but acts of violence in the burning of several gentlemen's houses, and the destruction of furniture and other valuable property did follow close upon the holding of those meetings at which Cooper was present. This naturally exposed him to suspicion, and he was arrested and committed for trial at the ensuing assizes at Stafford.

We have given these few facts as impartially as our remembrance of

them will allow. If they, or any other we have given, or may give, should be found by Mr. Cooper to be incorrect, we hope he will favour us and our readers with his own remarks on them when we have done. And further, we deem it due to Mr. C. to state, that we entered upon this task without either his knowledge or approval. Our desire was, to produce, before our young men especially, another specimen of the power of self-application, and give to the religious public a sketch of the career of a remarkable man, whose capabilities of producing good or evil have become notorious. Our prayer to God for him is that, like Paul, he may be permitted to do a vastly preponderating amount of good beyond the evil he once inflicted.

But to return to his trial and imprisonment. Of these he shall tell his own tale. During his imprisonment he wrote a singular book with a singular title;\* in which, in his Preface to the first edition, he says:—

"The following 'Prison-Rhyme,' part of an historical romance, a

\* The Purgatory of Sulcides. A Prison Rhyme. In Ten Books. By Thomas Cooper, the Chartist. London: Chapman and Hall.



series of simple tales, and a small Hebrew guide, were the fruits of two years and eleven weeks' confinement in Stafford Gaol. The first idea of creating a poem, in which the spirits of suicides should be the actors or conversers, arose in my mind ten years ago; but a line might never have been composed except for my imprisonment; and the political strife in which I have been engaged has certainly given a form and colour to my thoughts which they could not have worn had my conceptions been realised at an earlier period. An individual who bent over *the last* and wielded *the ax* till three and twenty,—struggling, amidst weak health and deprivation to acquire a knowledge of languages,—and whose experience in after-life was, at first, limited to the humble sphere of a schoolmaster, and never enlarged beyond that of a laborious worker on a newspaper, could scarcely have constructed a fabric of verse embodying more than a few poetical generalities. My persecutors have, at least, the merit of assisting to give a more robust character to my verse; though I most assuredly owe them no love for the days and nights of agony I endured from neuralgia, rheumatism, and I know not what other torments, occasioned by a damp sleeping cell, added to the generally injurious influences of imprisonment.

I have not the slightest wish to enlarge on the circumstances of suffering under which my verses have been strung together; and only deprecate that severity of criticism which a *Chartist* rhymist must expect to encounter, by observing that I am painfully conscious my book contains many passages correspondingly feeble with the debilitated state in which I often strove to urge on the completion of my design. For reasons that involve the fate of others, as well as my own, I

cannot omit to add a few remarks in this preface relative to the causes of our imprisonment.

The first six stanzas of the following poem may be considered as embodying a speech I delivered to the Colliers on strike, in the Staffordshire Potteries, on the 15th of August, 1842. Without either purposing, aiding and abetting, or even knowing of an outbreak till it had occurred, I regret to add that my address was followed by the demolition and burning of several houses, and by other acts of violence. I, and others, were apprehended and tried. My first trial was for the most falsely alleged crime of burning and demolishing, or assisting to burn and demolish. Sir Wm. Follett, then Solicitor-General, used every endeavour to procure a conviction. I pleaded my own cause, a number of respectable workmen proved my *alibi*, and Judge Tindal intimated his conviction that the evidence did *not* prove I was guilty. The jury returned a verdict in my favour; and I was thus saved from transportation, perhaps for the term of my natural life, but was remanded for trial on two other indictments.

In a few minutes I met a melancholy proof of the extreme peril in which I had just been placed, for, on being taken back to the dungeon beneath the Court-House,—a filthy, stifling cell to which prisoners are brought from the gaol on the day of trial, and which, in the language of the degraded beings who usually occupy it, is called the 'glory-hole,'—I found William Ellis walking about the room, and on taking his hand and speaking to him for the first time in my life, I learned that *he* had just been sentenced to twenty-one years' transportation for a like alleged offence to that for which I had been tried and acquitted. Yet he assured me, in the most solemn manner, that he

was utterly innocent, and was asleep in his bed at Burslem, at the time it had been sworn he was on the scene of the fire at Hanley. The aged woman with whom he and his wife lodged made oath to the truth of this; but in spite of corroborative proofs of his innocence, he was convicted on the strange testimony of *one man*, who said that he first saw a tall figure with his back towards him, at the fires,—that he then, for a few moments, saw the *side face blacked*, of this figure,—and that he could swear it was Ellis! On the false evidence of this man alone, has poor Ellis been banished from his country,—leaving his wife and children to the bitterest contumely and insult from his enemies. Yet, he *had* committed a crime, and it was so indelibly chronicled in the memories of the Staffordshire magnates that the governor of Stafford gaol reminded him of it as soon as he was brought to prison. He had been guilty of an act of discourtesy to the High Sheriff of the County! At a County Meeting called to congratulate the Queen on her 'providential deliverance' from 'assassination' by the silly boy, Oxford,—Ellis, at the head of the Chartists of the Potteries and the democratic shoemakers of Stafford, opposed the grandee when named as president of the meeting, succeeded in getting a working-man into the chair, by an overwhelming show of hands, and the intended 'congratulation' ended in nought. Such was poor Ellis's *real* crime. Did it deserve twenty-one years' transportation? Let his bitterest enemies answer,—for even *they* are now professing their belief that Ellis was *not* at the fires.

I am, then, not the heaviest sufferer by false accusation,—yet I feel I have great cause to complain of the crookedness of their proceedings on the part of our prosecutors; and, though it may subject me to a sneer for squeamish taste, I cannot help

observing that I could have submitted to imprisonment without giving the lawyers much trouble, if the proceedings against myself and others had been *less* crooked. When the third indictment against me was read,—for 'sedition' simply—I told the Judge that I would at once plead 'guilty,' and give the court no further trouble, if he would, as a lawyer, assure me that it *was* sedition to advise men to 'cease labour until the People's Charter became the law of the land,'—for that I *had* so advised the Colliers in the Potteries, and would not deny it: but Sir Nicholas Tindal said he could *not* assure me that it was sedition!

After being at liberty some time, on bail, I was tried before Judge Erskine, for a 'seditious conspiracy' with William Ellis, John Richards, and Joseph Capper. Again, I felt discontent at the *crookedness* of the law or custom that rendered it possible for me to stand indicted for conspiracy with the poor exile, whom I had never seen nor communicated with in my life till we became prisoners. My discontent rose to stern resolve, however, as soon as I found, by the opening speech of counsel, that it was intended, by what I considered most villainous unfairness, to revive all the old charges of 'aiding to burn and demolish' in this second trial, although under an indictment for conspiracy only. My Judge acted worthily for one who bears the honoured name of Erskine, and allowed me all the fair-play an Englishman could desire who had to plead his own cause, without lawyer or counsel, against four regular gownsmen with horse-hair wigs. The struggle lasted ten days, and the County papers made testy complaints of 'the insolent daring of a Chartist, who had thrown the whole county business of Staffordshire, and Shropshire, and Here-

fordshire into disorder ;' but they were, of course, quite blind to the mean-spirited injustice which had girt me up to fight against it. We were found 'guilty,' as a matter of course, but the result was to me a victory ; for I so completely succeeded in laying bare the falsehood of the witnesses who affirmed I had been seen in the immediate neighbourhood of the fires, that the jury told the judge they did not wish to have that part of his lordship's notes read to them which contained the evidence of the said witnesses, but preferred that his lordship should write 'mistake' thereon instead. My aged friend John Richards, and myself, were called up for judgment in the Court of Queen's Bench some weeks after, and Lord Denman, Sir John Patte-son, and Sir John Williams there read out the word 'mistake,' as inserted in Judge Erskine's notes ; and thus openly proclaimed the fact that my enemies had failed in their attempt to fix the brand of felony upon me.

I make no doubt but that many will be disposed still to think and say, that however far I might be from intending to excite to violence, since violence followed my address, it is but just that I have suffered for it. I beg to say, however, that I hold a very contrary opinion. If an Englishman excites his wronged fellow-countrymen to a legal and constitutional course (and Lord Chief Justice Tindal told the Stafford jury, that now the old Combination Act was abolished, it was perfectly legal and constitutional for men to agree to cease labour, until the People's Charter became law), it surely is not the person who so excites them that ought to be held responsible for the violence they may commit under an enraged sense of wrong, but the *Government who wrongs them*. I appeal to Englishmen of all shades of politics whether this is not the

judgment we pass on all the *fortunate* revolutions that have occurred in our history.

Yet Sir William Follett, who *again* used his decaying strength, the hour before judgment was passed upon us in the Bench, pointed to me with an austere look, and said, 'This man is the chief author of the violence that occurred, and I conjure your lordships to pass a severe sentence on the prisoner Cooper.'

Scarcely three years have passed, and the great lawyer is no more. He wronged me, but I think of him with no vindictive feeling, for my imprisonment has opened to me a nobler source of satisfaction than he could ever derive from all his honours. He amassed wealth, but the *Times*, alluding to the 'frequent unhappy disappointments' occasioned by Sir William Follett's non-attendance on cases he undertook to plead, says,—'So often did they occur, that solicitors and clients, in the agony of disaster and defeat, were in the habit of saying that Sir William often took briefs when he must have known that he could not attend in court: and as barristers never return fees, the suitor sometimes found that he lost his money and missed his advocate at a moment when he could badly spare either.' I am poor, and have been plunged into more than two hundred pounds' debt by the persecution of my enemies ; but I have the consolation to know that my course was dictated by heartfelt zeal to relieve the sufferings and oppressions of my fellow-men. He was entombed with pomp, and a host of titled great ones, of every shade of party, attended the laying of his clay in the grave ; and they purpose now to erect a monument to his memory. Let them build it: the self-educated shoemaker has also reared his ;—and, despite its imperfections, he has a calm confidence that, though the product of poverty,

and suffering, and wrong, it will outlast the posthumous stone-block that may be erected to perpetuate the memory of the titled lawyer.

*London, August 1, 1845.*"

In 1852, in an additional note to the third edition, Mr. C. remarks—

"The Author deems it necessary to state that he has corrected sundry unartistic rhymes, as well as misprints, which were found in the first and second editions. He could not alter the treatment of some sub-

jects, on which, within these seven years, his thinkings have undergone considerable modification, without changing altogether the character of his 'Prison Rhyme:' a character naturally stamped on the book by the influences of that clime in which it was produced."

We ought here to remind our readers that, when the above was written, our friend was spiritually suffering under an "Eclipse of Faith."

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### CLOSING EXTRACTS FROM THE LANCASHIRE BAPTISMAL DISCUSSION.

THE subject of discussion on the third evening was, "Are the formularies of the church of England scriptural in their baptismal statements?"

MR. WILLIAMS. But there is another point that I object to about this sponsorship. It is this, that children have for sponsors not their natural parents but some others. I read, for instance, in the canons and constitution ecclesiastical of the church of England, the 29th, "No parent shall be urged to be present, nor be admitted to answer as godfather for his own child." Dr. Baylee tells me that he breaks that canon; he tells me that he allows parents to be present. Well, how, as a churchman, he can do that, I cannot conceive, for the king, "aided by archbishops, and a convocation of the clergy," ordained this canon, "to be from time to time observed, performed, fulfilled, and kept, as well by the archbishops, the bishops, and their successors, and the rest of the whole clergy, of the said province of Canterbury, in their several callings." Nay, I find that one of the articles to which Dr. Baylee has subscribed, and which he has sworn to obey, reads thus—the 34th, "Whosoever, through his private judgment, willingly and purposely,

doth openly break the traditions and ceremonies of the church, which be not repugnant to the Word of God, and approved by common authority, ought to be rebuked openly;" and, in the name of the Queen of England, the head of Dr. Baylee's church, I rebuke him openly for breaking a canon which, as a churchman, he ought to obey.—I have before me some whom I know to be good men; I see before me some whom I know to be pious men. You have stood as godfathers and as godmothers. What! Have you not sins sufficient of your own, but you must become a surety for the sins of another? What! The Doctor may laugh, but this is a serious matter and a respondent ought not to laugh.—(Rev. Dr. Baylee: I did not laugh, I neither laughed nor smiled.)—The Doctor then has a very curious knack of looking as though he did! I say, my friends, this is a serious matter. Do sponsors really assume the sins of the child and become answerable for them? If, for instance, a little baptized child grows up, and notwithstanding the fostering care of some godfather, still falls away unto infidelity, or becomes a worker of iniquity, I want to know whether that godfather will have to answer at the bar of God for that child's

sin? They are called a "surety" in the Prayer Book. What is a surety? You become a surety for me; and, if I fail to keep my promise, you must pay the debt. That is suretyship. And I want to know whether or not this doctrine of sponsorship means this?

DR. BAYLEE. With regard to the question of some clergymen sprinkling, we have nothing to do with it this evening. If I were here to defend the practice of the clergy or of the laity of the church of England, then that part of the question would have something to do with it, but I do not defend it. If any gentleman gives but a sprinkling, he does not act in accordance with his own Prayer Book. For myself, I always take care to have the child's head uncovered, that I may obey the injunction of the church to pour water upon its head.—The fourth thing objected to is parents not admitted to be godfathers, and I am taunted with disobeying that rule, and being a bad churchman. Now, suppose I am. Did we meet to-night to discuss in Lancashire whether a Cheshire clergyman is a good churchman or not? Has that anything to do with our question this evening? But I think I showed last night that I was a good churchman, in breaking that rule of the church, and that the church of England would wish me under those circumstances to break that rule, for she never dared to set her canonical rules above the holy Word of God.—We were asked again, "Have sponsors not sufficient sins of their own without becoming surety for another? If a child fall away, will the godfather be answerable, and if not, how is he a surety?" And I would ask, Is there no other method of promising for another, than making one's-self responsible? I think if a parent come to a school and say, My child has been disobedient but do not punish him, and I will

promise for the child that he will not again disobey. Is the parent to be punished by the schoolmaster the next time the child disobeys? The sureties take no responsibility upon themselves. They are simply proxies for the child.—Then we are said to pray that he may become an heir of everlasting salvation. We do; and we make him an heir of everlasting salvation. Is there no such thing as disinheriting a man? An heir is one entitled to a property; an inheritor is one in possession of a property. He is an heir of everlasting salvation, although he may never come to that inheritance. He may depart from it like the prodigal, and it is not every prodigal who departs from his Father's house that is in mercy brought back.

MR. W.: And here let me say, about this admission into the kingdom of heaven, that I do believe that even heathen children are as much the children of God as the child of the most pious mother in this room. I do not believe that a little child, who has never sinned, that a little babe, though unfortunate enough to be born in a land of idols,—I do not believe that, simply because the position of its parents is such, that, therefore, the little African, or the little Indian,—will be consigned by God to everlasting torments. Nay, if I believed that, I should give up my faith in the great God himself; he is too good, he is too gracious to close heaven against such. Children, before they commit sin, must be acceptable to our God, and, dying, he will save them.—If your baptism can do more for people than has been done for these many, many unhappy ones, do tell me how it is that these baptized children turn out so much worse than our unbaptized children. For I am prepared to prove that you have a greater number inhabiting our prisons, and walking our streets,

and prowling about society, who have been baptized than who have not been baptized. I say, do not be angry with me; it is a fact. I lament it as much as you do. I pray God that it may become different, and if, by baptism, you could make them members of Christ, and children of God, and heirs of the kingdom of heaven, again I would say take them, baptize them, that they may be rescued from their sin, that they may be saved from that ruin to which they are hastening. But can it be done? Will baptism do it? The church says it will. Experience says it wont. Which are we to believe, the church or experience?—the doctrine of Ecclesiastics, or the hard facts of every-day life? I say which! Ah! my dear friends, which, indeed!

Dr. B.: I was told that I was not at liberty to exercise my private judgment, because of the article of the church telling me not to change church rules by private judgment. I do not want to change any of the church rules. I give my unfeigned consent to them all, but the church itself tells me to subordinate the rules of the church to the teaching of the bible. That is my answer for that part of my bad churchism. But, suppose I did break the church rules, it has nothing to do with the question of this evening. I believe it is good churchism. And, with regard to pouring water upon the whole of the infant, it is quite true that the church enjoins dipping in baptism. And if any member of the Church of England comes to me and asks me to dip his child, I did so once, and I would do so again. I do not want to dispute about it. I believe that outpouring of water is a better thing, and, therefore, I think that, though I give my unfeigned consent to everything in the Book of Common Prayer, it is not that I think it cannot be improved, for I certainly would improve, with-

out destroying that Rubric, if I could. —St. Peter tells us of being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever; and if I be asked does that refer to baptism, I say it does not. There is a regeneration which is not given in baptism. There is a regeneration, which may be given before baptism, or in baptism, or after baptism; and that is not given by baptism in any one instance — I assert, without fear of disproof, that the christian ministry appointed by the Lord Jesus Christ, and holding that glorious commission by proved apostolic descent, that that christian minister is standing in the same position, morally and spiritually towards the people, that the Jewish priest did by his descent from Aaron. Remember, I say morally and spiritually. I assert it here, and I assert it without fear of disproof. It is a very serious question, will Christ employ the services of wicked men? But, does not Christ himself tell us that he did, and that he will? Did Christ choose Judas to go forth to preach the gospel? And was Judas one of those twelve of whom Christ said, Whosoever will not receive you, shake off the dust of your feet against him, for it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for him? Was Judas one of those twelve of whom Christ said it is not ye that speak, but the Spirit of your Father that speaketh in you? Was Judas one of those twelve of whom St. Luke says that they went forth and preached the gospel?

Mr. W.: We have had to-night another doctrine of successorship to the apostles. One of the twelve apostles, according to Dr. Baylee, was Judas; and clergymen succeed the whole twelve. Judas was a man that cared not for the poor, but looked well after the money bag. I should not like to say that of one

out of twelve of the clergy, and yet my friends—no, I am serious, it is Dr. Baylee's argument—and yet if clergymen be the successors of the apostles, one in twelve of them must be as bad as Judas! Dr. Baylee thinks that Christ appoints evil men to do good works, and he quoted that passage about those that knock at the door of the kingdom of heaven: and what does Christ say to them? "I sent you out?" No, he says, "I never knew you;" and if Dr. Baylee had gone on to the end of the verse he would have had Christ's repudiation of them from the first to last; he did not send out. I put it to you, is Christ's priest a godly man or an ungodly man; is he a christian? or is he a servant of the devil? That man that is ungodly and a servant of the devil is not a priest of the most high God; he may be a priest according to the articles of the church of England, he is not a priest according to the New Testament constitution of the christian church.

This evening Mr. Williams first questioned Dr. Baylee.

Q. Do you understand by that kingdom a visible organized church?

A. I understand by that kingdom a visible organized church.

Q. And is that church in England your church?

A. That church in England is the Church of England, with some stray sheep outside it.

Q. I think it is a pity for the church that the stray sheep wont be visible to her; they are not visible; and the clergy would be very glad to have them visible inside the church, but they are not; but they all belong to the Church of England, for that is the Doctor's opinion, inasmuch as it is the Church of England with a few stray sheep, and you know stray sheep belong unto the fold that are inside. Well then, Doctor, do you reckon as members of your church all prostitutes, all

criminals, all workers of iniquity, that have been baptized?

A. I reckon as members of my church all prostitutes, all criminals, and all workers of iniquity that have been baptized, and so does God, and so does St. Paul; but I would not be allowed to give an explanation.

Q. The Doctor may give his explanation in his own time, not in mine. I will, however, make way for the Doctor to explain.

A. Indeed, my dear friends, we are not a bit ashamed of acknowledging the publicans and sinners as fellow-members of the church along with ourselves; and God forbid that a clergyman of the Church of England should now stand in this place and deny it. There was a better man than any clergyman that was found sitting with publicans and sinners, and he said, "They that are whole need not a physician, but they that are sick," and we are not ashamed that we acknowledge the sick members of our church.

Q. Was there such a thing, Doctor, as exclusion in the apostolic church? Do you hear, Doctor?

A. I was noting down a remark. There was no exclusion from the church in the apostolic church. It is so in the 5th of 1st Corinthians.

Q. I am not so sure of that. If it is not, the Doctor is wrong. What is the apostolic rule, Doctor, about a heretic after the first and second admonitions?

A. A man that is a heretic, after the first and second admonitions, reject; that is the apostolic rule.

Q. And what is he to be rejected from?

A. From the Holy Communion.

Q. That is, a man that is a heretic, after the first and second admonitions, is to be excluded from the privilege of the church; the very thing I wanted to bring the Doctor to. You see it is quite right to exclude wicked men from the privileges of the church. You stated

just now, Doctor, that the prostitutes and thieves were members of the church with all its privileges.

A. Did I.

Q. You stated it like this, Doctor—you can ask "did I?" when you ask me questions—you stated this, Doctor; and if, Doctor, you would listen to me instead of turning round and laughing I should be much obliged to you. You stated this, Doctor, that children baptized were members of this church with all its privileges; you stated also that the parties that I mentioned continued members of the church, and therefore as a natural inference I concluded with all its privileges.

Q. The Doctor says, then, that the unbaptized child can listen to the teachings of the church; so far they are equal. Can, Doctor, an unbaptized child share in the prayers of the church?

A. An unbaptized child has no right to share in the prayers of the church.

Q. Then I would not belong to a church that would not pray for all men. Well, Doctor, I have another question to ask. Do unbaptized children enter heaven?

A. Unbaptized children enter heaven.

Q. Very good. Then their baptism makes no difference to their admission into heaven?

A. In heaven one star differeth from another star in glory.

Q. Does that passage, Doctor, refer to baptism?

A. That passage refers to baptism, including it amongst all the privileges of God's people.

Q. Then you think, Doctor, that baptism helps a child to the resurrection of the dead?

A. I think a baptized child is better off in heaven than an unbaptized child.

Q. That has nothing to do with the question. I asked you whether

baptism had anything to do with the resurrection of the dead?

A. I believe baptism has a great deal to do with the resurrection of a child in giving him a brighter glory in the resurrection.

Q. Very good. Then, Doctor, you think, I conclude, that the body of the baptized child will have some marks that the body of the unbaptized child will not have in the resurrection?

A. I think the body of the baptized child will be somewhat like that star that differeth from another star in glory.

Q. And will that glory be less or more?

A. I believe the glory will be more.

Q. Look, then, here is an unbaptized child of mine that dies in infancy, and here is a wicked man who received baptism in his early life; do you mean to say, Dr. Baylee, that that wicked impenitent man, through his baptism, will rise to greater glory than my innocent dead?

A. I did not catch the question quite.

Q. It is really taking up my time to repeat questions. The question is this—whether a baptized child who grows up into a sinful manhood will rise more gloriously than an unbaptized child?

A. A baptized child, who rises into a sinful manhood, and dies in that, will be damned the worse for having been baptized.

Q. Then, my friends, beware, beware; your little children that you take unto the font may be doubly damned for being baptized. Well, Doctor, we will come yet to another point in reference to this subject of baptism, and it is this—whether you yourself think that, as a matter of fact, baptism makes any difference to the after moral character of the baptized child?



A. As a matter of fact I believe that baptism makes a very great difference to the moral character of the baptized child.

Q. Then, do you think that, other things being equal, the baptized churchman's child will be superior to the unbaptized baptist's child?

A. I do.

Q. In what respect?

A. In all the glorious privileges that belong to membership in the visible church of Christ.

Q. Are privileges moral character? A. Privileges improve moral character.

Q. I did not ask that; I asked are privileges moral character?

A. I think moral character is a great privilege.

Q. Ah, but privileges are not moral character, and that wont do. Are privileges moral character?

A. Privileges are not moral character necessarily.

Q. The Doctor said, and he only gave me this as an illustration, that baptism improves the moral character; the only point he referred to was loyalty. I deny that churchmen are more loyal than baptists. We say, "God save the Queen," as truly as they do; and I say that that is not the point. Are churchmen

more loyal than baptists, according to your statement, Dr. Baylee? Does baptism, then, make a churchman more loyal than a man who is not baptized?

A. I really regret very much to be dragged into those questions that do not belong to the Church of England services; it was not the subject of to-night, and I really appeal to the Chairman against those questions. Cannot you ask me in some other form that would not be so painful to baptists? I will not answer the question.

Dr. Baylee then asked Mr. Williams a few questions, and concluded with a brief address, in which, we must say, he wandered from the subject. He affirmed, "We, clergy of the Church of England, are the worse paid class of men in society. We are not seeking our own gain when we devote ourselves to the ministry of the gospel. I can say with truth, and more than that, I can say with thankfulness, I am a poorer man this day than the day I entered the church." Dr. B. then referred to the "sin of schism," when he was again called to order. A vote of thanks to the Chairman, moved by Mr. Williams and seconded by Dr. Baylee, terminated the proceedings.

## Spiritual Cabinet.

### LOOK ON THIS PICTURE AND ON THAT.

#### THE AGED SAINT.

"The hoary head is a crown of glory, if it be found in the way of righteousness."—Prov. xvi. 31.

HE is a man who stands high in the favour of God. His conduct, during life, affords satisfactory evidence that he is possessed of that faith in Christ by which alone a sinner is justified; and although it is a fatal error to suppose that good works are the ground of our accept-

ance, yet we know that they are pleasing to God, and, notwithstanding their imperfection, receive his approbation through the intercession of Christ. If even the feeble attempts of a child to serve him do not pass unnoticed, must he not behold, with peculiar delight, the more enlightened and vigorous efforts of the man, whose youth, and manhood, and middle age, were conse-

crated to his glory, and who now laments the failure of his powers, chiefly because he is no longer capable of the same active exertions? A faithful domestic, whose hairs have become gray in the house of his master, almost ceases to be treated as a servant, and is regarded with the affection which we feel for a friend. Observe with what tenderness God addresses the saints, when they are approaching towards the decline of life:—"And even to your old age I am he; and even to hoar hairs will I carry you. I have made and I will bear; even I will carry and will deliver you." A stranger might only see an old man who has survived his children and his friends,—is surrounded with a new race who do not know him, and with whose sentiments and manners his habits do not sympathise, and who may be indebted to casual compassion for his homely fare and the coarse garments which cover him. He might think him a very miserable man, and a proper object for pity. But ah! my brethren, if the light of the divine countenance is shining upon him,—if He, who inhabits eternity, dwells under his lowly roof,—if his prayers rise up to heaven like a cloud of incense—if angels are his guardians, and are waiting till the signal be given to convey his soul to the abodes of bliss,—is he not happier and more honourable than the mightiest potentate upon earth? It is the favour of God which constitutes the most important and only lasting distinction.

#### THE AGED SINNER.

"But the sinner an hundred years old shall be accursed."—*Isalah lxxv. 20.*

It appears, then, that honour attends the hoary head which is found in the way of righteousness. Let us contrast the circumstances of the man who has grown old in iniquity, with those of the saint

who is near the end of his course. In the case of the former, alas! now when life has almost reached its utmost limit, there is no pleasing record of it on his own mind, or in the memory of his friend. He has spent it in caring for his body, and making provision for the gratification of his senses. His children have grown up in ignorance of their most important duties, because it was his sole concern to train them up for the business and amusements of the world. To his neighbours he has communicated nothing but the contagion of a bad example. Of God he has been unmindful, receiving benefits from him without gratitude, neglecting devotion entirely, or only occasionally performing its exercise with coldness or formality. Christ and the great salvation have been neglected. Retaining, perhaps, the vices, with which his days of health and vigour were deformed, he presents the disgusting spectacle of gray hairs conjoined with the levity and dissipation of youth. Contempt, not honour, is his portion. When his past joys, which cannot be recalled, crowd into his mind, and awaken a feeling of bitter regret, what can console him? When a dark eternity rises to his view, and his conscience menaces him with a judgment to come, what can dissipate his fears? Ah! what a series of painful reflections and gloomy forebodings is excited by the spectacle of an aged sinner tottering on the brink of the tomb! He eagerly clings to the withered twig of life, but soon he must quit his hold, and sink into the gulph of perdition. The sinner dying a hundred years old is accursed. The grave shall receive the body as a useless load, which the earth was weary of supporting, and his reluctant trembling spirit shall be driven away to its own place.—*Dr. John Dick.*

## Poetry.

## ABSOLVO TE.

ONE Priest alone can pardon me,  
Or bid me 'Go in peace,'  
Can breathe that word, 'Absolve te,'  
And make these heart-throbs cease.  
My soul has heard His Priestly voice;  
It said, 'I bore thy sins—Rejoice!'

He shewed the spear-mark in His side,  
The nail-print on His palm;  
Said, "Look on Me, the Crucified;  
Why tremble thus? Be calm!  
All power is mine—I set thee free—  
Be not afraid—"Absolve te."

In chains of sin once tied and bound,  
I walk in life and light;  
Each spot I tread is hallowed ground,  
Whilst Him I keep in sight  
Who died a victim on the tree,  
That he might say, 'Absolve te.'

By Him my soul is purified,  
Once leprous and defiled;  
Cleansed by the water from His side,  
God sees me "as a child;"  
No Priest can heal or cleanse but He,—  
No other say, 'Absolve te.'

He robed me in a priestly dress,  
That I might incense bring,  
Of prayer, and praise, and righteousness,  
To heaven's Eternal King;  
And when he gave this robe to me,  
He smiled and said, 'Absolve te.'

In heaven He stands before the throne,  
The Great High Priest above,  
'MELCHISEDEC'—that name alone  
Can sin's dark stain remove;  
To Him I look on bended knee,  
And hear that sweet 'Absolve te.'

A girded Lovite hero below,  
I willing service bring;  
And fain would tell to all I know  
Of Christ the Priestly King;  
Would woo all hearts from sin to flee,  
And hear Him say, 'Absolve te.'

'A little while,' and he shall come  
Forth from 'the Inner Shrine,'  
To call His pardoned brethren home;—  
O bliss supreme! divine!  
When every blood-bought child shall see  
The PRIEST who said 'Absolve te.'

## Reviews.

- (1.) *Missions to the Heathen. Should we extend them?* (2.) *The Influence of Ministers in Promoting Missions.* (3.) *Sunday Schools and Missions to the Heathen.* London: Snow.

"God moves in a mysterious way,  
His wonders to perform."

AND we yet see him from seeming evil still educing good; nay, more than this, from *positive*, as well as *seeming*, evil, he can produce the best results. We see now, if we will but look, a process of this character. The horrid Indian mutiny is resulting in more earnest and vigorous efforts for the evangelization of that populous region, and in greater facilities for the accomplishment of that great object. New life has been infused into our missionary institutions, and men are coming forward, and money has been given beyond all former precedents.

These three pamphlets are designed to aid the glorious work of emancipating the world from the usurped dominion of

the devil, and we wish them a wide circulation. They are adapted to the times.

*How to Choose a Wife.* By H. W. H.  
"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord"  
—SOLOMON. *Sixth Thousand.* London: Partridge & Co.

THIS "catching" title is no cheat! We placed this pretty little book in the hands of a young lady in whose sober judgment we have perfect confidence, and she assures us that its counsels are good—very good—of the right sort altogether. And let us assure young men, that after all, good counsel in the "Choice of a Wife" is of the first importance. No prudent young man will allow a pretty face or elegant attire to influence him chiefly in the choice of a life-companion. Those who are mainly influenced by such attractions may find a "doll," or a plaything, but not a WIFE. And here we

protest against the word *thing* in the motto. Turn to Prov. xviii. 22, and you will find it in italics. The word has no business there. The passage would read better without it—"findeth a good," for, as in xxxi. 12, "She will do him good and not evil all the days of his life."

We wish we could persuade young men to listen to these counsels before they come to a decision. If after that they reject them, they may have no lack of occasion to indulge in unavailing regret.

*The Fixed and the Voluntary Principles; Eight Letters to the Right Hon. the Earl of Shaftesbury.* By Edward Miall. London: Liberation Society, Serjeants' Inn, Fleet Street.

EDWARD MIALL, whether in or out of Parliament, sticks to his work; and he does it well. On former occasions we have taken the opportunity for stating our conviction that no writer since the days of JOHN MILTON has written more powerfully and efficiently on ecclesiastical questions than the author of these letters. There is in his writings a calm logical power which is at once convincing and conclusive. These "Letters" are specimens. We read them when they appeared in the *Noncon.* with pleasure

and satisfaction; and we cordially commend them to the notice of all—Churchmen or Dissenters—who wish to possess a photographic picture, true to the life, of the "Fixed and Voluntary Principles."

*A Compendious English Grammar; in which the Elements of the Language are simplified and explained; interspersed with Ample Progressive Exercises in Parsing.* By H. Marles, L.R.C.P. London: Jarrold & Sons.

WE are informed that "this book is written by one who has had considerable experience in the education of youth, and is intended to supply a want which hundreds of teachers have felt; that is, a Manual of English Grammar, concise, comprehensive, and perspicuous. Being entirely free from foot notes, the pupil's attention is not diverted from the text, but he is led by easy and successive stages to a complete acquaintance with his mother tongue." The price in cloth is eighteenpence, and it is well got up. We have not had time to examine it thoroughly, but so far as we have, we find that it possesses one very important quality for learners—the lessons are plain, and easy to be understood.

## Correspondence.

### THE URGENT CLAIMS OF THE BIBLE TRANSLATION SOCIETY.

WE have received a note from the Secretary, the Rev. W. W. Evans, formerly of Calcutta, enclosing a brief sketch of the origin, history, and labours of this excellent society, with a statement of its issues since 1821; from which we have selected a few paragraphs. Mr. E. urges, "seeing there is now so great a destitution of the Scriptures in Orissa," further efforts to sustain the society by liberal contributions. We earnestly hope that a perusal of what follows will produce an increase of liberal support to this peculiarly Baptist Society, in the benefits of which both sections of the body, General and Particular, participate:—

"This institution was formed in 1840, and originated in the circumstance that the British and Foreign Bible Society determined to withhold its support from the translations of the Word of God made by the Baptist missionaries in

India, on the ground that they translated the word describing the ordinance of baptism by a term signifying immersion. This translation of the word was no novelty. It was adopted from the first, and uniformly adopted, by Dr. Carey and his learned coadjutors: and it was supported by the Bible Society for more than a quarter of a century. They at length withdrew their support, at the instance of some pædobaptist missionaries.

The Baptist denomination, thus cast off by the British and Foreign Bible Society, had to determine for themselves the path of christian duty. They must either abandon the versions or support them on their own resources. The versions were accredited by competent authorities as faithfully conveying the sense of holy scripture. This was not denied by the Bible Society. It was admitted, also, that they were the best versions into the Indian languages which had been made. If they were withdrawn,

there were in some instances no others that could be substituted for them. The Baptist denomination, on these grounds, proceeded to form this society, and to the present time it has received their united and generous support.

During the year 1857 an earnest memorial was presented to the committee of the British and Foreign Bible Society, requesting a reconsideration of the case with respect to these translations, but without success.

It is a misstatement which represents the Baptists as having withdrawn from the Bible Society; the contrary is the fact; the Bible Society withdrew from them. Many of them continue to subscribe to that institution in aid of its other foreign and domestic operations, while they have now in addition to sustain the entire weight of the Indian versions.

The magnitude of this work, and its importance, will in some measure be seen from the following tabular statement, showing the number of copies of the Sacred Scriptures which have been printed and distributed during the last sixty years, up to the end of March, 1856.

Then follows a Table of languages and dialects into which the Holy Scriptures, in whole or in part, have been translated and printed by Missionaries of the Baptist Missionary Society at Serampore and Calcutta, aided by grants from the British and Foreign Bible Society, the Edinburgh Bible Society, the American and Foreign Bible Society, the Bible Union, the Bible Translation Society, and private friends.

*Summary of Scriptures printed at Calcutta up to March, 1856.*

Language.	Editions	Copies.	Pages.
Armenian .....	4	2,990	1,507,840
Bengali .....	129	714,479	101,475,192
Mussulman Bengali .....	5	83,000	6,780,000
Hindi, Deb Nagri .....	18	57,500	6,846,000
Do. Kaithi .....	27	182,500	25,476,000
Sanscrit .....	31	76,580	13,535,880
Do. Bengali .....	5	7,500	946,000
Hindoostani .....	54	155,530	20,839,980
Persian .....	16	38,500	5,675,000
Kassia .....	1	1,000	440,000
Nepalese .....	3	2,500	372,000
Lepcha .....	8	1,500	378,400
Santal .....	2	800	896,000
<b>Total .....</b>	<b>298</b>	<b>1,278,379</b>	<b>184,168,292</b>
Printed at Serampore .....		228,515	

From this list it will be seen that the distributions from the commencement of 1801, to March, 1856, amount to One Million, Five Hundred and Six Thousand, Eight Hundred and Ninety-Four copies of the Word of God, or of larger or smaller portions of it, issued from the Baptist Mission Press, at a cost of about £139,000.

Who can contemplate such a circulation of the Sacred Scriptures amongst the heathen without lifting up his heart in devout thankfulness to God for what he has enabled his servants to accomplish? And who will not at the same time acknowledge the importance, the committee might rather say, the imperative obligation, of upholding this special department of the great work of evangelization, mainly carried on during the last eighteen years by this society, and still resting upon it for its chief support? And all the more so when it is considered that, large as the preceding numbers appear, viewed by themselves, they are but as a drop in the ocean compared with the myriads of human beings who, on the Indian continent and its islands, are perishing for want of the water of life; more particularly at the present time. How vast is the work yet to be achieved; and what unremitting and devoted zeal, combined with learning and pecuniary resources, does it not demand! May the Fountain of all grace and wisdom still supply his servants with every endowment requisite for the faithful discharge of their duty, and then accept their humblest efforts to advance His glory, and bless them to the salvation of their fellow men!"

We feel as if we could not but repeat our earnest hope, that these important statements will be seriously pondered by all who peruse them. And, further, we remind our friends of both sections of the body—the General Baptists especially—that their Missionaries in Orissa, as stated in our last, page 67, have not a single copy of the New Testament to give to any inquirer, or native christian, or to any of the children in their schools. And what renders the case more pressing is the fact, that they have no other resource to which they can now apply but the Bible Translation Society. Surely our brethren will not allow the whole province of Orissa to be left without the waters of life at this eventful period.

## Christian Activity.

### RELIGIOUS REVIVALS IN SWEDEN.

AFTER giving a brief historical sketch of religion in Sweden, Messrs. Steane and Hinton relate some pleasing facts of revivals, furnished from authentic sources. Here are a few paragraphs:—

"Perhaps in no place has the fruit been so sweet as in the extreme north, in parishes where the Finnish, Swedish, and Laponian populations meet. In these districts the greatest vices had long been prevalent. The children were brought up in perfect ignorance, brandy was consumed in large quantities, and almost every one was a drunkard. The sessions of the court of justice were overloaded with lawsuits and processes of every description, and morality was so awfully forgotten that the exchange of wives was among the peasants no uncommon thing. Such was the sad condition of the inhabitants of Karcsuandi, Jukkasjärwi, Gellivara, and Pajala, when God, about twelve or fifteen years ago, found a channel through which He might convey to them His reviving grace. The pastor of the first place, a rustic but ingenious man, Lars Levi Læstadius, an earnest moralist, although not yet a converted sinner, was one Sunday morning, on his way to church, suddenly struck with a fire phenomenon in the sky. He immediately asked himself, without closer combination of thoughts, 'Am I, poor sinner, to be the leader of this congregation?' These words made a deep and lasting impression upon his mind. He understood now that to be a christian was something widely different from being a 'highly respectable man,' as people say. He began to change his conduct, and to watch his own heart; he began to preach to his congregation about repentance and future damnation, and caused a great stir in the camp of reckless sinners. The penitential spirit spread far and wide, something like a contagion. An anxious care for the welfare of immortal souls occupied all minds, and was evinced in every conversation. It was no more said, 'How do you do?' but 'Have you repented?' or, 'When will you repent?' Thus every one was a preacher to his brother.

But this laudable fervour was at first mixed with a great alloy of untimely

zeal. The preaching of repentance had done an immense deal of good, and had been most necessary amongst a rude people that had forgotten and transgressed the laws, even of outward decorum and sobriety; but it could not satisfy the mental hunger, either of the preacher or of his hearers. They wanted something more, but did not know what, until Læstadius providentially happened to meet with an enlightened Laponian girl, who pointed him to the Lamb of God that taketh away the sin of the world. Now a change took place within him, and before long within most of his auditors. Oh, what an ardent spirit now penetrated the multitude! The work of the day was begun with prayer, and at night, in every village, the people assembled at mutual prayer-meetings. Former sins were openly confessed, and stolen property returned. Thus, peasants that had for many years sold tar to the merchants on the coast, avowed that they had mixed their tar with water, and wanted to make good the loss. On another occasion a country clown came to a proprietor, and declared that he had at various times stolen hay from his estate, and begged leave to repay it. The gentleman decidedly refused to receive the money, and the peasant departed. A little while after, one of the clerks reported that the peasant, before going, had confided to him some money on purpose that it might be advanced to the pastor of the congregation, who was commissioned to give it to the poor. This is one among numberless examples.

These revivals began in parishes bordering on the Russian frontier, where smuggling is constantly going on from both sides; consequently it was to be expected that almost every man was guilty of this social crime. Awakened consciences now acknowledged this, and not only acknowledged, but constrained the offenders to pay duty for what they had smuggled during their whole lives. This amounted to considerable sums, and many sold their property to obtain the money. Others could not, even by such means, get enough, and paid the money by bonds. This extraordinary occurrence occasioned the Custom-house officers some perplexity. They did not

know whether they should receive or reject the voluntary offers, and laid the matter before his Majesty, King Oscar. The King's resolution was that the money should be received, and then distributed among the poor.

Such are the works of the Holy Ghost. Districts that, a few years ago, presented the most gloomy aspect, present now, perhaps, the most glorious in Sweden. Places where the average number of lawsuits was about five hundred, have, five years later, not witnessed one. Discord has been superseded by concord, wrath by love, oaths and execrations have given place to prayers and intercessions, brawling to scripture reading and meditation. In distant villages, the inhabitants of which cannot often attend church, the people meet every Sunday, to read Luther's sermons, sing, and pray; and it is hardly possible to be present at these meetings without being moved by the earnest devotion of the congregation."

After describing the progress of the good work, in many other regions up to the time of their visit, our authors say:—

"Having thus presented to our readers

sufficient evidence of the religious awakening experienced in Sweden generally at the present time, we shall now briefly state our own impressions of the fact. We may say, then, in general terms, that much as we had heard and read of the awakenings, nothing had been exaggerated. They are not a partial phenomenon, occurring here and there, and capable of being traced to some assignable and obvious cause, but they extend with less or greater power over the whole country. We were told by trustworthy informants, that there is scarcely a parish, if there be one, in which some persons have not been roused to an earnest concern about their salvation. And what renders it the more remarkable is, that this is the case in parishes where the gospel is not faithfully preached, as well as in those in which it is. It would not, we believe, be inaccurate to say that lay agency—the agency of colporteurs, and tradesmen, and peasants—has been blessed in a very extensive and striking manner to the production of these results."

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## Narratives and Anecdotes.

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### JAPAN.

WE informed our readers some months ago of the successful attempt made by the United States to open communications with this jealous and secluded people in a notice of an interesting volume—"Japan Opened." Since that event, and after settling the dispute with China, the Earl of Elgin visited Japan, and, in conjunction with France, secured a treaty, by which access for commerce and religion will be obtained to this hitherto almost unknown people. One of our weekly papers—*The Leader*—furnishes the following interesting information respecting Japan, its inhabitants, and the attempts which have been made to gain access into this country.

"With a beautiful climate in which tropical plants will grow, though the heat is far from intolerable, Japan is broken into many islands, is girt in many places with iron-bound coasts, and often swept by raging storms. The most travelled race alive, accustomed to magnificent

scenery in the broad prairies and great river valleys of America, have pronounced Japan to be the region most like a garden of any in the world, England alone excepted; for the eye of the American can never satiate itself with admiring the finished aspect of English scenery. The garden of Japan, however, rises to mountains which England cannot match, and volcanic agencies add to the variety of the climate. No doubt these elements have contributed to strengthen and embolden the Japanese character, while the geniality of the climate has called forth a spirit of goodwill and kindness in the people. The persevering Dutch insisted upon trading, but the Dutch, although persevering, and bold to tyranny, have often shown that they will waive their conquering instincts to obtain some present trading advantage; and consenting to lodge themselves in one of the most ludicrously constructed districts ever invented, a district built upon piles off the coast of

Nagsaki, and, used as a prison in which to keep the aliens, they permitted themselves to become examples of the inexorable jealousy which the Japanese could assert over even powerful European peoples. The contempt for trade nourished by the upper classes of Japan, the model of a feudal aristocracy under a paternal government, helped to keep down these foreigners, their Governor and all, to the rank of a middle class—a middle class of a contemned race, a sort of Jews lodged in a half-floating Ghetto off the Wapping of Japan. When higher powers tried to succeed where the Dutch had failed, they were, to a great extent, misled by their predecessors. The commercial jealousy of the Dutch made them exaggerate the difficulties to which they themselves had succumbed. England tried in vain: when Sir Stamford Raffles was Governor of Java over the head of the Dutch colonists, he attempted to introduce English trading through the Dutch agency, but the Dutch thwarted the device, and thus England was baffled. Certain pushing American ship captains took Dutch employ, and then tried to trade in Japan on their own hook, but the Japanese detected and repelled those whom they called 'the English of the second chop.' Russia, who has been able to penetrate almost everywhere, sent Count Resanoff with an embassy and presents; but he was held off by forms; and when the Russians were audacious enough to invade Sagalin, they did no more than inflict injuries common in a marauding expedition, and thus provoked the degradation of the Prince Matsmai, a Japanese of the highest rank, who was punished for not succeeding against the foreigner. Afterwards, Golownin was sent to Japan; but that unhappy officer got ashore when he did not intend, was captured, and treated with a mixture of rigour and kindness that immensely magnified the European idea of Japanese impenetrability. The Russians were tied up all over with cord, like a parcel very carefully packed up for the Parcels Delivery Company, and when reduced to that state of helplessness, were treated and fed with much kindness and benevolence, and sent away. Thus Japan, the 'tid bit,' of the far east, or far west, which ever you like to call it, was denied to the longing eyes and lips of European enterprise.

The Russians used their eyes, though

they were not in the best position. A shipwrecked sailor—Captain Broughton—who visited Japan towards the end of the last century, before the rigorous exclusion, obtained some characteristics; others have supplied materials, especially the Dutch. But the most successful have been Kämpfer and Thunberg, Swedish physicians at the Dutch factory; and, above all, Dr. Von Siebold, a learned German doctor of philosophy, who accepted the post of physician for the express purpose of exploring the country, which he had an excellent opportunity of doing in one of the official periodic expeditions of the Dutch Opperhoofd from Dezima to Jeddo. Every account helped to increase our wonder. The country was beautiful; the people so prosperous that there are no paupers among them; the Government the most perfect model of a paternal rule,—a despotism so complete that the despot himself is amongst the enslaved; the people broken up, not into castes but into trades, not very unlike the fixed incorporated trades of Europe in the middle ages. The attempt to break away from that station of life to which Providence had pleased to call a man, was, if he tried to go upwards an audacity almost morally impossible; since, if a trader could by any degrees manage to purchase the right to wear 'the sword and trousers,' he was still contemned, though in that imposing costume, and he could never think of arriving at two swords and that petticoat sewn together between the legs which is so magnificent in the eyes of the Japanese, and so ludicrous in the eyes of recent visitors. But the feudal Seigneur, whose authority is absolute, leaves his family in hostage at the capital, and is himself under such innumerable restraints—the very hour of his getting up and going to bed being dictated—that abdication is the commonest event in Japan. It extends even to the Mikado, whose decree within the law is the decree of Providence; to the Zioگون or Tycoon, the Emperor, who, like the Venetian Doge, can only gainsay the edicts of the Government Council at his peril, with the consequence of abdication if the Council decide against him; while the Ministers, should they suffer the adverse attacks of the Council, are obliged by etiquette not simply to resign, but to rip themselves up. To such a degree has Ministerial responsibility been carried in



the island empire, which our Venetian statesman, Mr. Disraeli, ought to consider the model republic. The Government is completed, like that of Venice, by a perfect army of spies; with an organization not unlike our tithing and hundred, making every man responsible for everybody else, to such an extent that misdemeanours which are obnoxious to capital punishment involve not only the offender, but his family. It would seem that a system so perfect must have destroyed Japan long ago but for an admirable institution which they have, and which they call *Nayboen*. Thus, a man who dies in debt, is supposed to be alive, in order that the family may draw his salary, and pay his creditors. A man who commits suicide to avoid the frequent ignominious punishments for breach of etiquette, is for some time not considered to be dead, and then is understood to have fallen a victim to disease. By this crowning beauty of the Japanese system, which always assumes the law to be 'not at home' when its presence would be inconvenient, the other perfections are rendered tolerable.

But did not European science long to know more of a problem so interesting—did not European enterprise believe that a country so beautiful must produce exports, a people so numerous and so prosperous be in want of profitable imports? Of course; and it was the Americans who declined to be denied when they knocked at the door of this inhospitable host. In 1853 Commodore Perry penetrated to the Bay of Nagasaki, and made some very interesting discoveries. He found the Japanese with some knowledge of Europe and of modern discoveries. In India, lately, a train and its steam-engine were gazed upon by the Hindoos with amazement; the Japanese who visited the American Commodore on board inspected the steam-engine with no fear, but an intelligent curiosity and a glimmering idea of the mode in which the steam set the enormous mass in motion; one of them even inquired if it were not the same machine, on a smaller scale, which was used on railroads? A railroad was subsequently given to them, with a little engine, as well as a very intelligent American Consul; machines which the English expedition under Lord Elgin found in full operation, especially the Consul. Commodore Perry left with the wondering

Japanese the draft of a treaty; in 1854 he went with a larger squadron to invite their consent, and thus America opened Japan to the world. The ground was admirably prepared for Lord Elgin, and he cultivated the treaty so well that he enlarged the number of ports which are to be opened, secured a fixed tariff of 20 per cent, including all charges of port dues, with 5 per cent for piece goods and several other articles; and though last not least, a British Minister to be received at Jeddo. The provisions are not nearly so complete as those of the Chinese treaty; but it is the first British treaty. Moreover, the Japanese have evidently been misrepresented by their Dutch lodgers; they are frank, intelligent, not hostile in feeling, capable of appreciating not only the advantages of trade, but the improvements of modern science. They seem to be of the Mongolian race, as the Chinese are, but with striking differences from that people; for their eyes are less oblique, their noses are less flat, they have some colour in their cheeks, and some apprehension of new ideas in their brains.

Japan is opened to European influences; but it is doubtful whether great changes are to be suddenly brought about in such a nation. The exclusiveness which has held its own for so long and against so many attacks cannot be the result wholly of accident. In the form of government, with its twin Emperors, we have signs of mere barbarism; but it is in the inherent obstinacy of the people that the strongest antagonism to Western civilization will be found. Of this obstinacy we have had recent proof. When Commodore Perry tried to go nearer Jeddo in 1854, he was put off not only by assurances that the anchorage was 'dangerous,' but by the more formidable assurance that, if he did, divers eminent persons would be obliged to perform the ceremony of the *hara-kiri*,—that is, to rip themselves up; a course actually enforced in the case of a former entry into the country. And worse still, since the treaty of 1854, it is reported by Mr. Spalding that attempts have been made to evade the provisions of the Perry treaty in protection of shipwrecked sailors. It is an important question, therefore, how far the Elgin treaty may be observed by these amusing Mongols according to Caucasian standards, and how far the markets of a people so industrious, so long trained to self-support, so

peculiar, and in the upper classes so anti-commercial, may be open to us. The doubt is all the greater, since it would be impossible to introduce the railway, steam-engine, telegraph, Ameri-

can merchants, and European ideas, without breaking to pieces the glass house of limited despotism into which we have forced our way."

## Baptisms.

### FOREIGN.

**AUSTRALIA.**—From the *Australasian Baptist Magazine*, for December, we give the extracts which follow:—

**Ballarat.**—We are happy to say that this little cause continues to prosper. On the last sabbath of Oct. two brethren and one sister were baptized by our pastor. Of these, the sister has recently been brought to a knowledge of the truth under a sermon by our brother Hooker. The brethren have both made a profession of christianity for a number of years, one in connection with the Independents, the other is a native of Sweden, and has hitherto worshipped with the Wesleyans. It is seven years since God in Christ was revealed to him, and although from that time he has held the sentiments of the baptists, circumstances beyond his control have prevented him associating with the brethren, or of confessing his Master in his appointed way.

**Rehoboth Chapel, Collingwood.**—The pleasing duty devolves on me as pastor of the close communion Church of Particular Baptists, assembling in Rehoboth Chapel, Princes Street, Collingwood, to inform you and, through the instrumentality of your magazine, brethren of like precious faith, with all others, that, on the first day of the week (14th inst.) five disciples of the Lord Jesus Christ, in obedience to their Divine Master's command (Matt. xxviii. 19), as children of God by faith in Christ Jesus, put on Christ, by submitting to the ordinance of believers' immersion. After a few remarks on the last clause of verses 36, 37 of Acts viii. in the above chapel, they were, on individual profession of their faith in Christ Jesus, immersed in His name, into the "Name of the Father, and of the Son, and of the Holy Ghost," by me,

J. J. MOURITZ.

**Brisbane.**—The pastor, the Rev. B. G. Wilson, arrived here on sabbath morning, the 12th of September, and preached twice on the same day. Every Lord's-

day since has witnessed a steady and regular increase of hearers on the ministry of the word of life; so much so, that it was found desirable to secure a larger and more commodious place to worship in than the Police Court. For this purpose the Hon. Judge Milford, of the Supreme Court, was waited upon, with a request for the use of the Supreme Court for the baptist church to worship in every Lord's-day till their chapel, in course of erection, would be finished. His honour most cordially granted the use of the place at once, and in the course of the same day made the necessary arrangements himself for securing the place for the above purpose. With increased accommodation the congregation increased, and both at the services on the Lord's-day, and the weekly prayer meeting, not only is there increased attendance, but a deepening interest being manifested. Yesterday, in the open air, a most interesting service was held outside the town, when very few short of 500 persons assembled to hear the word of life, and to witness the public decision of five candidates, in obeying the command, and following the example of their Redeemer, Christ. In the discourse it was shown, that not in the spirit of rivalry or party feeling were they going that day to attend on the institution of Christ, but in the spirit of loving obedience would they obey Christ's command, and in faithfulness to him, in faithfulness to their understanding of his revealed will, they would follow his example. The discourse was listened to throughout with marked attention by every one present, while some gave evident signs of deep feeling under the word preached. The sight that followed the preaching of this sermon will long be remembered in this place. Five candidates emerged from out of two tents erected on either side of a gentle running brook, through which the waters quietly passed in silence, and at a turn in its course formed a sort

of basin on a sandy bottom, all that could be wished for on such an occasion. The minister here descended; his wife stood facing him upon the brink of the stream, dressed in the attire of the female candidates. Just as she was descending into the water, the sun, which had been mercifully bidden behind the clouds all the morning, now burst out, and the minister, under indescribable emotion, exclaimed—

"The opening heavens around me shine  
With beams of sacred bliss,

and then baptized the partner of his life. Each female followed, and afterwards the men. The audience had formed itself into a semi-circle, so that every one present beheld the scene, and many were affected at the sight, the hearts of some were filled to overflowing. It was made known during the morning that the objections to scriptural baptism would be taken up in the discourse in the evening, and replied to, with a view to remove those hindrances which stood in the way of God's children attending to his will in this matter. In the evening, at the appointed hour, the large and commodious court was filled to overflowing with a respectable and deeply attentive audience, who listened throughout with unwavering interest. That good has resulted from these services already, we have had pleasing and satisfactory proof. One of the candidates baptized yesterday was the fruit of Brother Voller's discourse on the first occasion of the kind held here about two years since; he then baptized two brethren; a brother and sister of those young men were baptized yesterday. The church here is in a healthy state, and shows what may be done by a few where their hearts are united and their souls alive to God. Three years ago they numbered five, and had then no minister, but they met often together for prayer and mutual edification; one of the deacons lately preached twice every Lord's-day, and kept the church together; God blessed his labours and watched over the cause, and the number of church members now is thirty-six, having a minister as above stated, who arrived among them better than two months since. They have now in course of erection, and very near completion, a beautiful chapel, built throughout of stone, surmounted with pilasters of the same material polished. When finished this will be the most beautiful architect-

tural structure in the town, and the only place of worship in it covered with slates. This place of worship it is expected will be opened for public worship in the first week of January, 1859.

UNITED STATES.—*Dumb Disciples.*—Eight believers in the Lord Jesus have been baptized into the fellowship of the Indianapolis baptist church, by the pastor, James B. Simmons. Four of them were pupils of the Deaf and Dumb Asylum. Their experiences were marked and clear, and eminently satisfactory to all who heard them. God's work on the soul was clearly discernible. Prof. Gillet, one of the teachers in the Asylum, and deacon in Mr. Simmons's church, acted as interpreter. Large audiences flocked to hear their experiences. No instructions whatever being allowed to be given on denominational questions in the Asylum, it is a noteworthy fact that these deaf mutes embraced the baptist faith by reading the New Testament alone; and yet not very noteworthy after all, since this is the way true baptists are always made. If the New Testament does not make men baptists, then it is not desirable that they should be baptists. In the course of the relation of experiences, one of the deaf mutes expressed strong love for Christ. Immediately after this the following brief dialogue took place between the pastor and the mute:—

*Pastor.*—Why do you love Christ?

*Deaf Mute.*—Because he has forgiven all my sins.

*Pastor.*—Why do you wish to join the church?

*Deaf Mute.*—Because the church belongs to Christ!

*Pastor.*—Why do you wish to be baptized?

*Deaf Mute.*—Because Christ requires it.

*Pastor.*—How do you wish to be baptized? In what manner?

*Deaf Mute.*—As Christ was; by immersion, in a stream.

*Pastor.*—Why be so particular? Why not be sprinkled?

*Deaf Mute.*—Christ is silent on the subject of sprinkling!

At this last answer, so pointed, so truthful, so biblical, a thrill ran through the whole audience. Some laughed, some cried, some were moved on their seats by conflicting emotions of joy and solemnity; and the mute stood evidently astonished at the sensation his answer had produced. It was a testimony from an unexpected

source; and goes to show what baptists have always maintained, that the Bible, and the Bible alone, should be the christians rule of faith and practice; and that if men would only consent to be deaf to tradition, deaf to uninspired writings and teachings—in short, deaf to every voice of man, holding an open ear alone to the voice of God, all errors would come speedily to an end; controversy in the churches would die, and God's people would be left to labour with one heart and one mind to save the perishing. Yes, let the advocates of sprinkling remember, that "Christ is silent on the subject of sprinkling;" and if they would be silent too, the error, like all other errors, would in a little time die a natural and easy death. The hand of fellowship was extended, in the evening, to ten persons, (the four mutes among the rest), after a sermon by the pastor, from those beautiful words in Isa. xxxv. 5, 6.—The ears of the deaf shall be unstopped . . . and the tongue of the dumb sing.

*U. S. Witness.*

#### DOMESTIC.

LIVERPOOL, *Stanhope Street*.—Our minister, Mr. H. W. Hughes, baptized four disciples, Jan. 23, on profession of repentance towards God, and faith in the Lord Jesus Christ, in the presence of a large audience. One of these had been brought up a Roman Catholic. About a year ago she was induced to attend our services, where she got good to her soul, but was much perplexed as to the mode and subjects of baptism. Divesting herself of all former prejudice, she resolved to read carefully the New Testament, and at length came to the conclusion to follow the example of her Lord and Master by being buried with him in baptism.

E. B.

Great Crosshall Street.—*Welsh*.—On Lord's-day evening, Jan. 30, our minister, Mr. Thomas, immersed four disciples of the Lord Jesus. One was from the sabbath school, and one was formerly a member with the Calvinistic Methodists. They were received into the church the following sabbath at the Lord's table.

J. S. H. E.

RAGLAN, *Monmouthshire*.—We had another baptism on the last sabbath in January, when our pastor, Mr. Johnson, baptized six disciples of the Lord Jesus. These were added to the church; and more are on the way.

T. S.

LONDON, *New Park Street*.—On Thursday evening, Dec. 30, sixteen followers of Christ were immersed on a profession of their faith by Mr. Spurgeon, and on the evening of Jan. 27, nineteen more thus put on Christ in obedience to his voice who said, "If ye love me, keep my commandments." All these, with several others previously baptized, were added to the church. May they all be found united to Christ the living head, and form a part of that glorious church which he hath purchased with his own blood! D. E.

*Colton Street, Poplar*.—Five believers were buried with their Lord in baptism, by our pastor, Mr. Preece, on Thursday evening, Feb. 3. These were added to the church on the next sabbath-day.

J. S.

LUTON, *Wellington Street*.—After a suitable discourse to an overflowing congregation, our pastor, Mr. P. H. Cornford, baptized eight believers on a profession of their faith in our Lord and Saviour Jesus Christ, on the last sabbath in January. Six were from the sabbath school, making thirty-five from our schools during the last twelve months. We have reason to believe that the Lord is carrying on a good work in connection with our sabbath school, which is very encouraging to the teachers and friends.

F. P.

LEAMINGTON.—On the first Lord's-day in January, Mr. Salter, our pastor, after preaching an argumentative sermon on "Reasons for baptism," went down into the water and baptized eight candidates on a profession of their faith in the Lord Jesus; and on Feb. 6, two others thus owned their Lord and Saviour. We are cheered by the hope that the Lord the Spirit is leading others to the Saviour, and that they will soon give themselves to God and his people.

E. G. A.

OGDEN, *Lancashire*.—Two young men were baptized here, Jan. 16, by Mr. Nuttall, of Liverpool, who has accepted an invitation to become our pastor. They were added to our fellowship; and we are happy to observe a spirit of enquiry among our young people respecting eternal realities.

S. T.

AIRDRIE.—Our pastor, Mr. Dunn, baptized five believers into the names of the Sacred Three, Feb. 13. Among these were a mother and son, and a husband and wife. Two were members of the Free Church. May they all be faithful unto death!

T. W. W.

CAMBRIDGE, *Zion Chapel*.—On Wednesday evening, Feb. 2, our pastor, Mr. J. Keed, immersed four believers in the Lord Jesus. The two male candidates were husbands of members of the church, another was a scholar from the sabbath school, the other a member of the Independent church in this town, who now wished to follow in the footsteps of him who said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." "We have a blessed work of grace going on among the young in our families.

"May they receive thy word;  
Confess the Saviour's name;  
Then follow their displeas'd Lord  
Through the baptismal stream.  
Then let our favour'd race  
Surround thy sacred board,  
There to adore thy sovereign grace,  
And sing their dying Lord."

J. J. A.

HULL, *George Street*.—On the last sabbath evening in January we had a most interesting service. Our pastor, Mr. Odell, immersed six disciples into the names of the Holy Three—five females and one young man. One of the former was a scholar from the senior class, and two are the children of members, and the parents of the young man are members of another baptist church in the town. Thus is God verifying his promise to the seed of his servants. These, with four by letter, were welcomed to our communion. That we may have many more such seasons is our earnest prayer.

M. E. P.

GAMBLESIDE, *Lancashire*.—We have had some very pleasing additions to our church from the sabbath school lately. In November, Mr. Maden, our minister, baptized six; and on Feb. 6, nine more followed their example. Some of these were teachers and some scholars. We thank God and hope for more such additions. May all these who have thus put on Christ walk worthy of his holy name!

ALFORD, *Lincolnshire*.—One young friend, a teacher in our sabbath school, avowed his attachment to the Saviour in baptism, Dec. 19. The chapel was filled to overflowing, many not being able to gain admittance. We hope good impressions were made on many.

MELBOURN, *Cambs*.—Our pastor, Mr. E. Bailey, had the pleasure of leading ten more candidates down into the water and baptizing them on Thursday evening, Feb. 17. These make 72 baptized during the twelve months of Mr. B.'s ministry. To God alone be all the praise!

LOUTH, *Walker Gate*.—On the evening of Monday the 27th ult. (Dec.), brother Smith, of Alford, our junior pastor, baptized three believers; and Mr. Taylor, from the Nottingham College, who was supplying for our senior pastor, Mr. Kiddall, at the time unwell, addressed the people assembled. One of the candidates was a Wesleyan local preacher. [We wish our friends would say at once the month, and not perplex us to find out what they mean by such terms as "ult." and "instant."]

BIRMINGHAM, *Lombard Street*.—On Lord's-day evening, Jan. 30, Mr. Cheate preached a baptismal sermon to a large congregation from Jonah i. 8, "Of what people art thou?" and afterwards immersed five candidates, one of whom was a Primitive Methodist. The other four were added to the church on the following sabbath.

J. S. C.

BOND STREET.—On the first sabbath in February Mr. Chew baptized seven followers of the Lord Jesus. We pray for a yet more abundant harvest of souls.

S. G.

KINGSTON-ON-THAMES.—On Wednesday evening, Feb. 2, three believers were immersed into the names of the Sacred Three by Mr. Medhurst, one of whom is a member of the Church of England, who has been convinced, from a perusal of the word of God, of the unscriptural character of part of her services.

H. S.

WEM, *Shropshire*.—It is now several years since we reported our baptisms; but we have been in a low state, and are only now reviving to something like activity. Last year we had a baptism in August, followed by another in September. This year one believer put on Christ by baptism on Friday evening, Jan. 14. We are yet praying and hoping for better days.

T. L.

GREAT SAMPFORD, *Essex*.—On Thursday evening, Feb. 3, four disciples of Jesus were baptized upon a profession of their faith by Mr. W. C. Ellis, after a sermon from "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

WALSALL.—Mr. Burrows baptized two disciples of the Saviour on Lord's-day, February 13. Four others were baptized on a previous sabbath. We are making an effort to raise money to build a gallery; for one is needed.

WALES.—*Cardiff, Bethany*.—Mr. Tilly immersed five males and three females, Feb. 6. One of the latter was the daughter of a member, another the wife of a member, and the husband of the third was baptized a month before. One of the young men had been brought up to attend "church," but after the death of his parents he attended our place, and having received good to his soul, he determined to cast in his lot amongst us. These were all added to the church. J. J.

*Cardigan*.—Several were added to our church during the past year whose baptism we did not report. However, we hope to improve for the future. We bless God for his mercy, which still continues to cheer us. On Feb. 6, we had the pleasure of seeing four young females from our sabbath school "buried with

Christ by baptism," by our pastor, Mr. Davies. May they be enabled to "walk in newness of life." We have more candidates. M. D.

*Maesteg, near Bridgend, Glamorganshire*.—On the first sabbath in January we had the pleasure of attending to the ordinance of baptism, when Mr. R. Hughes baptized five believers in the Lord Jesus Christ.—*English*.—On the last sabbath in January we repaired to the river side, when Mr. Cole gave a short address, assigning our reasons for attending to the ordinance, and Mr. R. Hughes baptized three disciples on a confession of their faith in the Lord Jesus Christ. One was from the Established Church, and two from our sabbath school. May they all be kept in the love of God! J. C.

## Baptism Facts and Anecdotes.

THE BAPTISTS AND THE BIBLE SOCIETY.

*By the Hon. and Rev. B. W. Noel, A.M.*

Our brethren in India were engaged in endeavouring to give the word of God in a translation which the nations of Hindostan and the neighbouring countries could understand. In the course of that work they came to the word "baptize," and according to their views they translated it by a word signifying "to immerse," in the Bengali, Hindi, Hindostanee, and Sanscrit languages. When they had accomplished their work, the British and Foreign Bible Society were called to determine the use of these versions and the circulation of them, and it was very natural that when they observed this word translated "immerse," which in our own authorised translation was "baptize," they should say, "This version prejudices the question at issue between you and all other denominations, and therefore we cannot consistently employ it; we believe the word signifies 'to wash,' and therefore we cannot sanction the use of your version." The baptist brethren, being requested to employ the word "wash," instead of "baptize," would necessarily feel that by so doing they must falsify the word of God. They said to themselves, "We know the meaning of that word; it is not dubious; all Greek literature up to the time when it was used in the scriptures showed that it meant exclu-

sively to immerse, and that was its signification in the Jewish Greek, to which the writers of the New Testament paid so much attention." The practice of the first churches, too, showed that they understood it to mean immersion; and it was held by some of the first pædobaptist scholars of the present day that it meant nothing but to immerse. In the best lexicons this sense was given to the word in the first place—the other being only just introduced at the close of their explanations, because it was derived from ecclesiastical writers. It was obvious, then, that they could not substitute the word "wash," even if they believed that the word "baptize" could have that secondary sense. They would say, "What proof is there that a secondary, rare, and unlikely sense should be employed, without any explanation at all, by these inspired writers? Why should the secondary sense be employed? We have no right to give it; we must adhere to the original, general, long established sense, which everybody acknowledges. But could they not transfer the word, and introduce "baptize?" It might be argued that they could do that with a good conscience, seeing that they circulated the authorized version, in which the word occurred, since it expressed nothing, and left the question to be debated still among Christians. Why should they not employ that dubious word in these Hindoo languages?

The answer was simple. As honest men they would say to themselves, "Why should we do this? Why are we to use the transferred word 'baptize' to conceal the sense of the original word? We must no more do that than falsify it. Our brethren must know, that the only use of this transferred word is to conceal the fact that the original word means to immerse. We cannot, therefore, consent to any such proposal." Yet there was a great temptation; for the baptist denomination had not more money than they knew well how to employ, while the great Bible Society had very large resources at command, which would have been available to them. They resisted that temptation, however, honestly, and they deserved the admiration and respect of their brethren. He did not mean to blame those on the other side who had acted on their conscientious convictions, for if the baptists could not use the word "wash," they could not, on the other hand, use the word "immerse." Some pædobaptists in the present day, as he had said, held that the word really did mean "to immerse." Dr. Halley said that it meant to cover with water somehow, either by immersion or effusion; and Mr. Wilson, who had written a work, which was considered to be very unanswerable, had given it the same meaning; while Mr. Godwin said, that it was much stronger than to dip, that it was so strong a word, that it meant to keep under the water till the thing was drowned. But every translation could not, with the infirmity of our understanding, be supposed to be an exact translation throughout of the original

scriptures. A translation of the scriptures should be as exact to the original as possible, and, in the next place, it should be idiomatic, so that the people into whose language it was translated should be able to understand it and appreciate it. With respect to the accuracy of the baptist translations, he had asked some of his brethren better informed than himself upon that point, and the inquiry had issued in the most thorough satisfaction to his own mind. The Bengali version was an instance of the translation being idiomatic, and yet exact. It had been revised and published by Mr. Wenger, assisted by Mr. Lewis and Mr. Thomas. One of these brethren was a man of great scholarship and erudition, and was therefore quite competent to perfect the translation with respect to its exactness; while the other two were very fluent in the Bengali, and were thus able to preserve the idiom of the native language. As a proof of the accuracy of the Bengali translation, he might mention that the British and Foreign Bible Society, which had always a very intelligent and assiduous committee, had circulated, and were now circulating the Old Testament version in that language edited by these baptist brethren. They also circulated the Bengali New Testament, only expunging the word "immerse" wherever it occurred, and replacing "baptize." The New Testament, however, was edited by the same men, and it was obvious, notwithstanding the use of the word "immerse," that it must have the same perfection as the other.

## Sabbath Schools and Education.

### OUR CHRISTMAS PARTY.

It has been a common practice in the Principality of Wales, during the greater part of the last half century, for a number of sabbath schools to assemble together in some convenient chapel, for the purpose of reciting certain portions of Scripture and catechetical exercises prepared for the occasion, and singing choice pieces of sacred music, got up by the choirs of the respective chapels and schools.

Four of these schools are accustomed to meet at the baptist chapel in this

town, and in one of the country chapels every Whit-Monday; and we have found these gatherings very beneficial in stimulating the children, strengthening the hands of the teachers, and exciting public attention to the sabbath school.

The rehearsals at these meetings are not confined to children, but persons of all ages, from the child of seven years of age to the patriarch of seventy, all unite in these interesting exercises. Last Christmas morning being very wet, the rain falling fast, the schools from the country did not arrive in the town quite

as early as usual; but soon after ten o'clock they made their appearance. Although by that time the rain abated a little, many of those that attended had been thoroughly drenched during the morning, yet they appeared quite cheerful and happy in once more meeting each other at our Christmas party.

Three of the schools were catechised by their respective ministers, repeated many portions of scripture, and sang various select pieces during the morning meeting; and, although the service lasted nearly four hours, yet the assembly exhibited no sign of being weary and fatigued, but the most lively interest was sustained to the close; and all, as far as we could judge, left the sanctuary rejoicing, and thanking God for what they had seen and heard.

As it was now between two and three o'clock in the afternoon, and the evening meeting fixed at half-past five, we had not much time to enjoy the good cheer so essential to the happiness of some Christmas parties. While the young children and females from the country who had been wetted in the morning, and those who had their cattle to attend to, returned to their respective homes, those of us who reside in the town, with other friends remaining from the country who resolved to stay till the evening meeting, hastened to take some refreshment. Many did not dine at all, but contented themselves with partaking of "the cup which cheers but not inebriates." At half-past five we were again in the chapel, and, although it is a large and commodious building capable of seating more than 900 persons, it was soon filled and densely crowded in every part, so much so that even a standing place in the aisles could scarcely be obtained. The recitations in this meeting were confined to our own school, the members of which recited thirty-two select pieces in prose and verse. Several of them were of considerable length, and were repeated with great accuracy. But those which excited the greatest interest were the productions composed in the form of a dialogue, in which more than one person sustained a part; such as the dialogue between the eye and the ear, in which each claimed the superiority as being the greatest use to man, while a third checked their vaunting speeches, reminding them that their services were mutual, and they ought to rejoice in each other's

prosperity. Also a debate between Michael the archangel and satan, in which the latter was reminded of his past sins and future doom. Another very interesting piece, and recited with great effect, was a dispute between the Christian and the Jew, in which the latter was supposed to have been vanquished by the christian's proving from the Old Testament predictions that Jesus of Nazareth was the Messiah; and when the two young men representing these characters sang together, at the close, a well known Welsh hymn of praise to Jesus as the Messiah, the effect produced upon the congregation can scarcely be described. But the chief piece of the evening was a debate between the compulsory system and the voluntary principle in religion, supposed to be carried on between Lady Drusilla and Dorcas. The importance of the subject, the fairness of the discussion, and the ability of the young females who represented the parties, all united in rivetting the attention of the audience, and in forcing conviction of the superior claims of the voluntary principle upon minds which had not been accustomed to regard it in the most favourable light.

Although one recital followed another in an unbroken succession for more than three hours, with the exception of one short anthem sung by the choir, while we were re-arranging the parties on the platform, there was certainly no flagging, no abatement of the interest felt and exhibited throughout. And we are happy to add that, notwithstanding many persons accompanied the schools who did not belong to them, nor to the congregations with which they were connected, the greatest decorum was maintained throughout the day; and so far as we were able to ascertain, no person connected with this gathering was guilty of inebriety, or of any other conduct tending to mar the pleasure of the day. Thus terminated our Christmas party of 1858, not only without injury to our morals and pain to our conscience, but producing substantial benefits by strengthening our hands, and girding up our loins for the work of sabbath school instruction in the year 1859, which, with its great and important responsibilities, has just opened upon us; and we pray that we may have grace to discharge them in such a manner as to render our account with joy to Him whose servants we profess to be.

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D. D.



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Cardigan.

D. D.

## Religious Tracts.

### ORIENTALS IN LONDON.

SEVERAL thousands of sailors and other persons from eastern nations, are always to be found in London. The attention of the "City Mission" has been directed to them, and we feel sure that the information we now give from the *City Mission Magazine* will be read with great pleasure. A Missionary has been appointed to visit them. "He is supported by the Directors of that important institution of which the Prince Consort, but two years since, laid the foundation stone—the Stranger's Home; and, in a paper issued by them, it is stated,—'It is cause for much thankfulness that the hearts of so many have been stirred up by the late lamentable events in India to take a deeper interest in the spiritual welfare of the millions in that benighted land. But whilst the friends and supporters of the great missionary societies are redoubling their efforts to reinforce *foreign* missions, and to extend their operations in India, there is a work to be done *at home* which should not be neglected, and till lately has been altogether overlooked, viz., the spiritual and temporal welfare of the Asiatic heathen who come to our shores, reside for months amongst us, and are not inattentive observers of all that is passing around them.' About 2,500 Asiatics have been visited by this missionary in London in the past ten months. With the exception of the Chinese, they have been chiefly Mahomedans, and have been natives of India, Persia, Java, Japan, the South Sea Isles, and Arabia. Sufficient knowledge has been acquired by the missionary, although himself never out of England, and of the same class as that from which the missionaries are

drawn, to enable him to read to these strangers portions, at least, of the sacred scriptures in Persian, Arabic, Hinduee, and Malay, while he converses freely with them in Hindoostanee, and makes himself understood in French to the natives from the Mauritius. In a visit which one of the Secretaries of the Mission paid with him to a Mohammedan from India, the man stated that he had been now five months in London, and had been here before during his life on six different occasions, but never before, on visiting England, had any one spoken to him a word on the religion of our land, or on the faith of Jesus Christ. He had six times returned from England to India, without bearing one word concerning the gospel from those with whom he here associated. Such instances of neglect are, 'alas, most common.' The Missionary says:—"I would add my thanks to the Baptist Missionary Society, and to the Religious Tract Society, for their kind supplies of books and tracts to assist me in the work."—"During eleven months 59 ships, with Lascar crews, were visited by the missionary; 1,677 Lascars were visited and spoken to by him on board ship; and 756 Asiatics on shore; making a total of 5,339 Asiatics visited and spoken to by him during that time, in ships and on shore. 185 of the visits were paid in hospitals, 30 in jails, and 23 in workhouses. His readings of the scriptures were 981, and the scriptures and tracts distributed by him in 19 different languages among Asiatics who could read, and who solicited copies, were 166 bibles or testaments, and 1,552 tracts. 89 Asiatics were also partially instructed by him to read."

## Intelligence.

### BAPTIST.

STRANGE CONDUCT IN A MINISTER.—This is the heading under which *The Glasgow Bulletin* gives this announcement:—"On Sabbath, January 2, the Rev. J. B. Robertson, of Hamilton, supplied the pulpit of the Rev. F. Ferguson, Blackfriars-street (Mori-

sonian) Church. At the conclusion of the afternoon diet, the ordinance of baptism fell to be dispensed. The pastor of the church (who had been sitting as a hearer) having gone up to the pulpit, stated to the congregation that he could not conscientiously discharge the ordinance as he had previously done, for that he now thought only believers

ought to be baptized—in other words (though he did not so express himself), he had become a Baptist. After his refusal to perform the ordinance, the Rev. Mr. Robertson at once proceeded to do so before a bewildered and astonished congregation." In one sense *The Bulletin* is correct in calling this conscientious act of Mr. Ferguson "strange conduct in a minister;" it is so seldom that ministers act so conscientiously. Mr. Ferguson has been one of the most useful of the denomination to which, from its rise about fourteen years ago, he has belonged. His congregation is, we believe, one of the largest in Glasgow. May he have faithfulness and encouragement to follow the Lord fully.—*Christian Advocate*.

THE REV. F. FERGUSON, OF GLASGOW.—After the above notice our readers will be surprised to learn that Mr. F. has returned to the practice of infant sprinkling. On the Thursday evening following the sabbath on which he refused to sprinkle infants, and declared that he was convinced that believers only were the proper subjects for scripture baptism, he stated to his church that he very much regretted that the New Testament was so dark on the subject of infant baptism; but that, as there were very early notices of the practice, he thought it was likely that it was observed in the apostles' days. Last Lord's-day, he advertised from his own pulpit that he was prepared to baptize infants as heretofore; and suggested that there might have been infants in Lydia's household (the only reference he made to the New Testament), and that, as Origen had said infant baptism was practised by the apostles, it was probably so! Will any sensible man believe that the person who can bring forth no better support for infant sprinkling than this, is honestly doing justice to his own convictions, or conscientiously following out what he knows to be the teaching of God's holy word? Mr. Ferguson did not refuse to baptize infants without much consideration. It is reported that he had been preparing an essay to refute Dr. Halley's views, and that he had for this purpose read fourteen books on the subject, and, as the result of his investigation, he was obliged to renounce infant sprinkling as unscriptural. This he one sabbath publicly avows, and before another sabbath returns he actually sprinkles infants, and while expressing his regret that the New Testament was so dark on the subject! Had he avowed that, by further investigation, aided by the advice and guidance of his brethren he had been led to see that the New Testament did clearly warrant the practice of sprinkling infants, and that on the authority of God's word alone he was prepared to defend it, no one would have complained. But that he should have renounced

infant sprinkling as unscriptural, and then return to it again without being able to justify his doing so by scripture authority, is a procedure that no right-minded christian can candidly approve of. We hope Mr. Ferguson will very speedily bring himself out of this unhappy dilemma.—*Freeman*.

THE REV. C. H. SPURGEON'S NEW TABERNACLE.—The building committee appointed to carry out the erection of a new place of worship, sufficiently large to meet the wants of the thousands who constantly attend the Surrey Music Hall, to hear Mr. Spurgeon, have received some hundreds of designs from different architects in answer to an advertisement offering three prizes of £50, £30, and £20, for those most approved. Some of the designs are really beautiful, and although the estimate is kept within the prescribed limit, (£16,000), it is evident that to complete the building of several of them would cost at least £25,000. Great excitement is manifested as to who will be the successful competitor. It is intended to lay the foundation stone early in the spring, and by the end of this year it is anticipated that the neighbourhood will be graced by a building second to none of its kind in the metropolis.

BUSHEY HEATH, *Hertfordshire*.—This spot, hitherto much neglected in spiritual matters, has for some time past excited the solicitude of a few christian friends residing there; and at length, after much prayerful deliberation, they have been rejoiced by the erection of a neat and comfortable iron chapel, capable of seating 250 persons. On Tuesday, Jan. 18, it was opened for Divine worship, when sermons were preached, in the morning by the Hon. and Rev. E. W. Noel, M.A., and in the evening by the Rev. J. George, of Walworth. The amount realised by the collections and proceeds of dinner and tea rather exceeded £24. The cost of the chapel was about £300, the greater portion of which remains to be paid. The people among whom this effort is being made are for the most part poor cottagers. The committee appeal to the christian sympathy of those in more favourable circumstances.

SOUTHAMPTON.—The Rev. J. A. Spurgeon, the brother of the Rev. C. H. Spurgeon, has accepted a cordial and unanimous invitation to the pastorate from the baptist church and congregation assembling in Portland chapel, Southampton, and formerly presided over by the Rev. A. M'Laren, now of Manchester. Mr. Spurgeon expects to enter upon his labours about Easter next.

SANDY, *Beds.*—On Monday evening, December 20, the baptist friends at this village were formed into a church by Mr. Abbott, of Blunham, and on the first sabbath in January, Mr. T. Voysey, of Hammer-smith, entered on the duties of pastor.



ENTRANCE TO A HINDOO TEMPLE, COLOMBO, CEYLON.

## MISSIONARY.

## FRUITS OF MISSIONARY LABOUR IN SOUTHERN INDIA AND IN CEYLON.

We extract the following encouraging statistics from the statement and appeal from the General Conference of Missionaries convened at Ootacamund, representing nearly all the Protestant Evangelical Societies labouring in Southern India and North Ceylon to the parent societies and churches in Europe and America:—

We have, as the fruits of missionary labour in Southern India, and the entire island of Ceylon,

1. More than one hundred thousand persons who have abandoned idolatry, and are gathered into congregations receiving Christian instruction.

2. More than sixty-five thousand who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.

3. More than fifteen thousand who have been received as communicants, in the belief that they are the sincere and faithful disciples of Christ.

4. More than five hundred natives, exclusive of schoolmasters, who are employed as Christian teachers of their countrymen, and who are generally devoted and successful in their work.

5. More than forty-one thousand boys in the mission schools, learning to read and understand the Holy Scriptures, which are able to make them wise unto salvation.

6. More than eleven thousand girls rescued from that gross ignorance and deep degradation to which so many millions of their sex in India seem to be hopelessly condemned.

Looking at these leading results, may we not exclaim, "What hath God wrought?" Surely "This is the finger of God!" Here are the palpable evidences of the Divine power of the Gospel—evidences which are yet destined to constrain many a heathen to abandon his idols, and turn to the now despised and hated name of Jesus. A great work yet remains to be done even in Southern India, the scene of the first and most successful missions; while in Central and Northern India it is still greater.

## BAPTIST MISSIONARY SOCIETY.

*Fernando Po.*—The Committee have recently been in frequent correspondence with the Government respecting the proceedings at Fernando Po, by whom all their representations have been courteously received. They

have forwarded to the British Minister at Madrid a memorial which had been prepared, setting forth the facts of the case, and a claim for indemnity for the value of the property there, and losses sustained in consequence of the proceedings of the Government, with directions to lay it before the Spanish Minister for Foreign Affairs. It also gives us sincere pleasure to have to state that, in compliance with the request of the Committee, Lord Malmesbury has communicated with the Board of Admiralty, and that in consequence orders have been sent out to the senior officer of Her Majesty's ships on the coast to render all the assistance in his power, as far as the exigencies of the service will permit, to enable the emigrants to be conveyed to Victoria with comfort by Her Majesty's ships. The officers of the Society are also in communication with the Spanish Legation in London, and there is some ground for expecting that the Society's claims will, ere long, be recognised and met.

The EARL OF CARLISLE has kindly consented to preside at the coming annual meeting of the society in Exeter Hall.

*Jamaica.*—It affords us much pleasure to hear that a deputation to the baptist churches in this island is now in contemplation; Sir Samuel Morton Peto, Bart., having generously engaged to pay their expenses. Mr. Underhill, one of the secretaries of the society, who, a few years ago, visited India on a similar errand, has consented to be one of the deputation.

*Ten More Baptist Missionaries for India.*—Our readers will hear with much satisfaction, that the subscriptions for this noble object are in progress, with every prospect of the required sum being realized. Mr. Trestrall, one of the secretaries, lately visited Leicester, where he obtained above £300 for this special fund.

## GENERAL BAPTIST MISSIONARY SOCIETY.

At a Committee meeting held at Stoney Street, Nottingham, on Tuesday, Jan. 25th, the minutes of the Cuttack Conference were read and generally approved. It was announced that the Rev. I. Stubbins was expected to arrive in this country by "The Clarence," about April. It was arranged that the Rev. W. Miller should return about the beginning of August, the farewell services to be at Louth. It was agreed to apply for aid to the Bible Translation Society for the new edition of the Scriptures wanted. It was also determined to encourage the holding of a Missionary Bazaar at the next Association in June, and to invite the churches to assist by contributions.

## RELIGIOUS.

**SWEDEN.**—The new law of "toleration" is, as all such laws generally are, not worth having. Indeed, as it transfers the power from the civil authorities to a sort of new ecclesiastical court, it makes things worse than they were for the dissenters from the Luthoran State Church. But it seems certain that a measure for religious toleration is in course of preparation for next Parliament. This has been secured through the impolicy of the clergy in prosecuting some Popish perverts, and getting them sentenced to banishment. Another occurrence has just taken place which is likely to toll in the same direction. The clergy in the island of Gottland have laid before the civil courts an accusation against a coach-builder in the town of Wisby (a Jew by birth, but for years a sincere Lutheran), charging him with having become a Baptist, and with having tried to propagate his Baptist notions. He is summoned to appear before the court on the 7th February, to answer to the accusation. As the accused party is not likely to be shaken out of his convictions by the threat of banishment, and as the clergy are likely to push matters to extremities, an additional impulse will be given to the friends of religious liberty, and probably the measure, which is proposed, will be both wider and safer than it would otherwise be.

**PROPOSED MEMORIAL TO DR. WATTS, AT SOUTHAMPTON.**—It is well known that Dr. Watts was born in Southampton, and that he spent many of his early years in that town. Hitherto the town has had no memorial of him. A committee of gentlemen has, however, been recently formed to erect a statue in the public park to perpetuate his memory. A considerable sum has been already raised for the purpose; and the committee are now appealing to the Sunday School teachers throughout the country to aid them in doing honour to one, than whom there is none more venerated by every christian teacher of the rising race. "It is believed that teachers have only to ask subscriptions of one penny and upwards from their scholars, to enable the committee to erect a noble memorial to Dr. Watts, principally by the contributions of youth." The secretary is Mr. G. Piper, 140, High Street, Southampton, who will be glad to correspond with friends on the subject.

**INDIA.**—*Remarkable if true.*—The following anecdote, from the lips of a lady lately in Preston, has been forwarded for insertion to the *Preston Guardian*:—"Capt. — was the Mahometan interpreter in my husband's army—a talented Englishman in birth and manners, in religious principles a nothingarian. He spoke the Mahometan language

to perfection, and was of great use to the regiment under my husband's command. Seeing one day a very elegant Mahometan girl, of high caste, at a well, he at once fell in love with her, and eventually married her, she believing him to be of her own creed and people, from the circumstance of his having dyed his hands and face to the colour of the natives, and speaking the language with extraordinary fluency. He followed and worshipped in the same way as his wife, and to all intents and purposes was looked upon as a follower of the Prophet. Time rolled on; the regiment was ordered to Calcutta. It was a critical moment for the husband. He must reveal the secret to his wife that he was an Englishman. He did so. She took it kindly, went to Calcutta with the regiment, and heard the Gospel for the first time. She, in course of time, embraced Christianity, and was the means of converting her hitherto wayward and undecided husband. 'And that young lady,' pointing to a tall elegant looking girl of 17 years, 'is her daughter.'"

## GENERAL.

**LETTERS IN LONDON.**—Within the past ten years, 32 millions more letters were posted in London than in all the United States, with ten times more population. Of nearly 100 millions posted in London more than half were for London.

**THE PAPER TAX** will, we hope, be one of the first that will be remitted, for it is not only a knowledge tax, but its excise regulations are a serious impediment to its manufacture. Petitions should be sent in favour of its repeal.

**THE ROYAL PRINCES.**—The Prince of Wales has had a private interview with the Pope in the presence of one of His Royal Highness's attendants. Prince Alfred is in Egypt; visiting Cairo, Suez, and other places.

**MR. COBDEN** has gone over to the United States to obtain practical information, it is said, on the working of the ballot, and other political matters.

**AUSTRALIA.**—Sydney, Melbourne, and Adelaide will soon be in correspondence by electric telegraph.

## REVIEW OF THE PAST MONTH.

*Thursday, February 24.*

**AT HOME**—The Queen opened Parliament in person, with the usual splendid formalities, on Thursday, Feb. 3. The speech which Ministers placed in the hands of Her Majesty to read was, upon the whole, as good as could be expected from a Tory government; only that "Reform" was the last thing mentioned among the measures to

be produced, and then only in ambiguous terms. And further, when inquiry was made as to when the Reform Bill would be introduced, ministers seemed disposed to postpone it until after Easter. Since then, through pressure, Monday, Feb. 28th, was fixed for the first reading. As usual, during the first days of a new session, several important notices of motion for leave to introduce new bills have been made, both by Government and by private members. Among these are no less than three bills on the Church Rate question. Whether the

present ministry will be able to proceed without a new election is yet doubtful.

ANNON.—The news from *India* is yet of a mixed character. There can be no doubt that the main bodies of the rebels are broken up and dispersed; but marauding parties yet infest the country, and it is expected that, during the coming hot season, they will give much trouble to our jaded European troops.—The alarm which existed a few weeks ago of a war in Italy between France and Austria has, in some measure, subsided, but not entirely.

## Marrriages.

Jan. 18, at the baptist chapel, Frome, Selwood, by Mr. S. Manning, Mr. Wm. Fry, of Westminster, to Louisa Maria, eldest daughter of Mr. Samuel Trotman.

Jan. 20, at Portmahon baptist chapel, Sheffield, by Mr. J. E. Giles, Mr. Richard Catterall, of Bolton, to Elizabeth, eldest daughter of Mr. Joseph Baxter, of Halifax.

Jan. 21, at Plymouth, by Mr. Griffiths, of Biggleswade, the Rev. George Short, M.A., late pastor of George Street baptist chapel, to Elizabeth, second daughter of the late William Square, Esq., of Whitloxworthy, near Kingsbridge.

Jan. 27, at Belvoir-street chapel, Leicester, by Mr. Mursell, Mr. George S. Hankinson, of Macclesfield, to Lucy, only daughter of Mr. R. Boot, Leicester.

Jan. 27, at the baptist chapel, Salendine Nook, near Huddersfield, by Mr. D. Crumpton, Mr. George Webster Brook, of Loughwood, to Miss Betty Hall, of Quarmby.

Jan. 28, at Bloomsbury baptist chapel, by Mr. Brock, Mr. Henry Bowser, of London, to Mary Symonds, daughter of the late Rev. John Hemming, A.M., of Kimbolton.

February 3, at George Street baptist chapel, Plymouth, by Mr. D. Jones, Folkestone, the Rev. Edward Wilks, baptist minister, Oswestry, to Elizabeth Annie, second daughter of Mr. William Davies, Plymouth.

Feb. 5, at Counterslip baptist chapel, Bristol, by Mr. Winter, the Rev. Philip Gast, of Appledore, Devon, to Miss Louisa Carter, of Upper Clapton, London.

Feb. 8, at the baptist chapel, Wells, by Mr. B. Davies, Mr. George Weeks, of Priddy, to Ann, daughter of Mr. R. Emery, of Wedmore, Somersetshire.

February 10, at the baptist chapel, Long Buckby, by Mr. Thorpe, the Rev. W. G. Field, of Blackburn, to Elizabeth, third daughter of Mr. Thomas Bates, of Long Buckby.

February 10, at the baptist chapel, Falmouth, by Mr. John Walcott, Mr. John George Kelway, late of Falkland Islands, to Mary, eldest daughter of Henry Roberts Osborn, Esq., R.N., of Falmouth.

February 12, at the baptist chapel, Shotleybridge, by Mr. Whitehead, Mr. George Sanderson, to Miss Martha Robinson, both of Black Hill.

## Deaths.

Jan. 1, Mrs. Ellen Hudson, aged 47, an esteemed member of the baptist church, Bewick Street, Newcastle-on-Tyne.

January 21, Mary, the beloved wife of Mr. William Ward, De Beauvoir Square, Kingsland, aged 60. Mrs. W. was a granddaughter of the late Rev. J. Upton. Enjoying the advantages of his kind instructions and the prayers of her pious mother, she was early converted to God, and baptized when about fifteen years of age. In after life she had many troubles and cares, being

the mother of eleven children, eight of whom survive her. But divine grace sustained her, and enabled her to bring them up in the nurture and admonition of the Lord. Her last affliction was marked by calm confidence and humble hope, which cheered the heart of her husband, who frequently read and prayed with her, repeating also verses of hymns at her request. Her only regret seemed to be that she had not done more for the conversion of her children, and if she wished at all to live, it was for their sake. One of



her daughters, after consoling her on that subject, repeated at her desire:—

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
O Lamb of God, I come!"

That, she said, was just expressive of her feelings. "He has pardoned me, and he will receive me," were among her last words, before she fell asleep peacefully—in Jesus!

Jan. 25, in Blenboim Place, Leeds, Mr. Joseph Parkin, aged 51. He was 32 years a member, and 19 years a deacon, of the baptist church, South Parade, Leeds.

Jan. 29, at Margate, Rebecca, daughter of the late Mr. Sargeant Smith, Houndsditch, and sister of the Rev. Thomas Smith, of the Baptist Mission House, aged 37.

Jan. 29, at the baptist chapel house, Peterchurch, the Rev. W. Stanley, for the last twenty-five years the beloved and faithful minister of that place, aged 55 years.

Feb. 2, at Denbigh, Mary, the wife of Mr. Robert Foulkes, draper, aged 62. A member of the baptist church twenty-four years.

Feb. 2, at 8, Windsor-place, Plymouth, Jane Jarvis, eldest daughter of the late Rev. Samuel Nicholson, baptist minister.

Feb. 3, Mr. John Smith, of Farsley, in the 70th year of his age. He was for forty-five years a member and thirty-four years a deacon of the baptist church, Farsley. He was distinguished for integrity, uniform consistency of character, and kindness of disposition.

Feb. 6, at Elgin, Mr. Peter Macdonald, bookseller, after a protracted and painful illness, borne with exemplary christian patience. He sustained with christian fidelity the office of deacon in the baptist church, Elgin, for thirty years.

Feb. 17, at Thorn Hill Farm, near Derby, Mr. John Richardson, aged 67. Our beloved brother was long favourably known among a large circle of religious friends as an excellent man and an eminent christian

—excellent and eminent chiefly for his unaffected humility and undissembled love. Indeed, were men generally such as he was, this world would be more like heaven in the peace and love of its happy inhabitants. But he has gone to breathe a congenial atmosphere—

"Where all the air is love."

Mr. R. was a native of Ticknall, near Derby, where his family have long been known as pious and generous members of the baptist church at Melbourn. He was baptized whilst yet a youth; and soon began to preach the gospel. For eighteen years he was pastor of the baptist church at Wirksworth, and when at his own request another took his place, he did not, like some, retire on his own dignity, but assumed a humbler position as an assistant preacher in the villages, with all his usual spirit and devotion. He was faithful in a few things, and his Lord knew it and remembered him, and will remember him in that day. His last illness was short but severe. His son, who inherits his honoured father's amiable disposition, says:—"His prostration and feebleness towards the closing scene, brought on by congestion of the lungs and asthma, were indeed extreme; but, amidst all his suffering, when questioned as to his prospects for eternity, he said, in a way peculiar to himself, 'clear as the sun at noon-day!' He, indeed, rested on those great and precious promises made to the children of God, and that Saviour he so many years delighted to proclaim graciously supported his mind during his last moments. For some time before his departure he seemed engaged in ejaculatory prayer, and at length finished his course in great peace."

Lately, at Newark, Mary, the wife of Mr. Thomas Masden, and only daughter of Mrs. Peck, of Balderton, in her 49th year. The deceased was for about twenty-four years a member of the baptist church, Newark.

The General Baptist section of the denomination has sustained a serious loss in the unexpected and almost sudden removal of one of its leading and most influential ministers—the Rev. JOSEPH GOADBY, pastor of the church in Wood Gate, Loughborough. Mr. G. had not been quite so well as usual for several weeks; but for about a fortnight before his decease he was much worse. Some of the symptoms of his complaints were removed, but the eruption of an internal abscess was supposed to be the immediate cause of death. At this time we must be excused from saying more respecting this serious bereavement. Mr. G. was in his 58th year, and was the eldest son of the late Rev. Joseph Goadby, of Ashby-de-la-Zouch.

[Our regular readers will not fail to observe that the latter part of the present number is in an imperfect state; but we feel certain that they will excuse us when we mention, that the minister to whose decease we have just adverted was the brother-in-law of the Editor—his wife being the sister of Mr. G. The tidings of the dangerous illness of our brother reached us when we were completing our Intelligence department; and we were compelled hastily to fill up our columns, leaving out many communications from our correspondents. These will be given next month.

THE

# BAPTIST REPORTER.

APRIL, 1859.

REMINISCENCES OF THE YOUTH AND LIFE OF THOMAS COOPER.

CONCLUDING NOTICE.

WHEN our "Chartist Orator and Poet," as he was then called, was liberated from his two years' incarceration in Stafford Gaol, he repaired to London, smarting under the wrongs which, in his opinion, he had been compelled to endure.

It is not my intention to describe the process by which, step after step, my friend was led down into the dark regions of doubt and disbelief. Whilst yet in Leicester he now and then attended a place of worship, but that was seldom. When writing his "Prison-Rhyme" his mind seems to have been like a noble vessel "tempest-tost," without compass or chart, whilst dense clouds obscured the glorious sun by day, and hid the fixed pole-star by night. Hence we find these gloomy sentences at page 199—

"I say not that there is no God: but that  
*I know not.*"

'Tis but excess

Of folly to attempt the great charade  
To solve: and yet the lurking wish must be obeyed."

Yet even then he did not lose his admiration of Him who was "God manifest in the flesh." We find many cantos in which honour is given to Jesus Christ as the personification of perfect goodness. At page 96 he says—

"I love the Gallilean; Lord and Christ  
Such goodness I could own; and, though enshrined  
In flesh, could worship; If emparadised,  
Beyond the grave, no Eden I could find  
Restored, though all the good of human kind  
Were there, and not that yearning One, the poor  
Who healed, and fed, and blest I Nay, to my mind,  
Hell would be Heaven with Him! Horror no more  
Could fright, if such benignant beauty trod its shore!

L

I love the sweet and simple narrative,  
With all its childlike earnestness—the page  
Quadruple where those love-wrought wonders live:  
I would the tale were true: that heritage  
Of immortality it doth presage  
Would make me glad indeed. But doubts becloud  
Truth's fountains as their depths I seek to gauge—  
Till with this trustless reck'ning I am bowed—  
Man's heritage is but a cradle and a shroud!"

Again, at page 192, 193, and 195, we have—

"Forgive them, for they know not what they do!"

O Christ! how worshipfully great thou art  
Uttering such dying breath! A lowly Jew,  
Born and brought up with bigots whose old heart  
Was nurtured, from far time, to count the smart  
Of suffering in a foe sweet to behold;  
From rule of blood for blood ne'er to depart,—  
Of eye for eye, and tooth for tooth; to fold  
The law of vengeance, given while the thunder  
roll'd."

"Hunted to death,—nalled to 'the tree of shame,'  
Fainting, expiring,—and thy last heart-prayer  
Breathing for them who gibbeted thy name  
Above that thorn-crowned head, nor did forbear,  
When spirit-desolation or despair  
Seized thee, to mock thy groans! Forgiveness,—  
love,—

For those who tortured thee! Oh! if such rare  
Triumph o'er ill be human, it doth prove  
A glorious nobility in Man enwove!"

"Oh! hadst thou not so lovely been on earth,  
I would not care to share thy Paradise;  
This wish to live beyond the grave hath birth  
Without my will! yet, by the sovereign voice  
Of Reason 'twould be hushed, but that the bliss  
Of knowing such a heart as thine doth seem  
A boundless joy,—a good beyond all price;  
And still I wish thy heaven were not a dream;  
And, to my latest hour shall doat upon that theme!"

And yet, in other parts of his poem, he seems to regard the denunciations of the Son of God on sin and sinners as vengeful, and incompatible with that "goodness" which he displayed both in life and death!

In London, after his liberation, he was naturally led to join the company of such as sympathised with him in his recent sufferings. These were, we fear, for the most

part disbelievers. But of that period in his history, which intervened between his liberation and his return to christianity, I can say but little, and I confess that my incapacity is relieving, for I would rather draw a veil over the sad scene. Now and then I accidentally met with him in London. He appears to have been engaged in delivering lectures on political, historical, and biographical subjects, both in London and the provinces—writing for periodicals and newspapers—editing tracts or pamphlets on German neology—and on sabbath-days in giving addresses of a social or scientific character, to such of the working classes of London as were opposed to the claims of divine revelation.

For several years he suffered—I say suffered, for I feel certain he could not be at ease—under this “eclipse of faith.” *I never gave him up.* I felt almost assured that after all these “wide wanderings,” if God in mercy spared him, he would one day return. And when—it may be about a year ago—I heard a report to that effect I was not surprised, and yet I felt anxious to ascertain the full extent of his conversion. And, therefore, it was that at the “Midland Conference,” held at Hugglescote in September last, when some young ministers expressed their conviction that all was right with him, I hesitated until I had further evidence from personal communication; at the same time I assured my brethren that none of them would rejoice more than I should if I found that he had “now returned unto the Shepherd and Bishop of souls.”

In a few weeks after this Mr. Cooper was announced to deliver “Six Orations” in Leicester, at the Large Room of the Temperance Hall, and to preach three sermons on the following sabbath. I attended and heard them. At the close of the first oration, having been requested to move a vote of thanks

for it, I observed that the proofs which Mr. Cooper had produced on the “Design Argument for the Existence of God” were satisfactory as ground-work, but I wanted to see the building he would rear on it, “Have patience! have patience!” exclaimed Mr. C. “I will, but I want to see you creeping back to the Cross, and clinging there!”—“Wait until the end,” was his reply. I did, and was fully satisfied.

With regard to the character of his lectures I need not say more than that they displayed considerable research and ability, for the public is now hearing them in various parts of the kingdom. At Leicester they elicited much approbation, especially that on the “Bridge of History,” in which he traces the undoubted existence of the Christian Religion from the present up to the first century. At the close of each lecture objectors were invited to come forward. Some had the temerity to do so to their cost, for with much dexterity he parried every thrust. The only thing we saw objectionable in him in these encounters was an apparent impatience of the ignorance or presumption of some of his opponents.

But the sermons on the sabbath day afforded me not only satisfaction but delight. I did not hear that in the morning, having to attend to my own place; but I made arrangements to hear those of the afternoon and evening. I heard that the large room of the Hall was crowded full in the morning. The Rev. R. W. McAll and his friends kindly granted the use of their new and spacious Independent chapel for the afternoon. It was full to overflowing. Many returned who could not get so much as a standing place. I found a position on the pulpit stairs. And when, remembering the lines we have quoted, the preacher rose and gave out that grand old hymn—

“O God! our help in ages past,  
Our hope for years to come—”

and the whole assembly rose in one dense mass, and sung the verses to an appropriately solemn tune, the scene was beyond description,—awfully impressive.

The text was, "Work out your own salvation with fear and trembling. For it is God who worketh in you both to will and to do of his good pleasure." His prefatory remarks were striking. He referred to the old Calvinistic and Arminian controversies. But he would invert his text and read it, "It is God that worketh in you both to will and to do of his good pleasure; therefore work out your own salvation with fear and trembling," for the logic of Paul was so perfect that the sentence would (like the hour-glass) bear inversion. The whole discourse was evangelical, and remarkably pungent and pointed in its application.

In the evening, long before the time fixed, every part of the large room—the spacious floor, galleries, orchestra, and platform—was crowded, and hundreds again went away unable to find standing room. The text was, "The unsearchable riches of Christ." Now, thought I, we shall have the top-stone laid on the building; and we had. After referring to Paul's Epistles generally as remarkable for argument, weight, and power, and their peculiar adaptation to the parties to whom he addressed them, he affirmed that this to the Ephesians was the most perfect specimen of epistolatory correspondence extant, exceeding all ever written in any age or country. He then proceeded to set forth some of the unsearchable riches of the Redeemer—in his original dignity, his voluntary humiliation, and his present exaltation. These are mentioned, not as the divisions of his discourse, but as comprehending them, and to show that our friend now knows Him of whom he speaks in all the dignity of his divinity, the plenitude of his grace, and the value of his intercession. Having thus

set forth some of his riches, he confessed that they were, after all, beyond his powers of description—unsearchable! And then, in a burst of well-sustained eloquence, he called on the redeemed in heaven—patriarchs, prophets, apostles, evangelists, and martyrs; on the celestial hosts—angels and archangels, cherubim and seraphim, principalities and powers—to come forward, and tell if they could the unsearchable riches of Christ!

The effect of this appeal on the breathless multitude was such as we have seldom seen. It reminded us of one of James Parsons' impassioned apostrophes in the days when his physical strength was unimpaired. Numbers of his old "chartist" companions were present, as well as several unbelievers. We hope they, too, will reflect seriously on the tremendous consequences which must ensue from a persevering neglect of the great salvation.

In conducting divine worship, Mr. Cooper not only "made prayer and supplication for all men" generally, but for some in particular; especially those whom he regarded as the friends of freedom, mentioning by name, BRIGHT, COBDEN, KOSSUTH, and MAZZINI; at the same time he deprecated all oppression, tyranny, and aggression, not forgetting the poor down-trodden and suffering slave. I mention these not as leading features of his prayer, but as showing that his aspirations for the freedom and happiness of man have not been weakened or suppressed by his adoption of christian principles. His prayers for spiritual blessings on all present, especially for his former associates, and for mankind universally, were earnest and urgent.

Probably some may wish to know with which of the evangelical bodies Mr. Cooper is now in communion. I am not able to answer that question. I was too glad to

know that he had returned to Christ to care much on that matter. All I can say is, that my friend was formerly a Wesleyan local preacher, and in conducting the preaching services at Leicester he adopted their mode of giving out two lines of a hymn, and in concluding his supplications with, what is usually called, the Lord's Prayer.

One thing afforded me a little amusement during his visit. Mrs. Cooper and he were taking a cup of tea with my family, when some one, perhaps my wife, made a remark on something he had said in one of his lectures on the ludicrous custom of the papists in baptizing bells. "That reminds me," said Mr. C., "that when I was lecturing at — [I forget where], the same remark was made by the wife of a baptist minister, who said, 'Mr. Cooper, have not the papists as much authority for baptizing bells as others

have for baptizing infants?' I confess the question bothered me." That lady will perhaps remember the circumstance.

Little more was said then; but as he had just presented me with a copy of his "Prison-Rhyme" I requested him to accept a copy of "Wood's History of the Baptists." Indeed, I did not think it wise or expedient to *bother* him at the outset of his new career on the subject of baptism. I knew that he had ability to discover the truth; independence of spirit to carry out his convictions; and now, I hoped, that love to the Saviour for his mercy and grace, which would constrain him to keep his commandments. There is, in fact, so much of the right material about him, that I should not be at all surprised if I heard next, that THOMAS COOPER had become a baptist.

## PETER AND THE PAPACY.

ROMANISTS are unceasing and untiring in their efforts to bring back the English people to popery. They succeed chiefly, not among the Dissenters, but among their nearer relatives—the Episcopalians. But even among these, so far as we can observe, their converts are from those who, ignorant of the spirituality of the gospel, are pre-disposed to mere forms and ceremonies. Young "priests" from the universities, full of self-importance, and "silly women" led away by the fascinations of outward pomp and parade; and, in not a few instances, by plotting the marriage of a young female devotee with the heir of some rich protestant family. "Noble" birds are the game they aim at.

But their efforts are not confined to these. We find them now and then contriving to introduce servant girls into families where there are young people. In a recent case of

this kind, in our own family, the servant came as a "church-goer;" of course we did not object to her on that account; but presently she began to shew our youngest daughter her popish symbols; after which she put into her hands a popish novel, just adapted to fascinate the imagination of an ardent young person. We then felt it our duty to part with her as soon as convenient. We afterwards found that her mother was a papist, and her uncle a priest—perhaps a Jesuit.

We make these observations in introduction to some excellent and conclusive remarks on the claims of the Romish bishops to the chair, as they call it, of Peter; in the hope that they will be valuable in confirming our readers in their rejection of all such contemptible and arrogant assumptions. We found them the other day in a Scotch periodical. They were written in

reply to a work on the "See of Peter," by Mr. Allies, a Tractarian pervert to popery.

"It is asserted and maintained, on the part of the papacy, that in the year A. D. 28, our blessed Lord addressed words to Peter which constituted him "the rock or foundation of the church,"—which conferred on him "supreme power, the mastership over the Lord's house;" and which bestowed on him—"the supreme pastorship of all Christ's flock."

Now, subsequent to this, we find written records of the following kind:—

Four Gospels, or Histories of our Lord's Ministry, written about the years A. D. 61, 63, 65, and 97.

The Acts of the Apostles, about A. D. 64 or 65.

Fourteen Epistles of St. Paul, written between A. D. 52 and 66.

An Epistle by St. James, A. D. 62.

Two Epistles by St. Peter, A. D. 64 or 65.

Three Epistles by St. John, about A. D. 69.

An Epistle by St. Jude, about A. D. 65.

The Apocalypse of St. John, about A. D. 96.

Of the very slender and dubious evidence derived from the four gospels we need not speak. But let our readers remark the utter obliviousness of the Romanists as to all the remainder of the New Testament.

Besides the gospels, we have twenty-three distinct documents, from the pens of six different writers; all of whom wrote under divine inspiration. These documents were all written at some distance of time from the alleged event. If our Lord constituted St. Peter the supreme head of his church, this took place about A. D. 28; and these epistles and other writings bear date from A. D. 52 to 96. The church, meanwhile, had passed through many vicissitudes, and was still suffering from schisms and

divisions. How inevitable, then, that if a "centre of unity and fountain of jurisdiction" had been known to these writers, they should have referred to it. But not one single passage in all these twenty-three apostolic writings, can the Romanists adduce, to shew that any "chair of St. Peter" was then known in the church.

And this absolute blank of all evidence of the claim is not all. Alone, indeed, this fact—that the chair of St. Peter is never named—would be sufficient to prove that the chair of St. Peter was at that time *unknown* to the church; but the negative proof goes farther than this.

The allegation is, that by our Lord, shortly before his passion, Peter was constituted "the rock," and exalted to the primacy or mastership over the church. If this representation were true, how could the annals of the church, for thirty-six years after, have been written, without showing us this primate or supreme pastor occupying his chair, and presiding over the whole church? Instead of which, what do we find?

In the Mother Church of Jerusalem, the presiding apostle appears to be, not Peter, but James. James, in Acts xv., pronounces the "sentence," or decision of the church. To James, on arriving at Jerusalem, (Acts xxi.) Paul immediately repaired. And St. Paul writing to the Galatians, and narrating a transaction which he had with the other apostles, says, "When *James*, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, *they* gave to me," &c.—(Gal. ii. 9.) Here, very clearly, the great apostle of the Gentiles shows that he knew nothing of any "chair of St. Peter," or any "supreme pastorship" vested in that apostle.

But the whole narrative given in Acts xv. contravenes Mr. Allies' view. His view, which is the view of the whole Romish church, is, that the final appeal, in all cases, is

to "St. Peter's successor," whose function it is to decide all disputed points, and whose decision, when promulgated, settles every disputed question. This is the very process now carrying on in Ireland and at Rome, with reference to the Irish Colleges.

But what says the narrative in the Acts? If it had been written *expressly* to extinguish the Papal claims, the language could hardly have been clearer. A dispute having arisen in Asia, touching the Jewish customs, a reference to some authority becomes necessary. To whom was this reference made? St. Peter, be it remembered, had been constituted—so the Romanists tell us—primate and chief pastor of the whole church more than twenty years before.

But not one word do we hear of any reference to "the chief pastor," to St. Peter. The parties sent address themselves "to the apostles and elders." And, "the apostles and elders come together to consider the matter."

In this assembly, Peter, as his manner was, was forward and prompt with his opinion; but James, as we have said, appears to have presided—to have summed up the argument and given the sentence. This sentence, too, is written. It is the first specimen of a church sentence or decision that we have on record. And not a word of any primacy—of any "chief pastor,"—do we find in it. It commences thus: "The apostles, and elders, and brethren, send greeting." And so throughout it runs: "It seemed good to the Holy Ghost, and to us." In one word, the idea of a primacy then existing—a chief pastor then deciding questions—is utterly destroyed by this document. As Mr. Allies says of the Reformation in A. D. 1500, so say we of the chair of St. Peter in A. D. 52: "*It had no existence.*"

There is one passage in the Acts

of the Apostles which must be referred to. According to the Roman story, St. Peter founded the church in the city of Rome, and established his episcopal chair there, in A. D. 42. And we know that he was the apostle of the circumcision.—(Gal. ii. 8.) Now, with the recollection of these alleged facts in our mind, let us turn to the last fifteen verses of the book of the Acts. There we see St. Paul brought to Rome in the year A. D. 62. He sends for the "chief of the Jews." They declare their ignorance of the whole matter, but "desire to hear from him" the real character of the christian faith. He appoints them a day, when they come to him, and remain with him "from morning till evening," while he expounds the gospel to them. It is then added that, after this, Paul dwelt two years in Rome, "preaching and teaching the things concerning the kingdom of the Lord Jesus Christ, no man forbidding him."

There was, then, no banishment of the Jews at this time, nor hindrance to the preaching of the gospel. Where, then, was Peter, to whom was "committed the gospel of the circumcision?" The Romish party tells us that he was then bishop of Rome, and chief pastor of the church. And yet St. Paul, in the midst of Rome, and speaking to Jews, makes no reference to Peter, their bishop. And still more strange—these Jews request to know the outlines of christianity, as a thing quite unknown among them!

In a word, the man who can read these fifteen closing verses—remembering that they are part of the inspired history of the church—and yet believe that Peter was then, and had for twenty years been, the bishop of the church of Rome, and chief pastor of the church, must have a credulity truly marvellous.

But we pass on to the Epistles. And here we find fresh proofs of the non-existence of this alleged chief pastor.

One of the apostles, and only one, is censured by St. Paul, writing under the inspiration of the Holy Ghost, as *erroneous* in his decisions, and blameable in his practice.—(Gal. ii. 11.) And who was this but this same Peter, whom it is now attempted to represent as “the foundation of the church,”—he to whom “supreme power” had been given! But if the apostle himself could err, and deserved “to be blamed,” how are we to regard his “successors” as divinely preserved from error?

Next, the apostolic epistles will give us some light. The claim of the Papists is, that Peter was bishop of Rome from A. D. 42 to 65; and that he left his primacy and his “supreme power” to his successors in that see. Yet how can this statement be reconciled with the following facts:—

St. Paul writes to the Romans about A. D. 58—and in that epistle he makes not the slightest allusion to St. Peter, or to their bishop, or to any chair of St. Peter, or any “mastership of the church” vested in him. Again, the same St. Paul writes an epistle *from* Rome, shortly before his death; and still he is silent as to any “chair of St. Peter,” and as to St. Peter himself. If Peter was then bishop of Rome, and “supreme pastor of the church,” how could St. Paul have forgotten him? But he says, “At my first answer, no man stood with me; but *all men forsook me.*” Was Peter bishop of Rome at that moment, and was he “the rock of the church?” or had he relapsed into his former fears, “denying with an oath, I do not know the man?”

But, again: St. Paul writes to two of the churches—the Corinthians and the Ephesians—describing the constitution and organization of the church. To the Corinthians he says—“God hath set some in the church: first, apostles; secondly, prophets; thirdly, teachers; after

that, miracles; then gifts of healings, helps, governments, diversities of tongues.”—(1 Cor. xii. 28.) To the Ephesians—“He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints,” &c.—(Eph. iv. 11–14.) Now, any one holding the Romish view, of a primacy in the successor of St. Peter, must have added, “And over all he placed a chief pastor, his own vicar and representative; to whom he has committed the government of the whole church.” Why did St. Paul, writing thirty years after our Lord’s ascension, and when, therefore, the chief pastor, if there were such, must have been fully settled in his office—why did he, when thus describing the church’s organization, wholly omit all allusion to such an officer? How could he have done so, but for one fact—that no such officer then existed, or was so much as dreamed of, save in the visions of prophecy, where he appeared as the “wicked one,” who should “sit in the temple of God, shewing himself that he is God?”

Next, we have epistles from the pen of James, and Jude and John. These were written long after the period when, according to the Romish writers, Peter was settled as the bishop of Rome, and primate of the whole church. But not one word do they utter on these momentous subjects. Their silence, however, is vocal and expressive. They write to the whole church. They lament divisions. On *this* account especially, and also as an important fact for the guidance of the disciples, they must assuredly have alluded in some one place, in however brief a manner, to the primacy, as the best and simplest way for obviating all difficulties, and ending all divisions. As one more, then, in this long catalogue of facts wholly irreconcilable with the Romish claim, we remark this—that several of St. Peter’s colleagues, when addressing



the whole church, make no allusion or reference whatever to this all-important circumstance.

But what shall we say of St. Peter himself? He too has written, and has left us two epistles, addressed to the church, not long before his death. Had the fact been what the adherents of the Pope now assert it to be, how could St. Peter have forgotten to allude to it? Rather let us say,—How could the Holy Ghost, who guided St. Peter's pen, have omitted so essential a point of christian instruction? The Popes of centuries past, when they penned epistles, have never failed to begin with an assertion of their office and functions, as chief rulers of the church. Had St. Peter held such an office, how could he have forgotten or concealed the fact?

But does he describe himself at all, or allude to his functions? Very naturally, and almost necessarily, he does. He commences each epistle with his own designation—"PETER, an apostle of Jesus Christ." But was he nothing *else*, or nothing *more*? He was something *less*; for when he comes to exhort the ministers of the church, he says, "The elders which are among you, I exhort, who am also an *elder*."

But says he nothing of any *chief pastor*? Yes; for he promises the faithful elders, that "when the *Chief Shepherd* shall appear, ye shall receive a crown of glory that fadeth not away." He takes, then, that very title of head or chief, which the Romanists now declare to be his own, and distinctly fixes it upon our Lord Jesus Christ, as the only rightful owner of that distinction. A plainer denial of any claim on his own part could hardly be conceived.

Once more:—Even those who have been persuaded to see in our Lord's words, "Thou art Peter, and upon this rock I will build my church," some appointment of that apostle to a principal rank in the church, must still, if they be honest

and candid, confess that the *continuance* of this primacy to any "successor" of St. Peter is by no means so clear. What, then, could be more desirable, what more evidently necessary, than the decision of this point? Can we imagine it possible, that the apostle, or the Divine Spirit who guided his pen, could have neglected so plain a want of the church?

Yet it is not even alluded to. St. Peter thinks for the future. He says, "I will not be negligent to put you always in remembrance of these things, though ye know them;"—"I will endeavour, that ye may be able *after my decease* to have these things in remembrance." The apostle then takes a forward glance. He means to leave instructions for the church after his decease. Could there be a plainer or stronger need for any instructions than on this doubtful point,—“How the bishop of Rome, his successor, was to be regarded, and with what honour and obedience his commands were to be received?” Yet St. Peter on these subjects says not one word! Why? Clearly for the best of all reasons,—*because he was not bishop of Rome, and therefore could have no successor.*

In concluding this rapid sketch of the New Testament evidence, we must not forget the Apocalypse of St. John. This, the last divine lesson to the church, was written more than thirty years after Peter's death. It gives us some insight, therefore, into the state of the church at the close of the first century. *Now*, if ever, we might expect to find this "chief pastor of the church" in full possession of his rights and functions—*now*, when eleven of the apostles had departed to their rest, and St. John, the last remaining of them all, was in exile, we should naturally expect to find "the master of the Lord's house" walking to and fro, and ordering all things, as we find the Popes of later days.

But what is the case? The Lord Jesus Christ appears to his "beloved

disciple," and gives to him "messages to the churches." He rebukes, approves, gives encouragement and warning; but not the slightest allusion appears to any "chief pastor." Christians are warned again and again, to "hear what the Spirit saith unto the churches;" but not one injunction is given to "listen to the

successor of St. Peter." The question, therefore, again returns,—Could there have been, when St. John wrote the Apocalypse, a chief pastor, a sovereign ruler of the church, and yet no mention made of him in such messages as those sent by Christ to the seven churches? The thing is incredible.

## Spiritual Cabinet.

LONGING FOR IMMORTAL PERFECTION.—If we had been created for this world only, our Creator would have limited our desires, so that we could be fully satisfied with this world. If, moreover, we had been intended for the society which is found on earth, and for that only, our affections would have been limited, so that the friendships of time would have fully filled up our hearts. God has created us for a higher state of being, and he has intended us for the society of heaven, where pure and eternal kindness animates every spirit, and he has accordingly given us desires and affections that cannot possibly be met by what we find here. All attempts to fill up the minds longings with what we may enjoy in this world are attempts at impossibility; the very nature which God has given us forbids their success. But this truth assumes a still stronger light when we think of the regenerated mind that has come under the power of the gospel. Instead of lessening its desires, the change that saves the soul enlarges them—greatly enlarges them. Instead of bringing the affections within narrower limits, or making them more easily satisfied with the friendships of this world, the gospel stimulates the heart, and makes its thirst for pure and lasting sympathy and spirit-fellowship immeasurably more strong. Consequently, the change that is produced by the

faith of Christ is not one that makes us more contented with this world or its joys. It tends with great power rather to make us feel desolate in so far as we confine our thoughts to what is found on earth. We thus find that the christian, when seeking satisfaction here, and in his fellow-creatures, is even *more* disappointed than the man of the world. Religion makes him *less* capable of being filled with perishable bliss. There is just one thing that can prevent his being in a worse state than the worldling, and that is the enjoyment, in spirit, of the heavenly world and its friendships. It is this, dear reader, and this alone that can relieve you when feeling dull and weary and desolate in this world. You must let your spirit rise above that, which, at its best, is but a journey towards home. You must anticipate home itself, and those at home, or you will inevitably feel desolate. Your very nature necessitates this, and that nature renewed, only increases the necessity. It is that power of thought by which we rise in spirit into heaven while passing on towards it, and that enjoyment in prospect which we thus realise, that enable us now to fill up hearts that cannot otherwise be filled, and so to get above desolateness that cannot otherwise be kept long away. Only let your soul have full, free scope in its true nature, and all will be well. "But ye are come unto mount Sion, and

unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel.*" J. K.

## Poetry.

### RESURGAM.

*A Tribute to the Memory of the Rev. J. Goadby, Loughborough.*

An! who shall sing the requiem?  
A standard bearer falls,  
And grander are the obsequies,  
Than state in lordly halls.

How many hearts  
With grief sincere,  
A *Father* mourn  
On that sad bier  
Within those holy walls.

His trophies are around him,  
The children of his love,  
And Heaven's recording angels  
Have borne their names above.

In yon bright crown  
As gems divine,  
Those precious names  
Shall ever shine,  
And works of patience prove.

The youthful and the aged  
Their last love token shew  
In solemn long procession  
A pilgrimage of woe,  
In dark array  
Their grief we trace,  
And read its lines  
On every face—

In footfalls sad and slow.

They bore him to earth's bosom,  
The sunlight smiling round;  
Perchance 'twas filled with angels  
Who watch the hallowed ground;

And, if as pure  
Were mortal ears,  
We then might list,  
With joyful tears,  
Heaven's music all around.

And glowing words are spoken  
Rich with eternal life—

"I am the Resurrection"  
Throws rapture o'er our grief;

To worlds of light  
In faith we soar,  
And trace our friend  
Where death no more  
Brings sorrow sweet relief.

Oh! precious to the Saviour  
Is that thrice hallow'd spot  
Where saints repose in safety,  
Their last life-battle fought;

He rested there,  
And thence arose  
A conqueror  
O'er all his foes—

Rest thou, death harms thee not,  
Yet while our souls ascending  
Rejoice in victory won,  
We miss thee in our temple,  
We mourn our pastor gone.

Ah! who shall fill  
The vacant place?  
No more we hear  
Thy words of grace,  
Thy work below is done.

Thy name henceforth is fragrant  
With airs from Canaan's shore,  
That tell us of thy presence  
Where sin can hurt no more.

Its dignity  
Was not of earth,  
Yet angels own  
Thy noble birth,  
And sing thy conflict o'er.

Across the sounding ocean,  
On India's burning soil,  
It gains an added lustre  
By missionary toil;—

A son departs  
At honour's call,  
To preach His love  
Who died for all,  
Crowned with the Saviour's smile.

A moment, and the portals  
That fling their golden light  
Athwart the gloom of yonder tomb,  
With heaven's own splendour bright,  
Shall wide expand, while angel-band,  
Their fellow pilgrims greet,  
As father, mother, children dear,  
In fond embraces meet.

The sacred rapture, who can tell,  
As friend shall meet with friend,  
As joyful hallelujahs  
To the throne of God ascend?  
The mansions fair that wait us there,  
And o'er the landscape glow,  
Shall well repay our weary day  
Of toiling here below.

*Loughborough.*

M. R

## Reviews.

*Notes of a Clerical Furlough, spent chiefly in the Holy Land. With a Sketch of the Voyage out in the Yacht "St. Ursula." By Robert Buchanan, D.D., Author of "The Ten Years' Conflict." London: Blackie and Son.*

THE ROYAL PREACHER said, "of making many books *there is no end*;" and verily Solomon was right; especially with regard to books of travels, and particularly in that far-famed land over which he reigned "in all his glory." And no wonder, for the facilities of voyaging and travelling are now so great that a trip to Egypt and the Holy Land has become a most agreeable mode of spending "a clerical furlough," that is, if the means of doing so are at hand. And hence it is, that of late years, numerous protestant ministers from Britain and the United States have gone out to explore that wondrous land, "over whose acres walked those blessed feet, which once were nailed for man's salvation to the bitter cross." Neither is the christian public yet wearied of hearing their "tales of travel;" for though we may probably hear the same things again, yet we not only hear of them from new "standing points," as the phrase goes, but we generally hear something that we have not heard before. This is the case in the very handsome volume before us. Our author says—

In the matter of publishing, it is to be feared that an author's *own* taste and wisdom are not always very safe guides. Considering that of many books on the Holy Land there seems, in the present day, to be literally "no end," it may well be supposed it has not been without hesitation and diffidence that the author of the "CLERICAL FURLOUGH" has ventured to add one to the number. If, however, the volume should have no other merit, it has at least that of being substantially "a journal." It is not a compilation got up at home, but a *bona fide* personal narrative. It simply corrects, arranges, and amplifies what was written from day to day on the spot. What it aims at is to enable the reader to see what the writer saw, and to hear what he heard. He does not pretend to be a discoverer. In his opinion, there has been too much pretension of that sort already, and sometimes on absurdly slight and insufficient grounds. He

makes no claim to be regarded as an authority on any of the numerous unsettled questions which still lie open for investigation and discussion, in connection with the history, the antiquities, and the topography of Judea. On many of these, indeed, he has formed his own opinion, and on some of them he has ventured to express it; but his main object has been so to set things before the reader that, when he comes to the end of the journey, he may have some definite conception of the sort of country he has been passing through, and may know nearly if not altogether as much about it as the writer knows himself.

This is as it should be; and Dr. Buchanan is just such an observer and describer of the scenes he visits as we love to read. Elsewhere\* we have made a few graphic extracts. The engravings, and maps, and plans, are new and well-executed. The map of Syria, including Palestine, is conveniently placed in a pocket at the end of the volume.

Dr. B. further observes—

One object he has had especially in view,—to gather around his course the manifold associations of Scripture, and by connecting, as much as possible, each successive scene with the sacred history which it so vividly recalls, to make the reader participate in the delightful conviction which, at every step, was forced more irresistibly upon his own mind, that the Bible history is, and must be, both real and true. This conviction, though only confirming a belief that was solid and settled before, the author felt to be the best reward of a journey through the Holy Land. If his experience in this particular shall help to communicate a like feeling to the mind of any of those who may honour his volume with a perusal, it will not have been written in vain.

*Woman's Sphere and Work, considered in the Light of Scripture. A Book for Young Women. By William Landels, Minister of Regent's Park Chapel. London: Nisbet and Co.*

MR. LANDELS tells us that this book "contains substantially what was delivered in a course of ten lectures," and observes—"Perhaps he ought to apologise for what some will call the presumption of his attempt: his own opinion is, that he had better not." We fully concur with this frank avowal. "Presump-

\* See Narratives and Anecdotes, page 119.

tion," indeed! When we consider the vast influence of woman—married or unmarried—upon the well-being of society, we ought to hail every wise and holy attempt to direct our "young women" in the paths of propriety, virtue, and religion; especially in these days, when our daughters are exposed to so many evil influences, and the great "social sin" is corrupting the very vitals of society!

Mr. L. dedicates his book to his own wife, in these words—"To E. L., who possesses the virtues here commended, and is free from the faults censured, to an extent which has rendered her influence on the writer one of the greatest blessings of his life—THIS BOOK, as a token of affection, is respectfully dedicated."

And we are gratified to find Mr. L. retaining a manly phraseology in using the terms "woman," "wife," and "mother." We are sick of those puerile and contemptible attempts which many, who ought to know better, are making to substitute "Ma" and "Pa" for "Father" and "Mother." Let this

worse than childish custom universally prevail, and our children's children will not be able fully to comprehend the meaning of "Our FATHER who art in heaven," or of "As our whoni his MOTHER comforteth, so will I comfort you." Away with such twaddle out of all our families say we!

We cannot leave this timely volume without strongly recommending parents to place it in the hands of their daughters.

*The Children's Bread from the Master's Table.* London: Knight and Son.

THIS little pocket volume contains a passage from the Bible and a suitable verse for every day of the year. We give a specimen.

"APRIL 1.

Love one another, as I have loved you.—  
John xv. 12.

So the Lord of life did teach us,  
Who descended from above;  
Living—dying—he besought us,  
Evermore to live in love."

It may be had in cloth boards, or in  
roan gilt with tuck.

## Correspondence.

### ROBERT HALL'S NURSE.

DR. OLINTHUS GREGORY, in his Memoir of this distinguished preacher, observes:

"Robert, while an infant, was so delicate and feeble, that it was scarcely expected he would reach maturity. Until he was two years of age he could neither walk nor talk. He was carried about in the arms of a nurse, who was kept for him alone, and who was directed to take him close after the plough in the field, and at other times to the sheep-pen, from a persuasion, very prevalent in the midland counties, that the exhalations from newly-ploughed land, and from sheep in the fold, are salubrious and strengthening. Adjacent to his father's dwelling-house was a burial-ground; and the nurse, a woman of integrity and intelligence, judging from his actions that he was desirous to learn the meaning of the inscriptions on the gravestones, and of the various figures carved upon them,

managed, by the aid of those inscriptions, to teach him the letters of the alphabet, then to group them into syllables and words, and thus, at length, to read and speak. No sooner was his tongue loosed by this unusual but efficient process, than his advance became constantly marked. Having acquired the ability to speak, his constitutional ardour at once appeared. He was incessantly asking questions, and became a great and a rapid talker. One day, when he was about three years old, on his expressing disapprobation of some person who spoke quickly, his mother reminded him that he spoke very fast, "No," said he, "I only keep *it* up."

Respecting the nurse referred to in the above paragraph, we have received a communication containing some further interesting facts by one of her grandsons, a man of nearly fifty years of age, resident in Leicester, which we give below; who also tells us that his mother, now

more than fourscore, is yet living in Hincley.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—In conversation with you two days ago, I mentioned that the nurse who taught the late Rev. Robert Hall his letters on the gravestones was my grandmother, and at the same time I referred to some other facts in her history, and as you expressed a desire to have them in writing, I now comply with your request, hoping that, under the blessing of God, they may be productive of good.

MARY VAUGHAN, my much-esteemed grandmother was a remarkable woman, and an exemplary christian. She was born of parents who feared God, about the middle of the last century, at Stretton, a small village in Warwickshire. She was afterwards married to Joseph Smith of Pailton, about two miles from Stretton, where she resided the remainder of her life. Her husband was accidentally scalded to death by his eldest son, and she was left a widow with seven living children, to whom another was added in a few weeks. She kept a small shop for the sale of grocery and drapery, which was soon after broken open and between thirty and forty pounds worth of goods were stolen. But under all these trying circumstances she bore up with christian fortitude, and her zeal for the religious benefit of her neighbours was unabated by her misfortunes. She was also remarkably kind to suffering strangers, and would often give a portion of her scanty sustenance for their relief. I have heard of her that more than once she was the means of saving the lives of such as were famishing, by receiving them into her house, and nourishing them until they were restored. One poor man whom she thus received was too far gone, and all her attempts to restore him were unavailing. He died in her house on the same night. The Lady of Lord Denbigh, whose seat was near the village, hearing of this, sent her a five pound note as a reward for her exemplary conduct. Some of her neighbours thought she went too far in thus breaking her bread to the hungry, and nourishing the helpless stranger. But she did so from christian principles, remembering the words of the Lord Jesus, how he said, "I was a stranger and ye took me in." Her trust in God's

providence was wonderful, and she would often say in reply to such objections, "The Lord is my Shepherd, I shall not want;" and let me mention it to the honour of her faith and the glory of God's goodness, she never did want to the end of her long life.

But her sympathy for the suffering stranger was only exceeded by her desire for the salvation of the souls of her neighbours. She opened her house for preaching and prayer meetings for many years; and if at any time the preacher expected did not come, she would sit down before the table and read the scriptures and talk about them, and then engage in prayer. This I have myself seen her do when I was a boy.

She was a decided baptist, and an uncompromising nonconformist. Non-conformity with her was a stern and inflexible principle, not a mere sentiment or opinion to be taken up or laid down at convenience. She paid, and made her family pay, a great price for it. But she had counted the cost, and gladly paid it. Being a baptist she would not take her children to church to be christened and registered, and hence when, by the death of a relative, a large amount of property was heirable by her children, and a Commissioner in Chancery came down to search the parochial baptismal register, no record of her children could be found, and the property passed into other hands.

These are some of my recollections of my honoured grandmother. I have not attempted to give a detailed memoir, but only a few facts which I think are too valuable to be lost in oblivion. She lived long enough to hear of the fame of her little pupil in the graveyard at Arnsby, and no doubt would often think of him with delight and pray for him.

I can only add that she reached fourscore years, and died so gently and sweetly that for some time it was not known that her spirit had departed. Her memory is blessed! May the writer and all his readers at length reach those realms of eternal bliss where she now rests from her long labours, and shares in the joy of her Lord!

*Marble Street.* THOMAS SMITH.

J. H. L. We are not able to give you the information you desire respecting Marriage Licences.

## Christian Activity.

### FIELD PREACHING.

"I WONDER at those," says Wesley, "who talk of the *indecenty* of field preaching. The highest *indecenty* is in St. Paul's Church, where a considerable part of the congregation are asleep, or talking, or looking about, not minding a word the preacher says.\* On the other hand, there is the highest *decency* in a church yard or field, where the whole congregation behave and look as if they saw the Judge of all, and heard him speaking from heaven." Sometimes, when he had finished the discourse and pronounced the blessing, not a person offered to move—the charm was upon them still; and every man, woman, and child remained where they were, till he set them the example of leaving the ground. One day many of his hearers were seated upon a long wall, built, as is common in the northern counties, of loose stones. In the middle of the sermon it fell with them. "I never saw, heard, or read of such a thing before," he says. "The whole wall, and the persons sitting upon it, sunk down together, none of them screaming out, and very few altering their posture, and not one was hurt at all; but they appeared sitting at the bottom, just as they sat at the top. Nor was there any interruption either of my speaking or of the attention of the hearers."

The situations in which he preached sometimes contributed to the impression; and he himself perceived that natural influences operated upon the multitude, like the pomp and circumstances of Romish worship. Sometimes in a hot and cloudless summer, he and his congregation were under cover of the sycamores, which afford so deep a shade to some of the old farm-houses in Westmoreland and Cumberland. In such a scene, near Brough, he observes, that a bird perched on one of the trees, and sung without intermission from the beginning of the service till the end. No instrumental concert could have accorded with the place and feeling of the hour so well. Sometimes when his dis-

course was not concluded till twilight, he saw that the calmness of the evening agreed with the seriousness of the people, and that "they seemed to drink in the word of God, as a thirsty land the refreshing showers." One of his preaching places in Cornwall was in what had once been the court-yard of a rich and honourable man; but he and all family were in the dust, and his memory had almost perished. "At Gwenap, in the same county," he says, "I stood on the wall, in the calm still evening, with the setting sun behind me—an almost innumerable multitude before, behind, and on either hand. Many likewise sat on the little hills, at some distance from the bulk of the congregation; but they could all hear distinctly while I read, 'The disciple is not above his Master,' and the rest of those comfortable words which are day by day fulfilled in our ears." This amphitheatre was one of his favourite stations. He says of it in his old age: "I think this is one of the most magnificent spectacles which is to be seen on this side of heaven. And no music is to be heard upon earth comparable to the sound of many thousand voices, when they are all harmoniously joined together, singing praises to God and the Lamb." At St. Ives (Cornwall), when a high wind prevented his standing where he intended, he found a little enclosure near, one end of which was native rock, rising ten or twelve feet perpendicular, from which the ground fell with an easy descent. "A jutting out of the rock, about four feet from the ground, gave me a very convenient pulpit. Here well-nigh the whole town, high and low, rich and poor, assembled together. Nor was there a word to be heard, nor a smile seen, from one end of the congregation to the other. It was just the same the three following evenings. Indeed I was afraid on Saturday, that the roaring of the sea, raised by the north wind, would have prevented their hearing; but God gave me so clear and strong a voice, that I believe scarce one word was lost." On the next day the storm had ceased, and the clear sky, the setting sun, and the smooth still ocean, all agreed with the state of the audience.

\* But what would Wesley have said of what is doing in St. Paul's now?

There is a beautiful garden at Exeter, under the ruins of the castle and of the old city wall, in what was formerly the moat: it was made under the direction of Jackson, the musician, a man of rare genius in his own art, and eminently gifted in many ways. Before the ground was thus happily appropriated, Wesley preached there to a large assembly, and felt the impressiveness of the situation. He says:—"It was an awful sight! So vast a congregation in that solemn amphitheatre, and all silent and still, while I explained at large, and enforced that glorious truth: 'Happy are they whose iniquities are forgiven, and whose sins are covered!'" In another place he says:—"I rode to Blanchland, about twenty miles from Newcastle. The rough mountains round about were still white with snow. In the midst of them is a small winding valley, through which the Darwent runs. On the edge of this the little town stands, which is indeed little more than a hoap of ruins. There seems to have been once a large cathedral church, by the vast walls which still remain. I stood in the churchyard, under one side of the building, upon a large tomb-stone, round which, while I was at prayers, all the congregation kneeled down on the grass. They were gathered out of the lead-mines, from all parts—many from Allandale, six miles off. A row of children sat under the opposite wall, all quiet and still. The

whole congregation drank in every word, with such earnestness in their looks that I could not but hope that God will make this wilderness sing for joy." At Gawksham he preached "on the side of an enormous mountain. The congregation," he says, "stood and sat, row above row, in the sylvan theatre. I believe nothing in the postdiluvian earth can be more pleasant than the road from hence, between huge steep mountains, clothed with wood to the top, and watered at the bottom by a clear winding stream." Hestonstall Bank, to which he went from hence, was one of his favourite field stations. "The place in which I preached was an oval spot of ground, surrounded with spreading trees, scooped out, as it were, in the side of a hill, which rose like a theatre." The congregation was as large as he could then collect at Leeds; but he says: "Such serious and earnest attention! I lifted up my hands, so that I preached as I scarce ever did in my life." Once he had the ground measured, and found that he was heard distinctly at a distance of seven score yards. In the seventieth year of his age, he preached at Gwenap to the largest assembly that had ever collected to hear him; from the ground which they covered he computed them to be not fewer than two-and-thirty thousand; and it was found, upon inquiry, that all could hear, even to the skirts of the congregation.—*Southey's Life of Wesley.*

## Narratives and Anecdotes.

FROM DR. BUCHANAN'S NOTES OF A CLERICAL FURLOUGH SPENT CHIEFLY IN THE HOLY LAND.

**FIRST SIGHT OF JERUSALEM.**—But Jerusalem is now at hand, and from every little height over which the path winds, we expect at length to descry all that now remains of that city of the Great King. Our increasing impatience aggravates each successive disappointment, and both the time and the distance are made, in consequence, to appear tenfold greater than they really are. Far as the eye can range there is nothing before us but a surging sea of hills. At length one conical height, crowned with a mosque and minaret, and spotted on its sides with numerous trees, opens out

upon the view, and at once it is recognised as the Mount of Olives. Guided by this conspicuous and touching land-mark, we now know where exactly to look. Somewhere between us and that height must be the object of our search. A hundred yards farther on, and at the distance of less than two miles, one building and then another begins to lift itself above the slightly undulating surface of the bare table-land we are crossing. First, and on the extreme right, Zion appears, with the white Armenian convent upon its summit; a little to the left the old gray time-worn tower of Hippicus, solid and



massive, comes immediately after into view; and then, as we incessantly advance, the long, embattled, Saracenic wall, from forty to fifty feet in height, that now encircles the city, stretches out before us. Yes, there is Jerusalem at last. After pausing, and gazing for a while in silence at this never-to-be-forgotten sight, an irresistible impulse moved me to give a broken utterance, as I grasped the hand of one who was at my side, to some such words as these:—"We have come through the perils of the deep to the earthly Jerusalem. May we come hereafter to the Jerusalem that is above!"

O mother, dear Jerusalem,  
When shall I come to thee?  
When shall my sorrows have an end,  
Thy joys when shall I see?  
O happy harbour of God's saints,  
O sweet and pleasant soil!  
In thee no sorrow may be found—  
No grief, no care, no toll!

No pains, no pangs, no grieving grief,  
No woful wight is there;  
No sigh, no sob, no cry is heard—  
No well-away, no fear.  
Jerusalem the city is  
Of God our King alone;  
The Lamb of God, the light thereof,  
Sits there upon his throne.

It is no uncommon thing, I believe, for travellers approaching by this road, to experience a certain feeling of disappointment when the city first comes into view. Nor is it difficult to understand how this should be the case. They have been accustomed to think of the mountain of the Lord's house, as established in the top of the mountains, and exalted above the hills. They know, in point of fact, that they have been climbing up laboriously all day to reach it. They expect, in consequence, when they draw near, to find it towering above them on some commanding eminence, and at once filling their minds with an overpowering sense of the grandeur of its position. There are few visitors of Palestine, moreover, so unimaginative, so hopelessly prosaic, as not to have invested their conceptions of the Holy City with something of the glory which belongs to its sacred memories and its undying fame. No wonder that a Jerusalem thus idealized—thus seen through the halo of its illustrious history—should seem to be but poorly represented by the

reality that now lies before them. Seen from no side whatever could it meet the expectations they had formed regarding it; but, least of all, unquestionably, coming from the side of Jaffa. Approaching from this western side, everything is fitted to impair the effect, which the city from other points of view never fails to produce. The foreground here is featureless and bare—an uninteresting expanse of rough and rocky ground, with a scanty, scrubby, moorland-like vegetation, and only here and there some bright green patches in the hollows. Across the uneven surface of this naked table-land, the city rises slowly and gradually into view. Instead of bursting all at once upon the sight, it comes up piecemeal and in detail—in detached and broken fragments—and the impression is unavoidably marred. Even when we have lessened the distance and advanced so near it as that we can take in at once all which on this side can anywhere be seen, it amounts to little more than the city wall. The city itself inclines the opposite way—sloping, as it does, towards the east—so that the closer we come to it on the western side, the more completely does the lofty wall hide it from us altogether. For myself, however, I cannot say that the disadvantages of this line of approach lessened in the very least the emotion or the interest with which I looked upon the city. It was Jerusalem—the city of David—the city where David's Lord and mine was crucified, and that was enough. With me the time had not yet come for taking much note of its external features. It was not so much the mere city itself, as the awe-inspiring events of which it had been the scene, that then occupied my thoughts. Was it only in some vision of the night, when deep sleep falleth upon men, or in some fond and fascinating day-dream, that I found myself here? Is it really true? Am I actually at the gate of that city where Solomon lived and reigned—where Jeremiah prophesied—where the Son of God shed His infinitely precious blood, to give redemption to the world? It was in some such mood of mind as this—a mood of mind that carried me away back to Scripture times and scenes, and which left me for the moment, in great measure, insensible to the actual realities of the outer world—that I drew near the city.

A NIGHT ON THE MOUNT OF OLIVES. —Here we were right in front of our destination—the Mount of Olives. To get there we had first to descend by a steep zig-zag path to the dry bed of the Kedron in the bottom of the valley, and passing there the so-called tomb of the Virgin Mary on the left hand, and the wall of the Garden of Gethsemane on the right, to mount right up the face of the hill. The ascent is rapid, and it required no inconsiderable urgency to induce our tired horses to face it. As for ourselves, the riders, we were by this time in by no means the best case for either entering into, or being suitably and adequately affected by, the many solemn and tender associations of this remarkable locality. We were now in the very track of King David, when the unnatural rebellion of Absalom, his son, had compelled him to flee from the city, and when “he went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up” (2 Sam. xv. 30). More touching still, we were on the very path by which, again and again, our Lord was wont towards evening to take his way to his favourite resort at Bethany, after crying all day long in the temple, and in the city, to a gainsaying and disobedient people. Near the very summit of the hill there is a wretched little village, and beyond it, on the very top, a mosque built on the site of the Church of the Ascension. It had been our intention to pitch our tents somewhere on this elevated ground, and to seek no other or better shelter for the night than they might afford. The state of the weather now led us to adopt a different course. As the only alternative, we resolved, after a brief consultation, to take refuge in the house of the keeper of the mosque. Riding up to the door, accordingly, we made known our wishes, when straightway there appeared an old man with a long beard, and a green turban, significant of his sacred function as having the charge of a holy place, who seemed quite willing to grant us, on the usual terms everywhere perfectly well understood, the accommodation we sought.

Aged and asthmatic as he was, he began immediately to bustle about among the members of his household to have the preparations needful for our reception made. He had, as he assured us through our interpreter, two excellent apartments, which we found, as usual, upon the very top of the house, and fully exposed therefore to all the winds of heaven. The old man meanwhile provided us with some mats and divans, on which we gladly threw ourselves down. These we afterwards arranged on the naked stone floor, around the little low circular table, not more than a foot from the ground, which, after a weary hour's waiting, was at length set forth with our evening meal. We had thus an opportunity of realizing the ancient usage of reclining at the table. As for the dinner or supper—for to us it was both in one—it was a sorry affair, and did not tend to make us much in love with Syrian cookery. It consisted of a pillau of greasy rice, with a few pieces of kid or goat, so tough that it was probably the latter, imbedded in the midst of it. This, and two or three pigeons seized and slain after our arrival, constituted our bill of fare. Hungry as we were, we made little hand of it, and but for some of our own good wholesome ship biscuit, with milk and a little wine, we should have been rather poorly off. It was not possible to avoid contrasting our somewhat comfortless position in this little gusty chamber with the good quarters we might have been enjoying in one of the hotels of the neighbouring city; and our romantic friend, whose glowing representations had brought us here, was plentifully scolded. There was now, however, no help for it, and we grew merry in our strange bivouac, over a state of things which made us greatly resemble a party of gipsies in a barn. After all, it was something to sup and sleep on the Mount of Olives, and something better still to send up, as we did, from this its loftiest summit, our evening song of praise; to read together out of His book solemn words which our Lord had spoken on this very hill; and to call upon His name so near the place from which, having finished His great work on earth, He ascended up to heaven, there to appear in the presence of God for us.

## Baptisms.

BRISTOL, *King Street Chapel*.—On the evening of the last Lord's-day in February, nine disciples of Jesus, all in the bloom of youth, avowed their love to Him who died for them and rose again, by being buried with him in baptism. Messrs. Bosworth and Gotch delivered solemn and suitable addresses to the crowded and attentive audience which had assembled to witness the solemn service. The account which these young candidates gave of their conviction of sin and conversion to God, was very interesting, and greatly encouraging to all engaged in the good work of sabbath school instruction; for nearly all of them were from the bible classes. One of them stated that one sabbath afternoon, the Superintendent requested her to take charge of a class in the absence of the teacher. She consented, but her conscience was awakened, and she thought—How can I teach these children to do that which I have not myself done? This thought followed her; and though she tried to suppress it, did not leave her until she sought and found the Saviour. Another was brought to serious consideration during severe affliction, and fled for refuge to lay hold of the hope set before her in the gospel, and now, though not perfectly recovered, ventured down into the baptismal waters to avow her faith in the Redeemer of her soul. And another was awakened to a sense of her danger at a prayer meeting. And this is mentioned for the encouragement of those who, notwithstanding the disheartening neglect of many, persevere in conducting those invaluable means of grace. Directed by the kind advice of those who observed her concern for salvation, and led by the Spirit of God, she at length found Him whom her soul now loveth, and to whom, with her youthful companions, she thus devoted herself for life and death. May we witness many more such joyous and hopeful scenes! S. H.

MEASHAM, *Derbyshire*.—We are gratified in being able to state that spiritual things at this place have assumed a more promising aspect. On Feb. 6, Mr. Kelly had the pleasure of baptizing four young disciples, who were received on the same evening into the fellowship of the church.

WALTON, *Suffolk*.—About a year ago we were in a low and languishing state. We then invited brother Carpenter, who had not served us more than five sabbaths before his Master said, "Come up hither." But his last sermon was blessed to many, and his death was as the savour of life to more. We then prayed for Divine direction, and were led to invite brother Perrin. In May, Mr. Hoddy, our former pastor, baptized eight believers; things now assumed a more cheerful aspect, and during 1858 we received thirty-six members. On the first sabbath in March, this year, we had an addition of thirteen, who were baptized by Mr. Perrin. The chapel was densely crowded. There were some very remarkable instances of Divine mercy and grace among the candidates—one was rescued from an attempt upon her own life; another, who had been "a sinner," was now found at the feet of Jesus, to the wonder of her former associates; an aged female, who had been a Wesleyan, was so prejudiced against this way that she would always pass by and not read the passages in the New Testament which referred to baptism; another, who had been a drunkard, came forward and, with his wife, avowed his desire to walk in newness of life, to the surprise of their children, who wondered what was the matter. All these, with two restored backsliders, were added to the church. So many now crowd to our prayer-meetings that we hold them in the chapel. I have been a member nearly fifty years, but never saw it in this fashion at Walton before. To the God of all grace be all the glory! Amen. S. D. W.

SALFORD, *Great George Street*.—We had a baptismal service on sabbath evening, February 27, when Mr. W. Hanson, from Horton College, baptized five brethren, one of whom was a city missionary in connection with the Independents; who, before descending into the water, explained his reasons for the step he was about to take. We have hope that others will soon follow in this way. F. C.

SHOTLEY BRIDGE.—Our pastor, Mr. Whitehead, baptized one young female on a profession of faith in her Lord and Saviour, on Jan. 2. May she be found among the saved in that day! T. H.

**LOUTH, Northgate.**—We had a very interesting baptismal service on Lord's-day evening, February 27, when sixteen disciples of Jesus were buried with him in baptism, by Mr. Burton. Among these were five husbands with their wives, and four were heads of families. Mr. Orton, the pastor, preached on the "sect everywhere spoken against," and taking up the idea of Mr. Cooper, he formed a sort of baptismal "bridge of history" with nineteen arches, or one for every century. The chapel was densely crowded long before the time of service, and hundreds were unable to obtain admission. An accident occurred while the candidates were passing through the water. A crash was heard; for a moment there was anxiety and alarm; few knew what had happened, and it was feared that one of the galleries had given way. It was soon discovered, however, that a portion of the railing of the gallery stairs had been broken by the strong pressure upon it, and that several persons had fallen on the pews below. No one was seriously injured, and the service suffered scarcely more than a momentary interruption. The next sabbath afternoon, when the new members received the right hand of fellowship, was a solemn and delightful season. Other candidates are seeking admission into the church. To Christ be glory and dominion for ever and ever!

**CROWLE, Lincolnshire.**—The ordinance of baptism was administered, before a crowded congregation, on sabbath morning, March 13. The candidate was a Wesleyan local preacher, of the Epworth circuit. Previous to the ordinance Mr. Lovekin delivered an affecting address. These occasions always draw together large audiences, but the best order was kept. In the afternoon Mr. Kendall, the candidate, preached, and explained in a satisfactory manner why he had relinquished his former views. We hope Mr. K. will be useful in these parts. There are several other hopeful inquirers.

T. W.

**FAKENHAM, Norfolk.**—After an impressive discourse on the nature of christian baptism, to a crowded congregation, our pastor, Mr. Gooch, immersed six believers in the Lord Jesus on Lord's-day, Feb. 27. Three were teachers from the sabbath school, one of whom was the youngest son of our pastor. May they continue faithful unto the end. Others are enquiring the way to Zion. R. J. S.

**MALTON, Yorkshire.**—Our pastor, Mr. B. Shakespeare, after a sermon on baptism, immersed one disciple of Jesus, February 27, in the presence of a large congregation. The candidate had been a member and deacon of the Independent church in this town, but is now united with us. There were some present who had been disposed to trifle with the ordinance before, but were so convinced at this service of its propriety, that they are now waiting to follow the example given them by our friend. The following hymn, by the wife of the pastor, was sung previously to the immersion.

O, Gracious Spirit! Heavenly Dove!  
Sweet emblem of our Father's love;  
When once on Jordan's banks beheld,  
What holy joy each bosom filled.

In strict obedience to his word,  
We trace the footsteps of our Lord;  
His bright example still shall be  
Our highest aim,—our only plea.

Descend on us, this solemn hour;  
Let all assembled feel thy power;  
Oh! shed thy mighty influence down;  
This service with thy blessing crown.

Oh! fill this house with sacred fire;  
Untouched,—unmoved,—may none retire:  
May each behold with reverent gaze,  
This tribute to the Saviour's praise.

And when we sink beneath the flood,  
In thy great name, Eternal God!  
Oh! bid our souls enraptured rise  
On wings of faith beyond the skies.

Thus may we see thy smiling face;  
Receive fresh tokens of thy grace;  
With bounding steps the path pursue,  
'Till heaven itself appears in view.

**SCARBOROUGH.**—It is now a long time since you had any report of baptisms at Scarborough, but I am happy to furnish you with the pleasing intelligence that on March 6, six males and five females made a public profession of their attachment to Christ by being baptized before many witnesses. Most of the candidates were young persons, and have been brought to decision by means of special united prayer meetings which have been held daily during the last six weeks, similar to those in America. Our pastor, Dr. Evans, has delivered a lecture on American Revivals in several places in the neighbourhood, and a great awakening has been excited in many minds. Several others are inquiring, and we expect soon thus to receive them into the fellowship of the church. To God be all the glory!

J. A.

**WOLVERHAMPTON, St. James's Street.**—Our pastor, Mr. Carey, baptized two disciples on the evening of Lord's-day, Feb. 27.

J. E.

LONDON, *New Park Street*.—On Thursday evening, Feb. 24, twelve believers were immersed by our pastor, Mr. Spurgeon, and received into church fellowship on Lord's-day evening, March 6. On Monday evening, March 14, the baptistry was again opened, when eight candidates were baptized by Mr. Davies of Greenwich, who were, on the following Wednesday evening, admitted members of the newly-formed baptist church in that immediate neighbourhood, over which Mr. Davies is pastor, under the countenance and support of Mr. Spurgeon, who preached on the occasion, and assisted in the formation of the church. D. E.

*Borough Road*.—We had an interesting baptismal service on the evening of Lord's-day, February 20, when five persons thus publicly professed their allegiance to Christ. Three were from our sabbath school, which is in a prosperous condition, and furnishes pleasing evidence from time to time that the labours of the teachers are blessed by the Lord. Mr. Finney, from America, is coming to labour among us for a month, and we trust his efforts to win souls may be abundantly blessed by the Lord. M. M.

[Since we received the above, Mr. Finney has engaged in conducting revival services, and crowds are flocking to hear him.]

*Church Street, Blackfriars Road*.—Mr. Barker baptized six females on sabbath evening, March 20. Two of these were mother and daughter; the latter from our sabbath school, from whence also came a third; while the parents of a fourth are both members with us. Thus is it shewn that the christian family circle and the sabbath school are alike nurseries of the church. G. S.

*Surrey Tabernacle, Borough Road*.—We had an extraordinary baptismal service on Wednesday evening, March 2, when Mr. Wells, our pastor, led down into the water, and baptized seventeen men and twenty-eight women—*forty-five* in all, after a sermon, since published, from the words, "And he commanded them to be baptized in the name of the Lord."

PADHAM, *Lancashire*.—We had a public baptism on Lord's-day, February 27, when Mr. Brown preached, and then immersed six candidates. Among these were an aged woman and her daughter—an aged man—the wife of a member—and a brother and sister. The chapel was crowded, and the service solemn and orderly. A. B. B.

STONY STRATFORD.—Our pastor, Mr. E. L. Forster, baptized four young persons on Lord's-day evening, Feb. 27, after a sermon to shew that we had more reason for joy at the second birth of the young than at the first. Three of these young friends were from our classes, which are well attended, and which are doing much good at the present time. We are greatly encouraged with the hope that many are under concern for their salvation. There is a class held on Wednesday evenings at the house of one of our deacons, where about thirty young men generally attend. Our pastor's class on Monday evenings has a large attendance. There are several young friends in the sabbath school, who, we have reason to believe, are seeking the Lord. One of those baptized was from the school. The five young men we baptized last, respecting whom no report was sent to you, are going on well, and are making themselves useful. Our prayer meeting on Saturday evening is one of our most pleasant and profitable services. We are praying for and expecting a much larger blessing than we have ever yet realised. May God grant us the desire of our heart!

WILLINGTON, *near Derby*.—We had the first baptism in our new chapel on Lord's-day, Jan. 30, when Mr. Gregory preached from "what will this babbler say?" When speaking of household baptisms he remarked, that out of the one hundred and thirteen households in our own village there were sixty-one without infants and fifty-two with. Mr. G. then baptized two believers, who were received in the afternoon by our pastor, Mr. J. Stevenson of Derby, at the Lord's table. In the evening Mr. Josiah Pike preached from "Will ye also be His disciples?" This sabbath day was a high day. Ever since our chapel has been opened it has been well attended—often crowded; and the sabbath school has greatly increased. Our young men have opened a night-school for teaching adults reading, writing, and arithmetic, and have met with very encouraging success. T. C.

AIRDREE.—Our baptismal services are attended by great numbers. On some occasions we are not able to accommodate all who come. On Feb. 27, Mr. Dunn baptized three believers, and on March 20th four more. Our regular congregations are also larger, and we hope much good is doing. T. W. W.

**MADELEY, Salop.**—The ordinance of baptism was administered by us for the first time in this place on Lord's-day, March 20. Five candidates were then immersed, upon a profession of their faith, by Mr. E. Jenkins, in the chapel which has but recently been built. These were not, strictly speaking, the first-fruits of the new interest in Madeley, but the first who were baptized in the town—the others we had to baptize elsewhere. This sabbath was a happy day with us, and was, it is hoped, the precursor of many such seasons of refreshing from the presence of the Lord. One of the pleasing circumstances of the day was, that hundreds of the inhabitants had, for the first time, an opportunity of listening to the arguments in favour of the ordinance, and of witnessing that which they never imagined to be scriptural, solemn, or affecting. As listeners and spectators they seemed to feel as Jacob did when he said, "How awful is this place."

**COSELEY, Providence Chapel.**—Mr. Maurice baptized five followers of the Lamb on sabbath evening, February 27. One of these had been a Wesleyan, but was convinced of the propriety of thus making a public profession of her faith in the Redeemer by reading the New Testament. Her class-leader endeavoured to dissuade her from the step; but whilst holding him in due esteem for the benefits she had enjoyed, she felt that in this matter she must obey God rather than man.

W. F.

**KETTERING.**—On Wednesday evening, Feb. 23, Mr. Mursell immersed two friends on a profession of their faith in Christ—a young man who had been brought up in the sabbath school, and a female from a distance, who returns to unite with an Independent church where she resides.

E. W.

**BIRMINGHAM, Bond Street.**—Our additions by baptism continue. On March 6, Mr. Chew baptized seven believers in the Lord Jesus Christ. We earnestly pray that more may yet be gathered into the fold of the Good Shepherd.

S. G.

**Hope Street.**—One aged, and one young female, put on Christ by baptism, Feb. 27, before a crowded congregation. We have other candidates.

W. H. G.

**PETERBOROUGH.**—Three disciples of Jesus were baptized here on Feb. 6; and on March 6, five more thus put on Christ. They were all received into the church.

**PRESTON, Lancashire.**—On the last Wednesday evening in February, our pastor, Mr. Bugby, baptized one young female whose friends are connected with the General Baptists at Nottingham.

We have just had Mr. Cooper at Preston, whose lectures were well attended, and gave much satisfaction. On the next sabbath he preached three sermons for the Ragged Schools, in Baptist and Independent chapels, which were crowded. We hope his visit will do much good in this popish town. Having, like you, Mr. Editor, known him in Gainsbro' when he was engaged in the "pursuit of knowledge under difficulties," I may here say that I once named him to the late Dr. Steadman, with a view to his entering Horton College, but Cooper's strong objections at that time to believer's baptism prevented. I would fain hope that he now sees that important ordinance in a more favourable light; nay it would not excite my surprise were I to hear that he had applied to his old Gainsbro' friend, the Editor of the *Reporter* for baptism.

T. H. L.

**COLEFORD.**—Four young disciples put on the Lord Jesus Christ, by a public profession of their faith in him in baptism, on Lord's-day, March 13. One was a teacher, and one a scholar in our sabbath school. "The Lord God which gathereth the outcasts of Israel" is fulfilling his promise, "Yet will I gather others to him, beside those that are gathered unto him." We have more inquirers. Our chapel is well filled, and we hope, ere long, to report again.

J. L.

**AUDLEM, Cheshire.**—Mr. Ingram, our new minister, baptized five believers in the Lord Jesus, March 6, who were received into the church. One was the young daughter of a deacon, another was the son of a deceased minister, and had been the child of many prayers. We had been in a low state, but our hearts were united in prayer for a revival, and the Lord graciously heard and answered us. Since Mr. I. came amongst us his earnest labours have been blessed, and we hope for better days.

R. T.

**KINGSTON-ON-THAMES.**—Our pastor, Mr. Medhurst, on Wednesday evening, March 3, immersed four sisters in Christ. One of the candidates was upwards of sixty years of age, and had for eight years communed with the Church of England.

H. S.

**NUNEATON, Warwickshire.**—On the first Lord's-day in March we had a rich enjoyment of the spiritual favours which attend obedience to the commandments of Christ. The chapel was crowded, and good order prevailed. Mr. Langridge preached from "This I had, because I kept thy precepts," and then baptized seven young females. The scene was very affecting. Six of these were received at the Lord's table in the afternoon, when a great number sat down to partake of the sacred emblems of the Saviour's death. R. S.

**LANGWEN, Monmouthshire.**—Our pastor, Mr. Phillips, had the pleasure of immersing seven believers on a profession of their faith in the Lord Jesus, on the first sabbath in Feb.; and on the first sabbath in March ten more, one of whom was only thirteen years of age, the youngest son of one of our deacons. The Lord is doing great things among us, whereof we are glad. We have many more inquirers. Our congregations are increasing very much.

**WINDSOR.**—Mr. Lillycrop has lately had the pleasure of baptizing a household consisting of a father and his two daughters. And on Thursday evening, Feb. 24, three more followers of the Lamb thus entered into a public covenant with the Lord and his people, according to his will.

**LIVERPOOL, Great Cross Hall Street.—Welsh Baptists.**—On the evening of the last Lord's-day in February, our minister, Mr. Thomas, immersed a young man from the sabbath school, who was added to the church on the following sabbath, at the Lord's table. J. S. H. E.

**LEICESTER, Carley Street.**—Two friends—husband and wife—somewhat advanced in years, who have for some time attended our place of worship, were baptized by Mr. Winks, on the first sabbath in March, and received into the church on the same day.

**KING STANLEY.**—Five individuals were baptized, Feb. 27, who had previously avowed their faith in Christ. The chapel was crowded on the occasion, and the greatest decorum and seriousness prevailed. G. S.

**CARLETON, Monmouthshire.**—After an argumentative sermon on baptism, Mr. Jackson led down four believers into the water and baptized them, on the first Lord's-day in March. Others, we trust, will soon follow their example. T. C.

## WALES.

**Cardiff, Bethany.**—Mr. Tilly baptized eight believers in Jesus, March 6. One was the daughter of Romanist parents, who had brought her up in the observance of popish dogmas. Circumstances having thrown her into the company of some of our friends, they invited her to our worship, and soon she discovered the errors and absurdities of the system under which she had been educated, and having been led to Christ alone for salvation, she resolved to follow her Lord by being baptized in his name. Another was the daughter of a member, while the parents of a third were Independents. The others were from the sabbath school. They were all added to the church.

J. J.

**Manorbear, Pembrokeshire.**—Our pastor, Mr. B. J. Evans, after a short discourse from, "Leaving us an example that ye should follow his steps," immersed a young man, Jan. 30; and on Lord's-day, Feb. 27, after a discourse on the commission, Mr. E. baptized two others, who had professed their faith in the Lord Jesus. We have several more candidates.

J. T.

**Frank's Bridge, Radnorshire.**—Our pastor baptized a young man on the morning of Lord's-day, March 20, in the only way the word of God directs—that is by immersion.

T. R.

**Rickeston Bridge, by Milford.**—Our pastor, Mr. J. H. Walker, after addressing a large audience on the subject of baptism, immersed three candidates into the names of the Father, Son, and Holy Ghost, on the last sabbath in Feb. J. P.

**NOTICE.**—We must again remind our friends, who send reports of baptisms, that we cannot insert any if the writer omits to give his address. We have repeated this notice so often that we wonder it should be yet necessary to repeat it. Our friends need not be so timid, if timidity be the cause, for we do not publish the names of the writers, but we must have them as vouchers of the facts. One of our female friends (L.) has not even told us where the baptism of two persons by Mr. H— took place.

For the direction of new correspondents, we add, that in sending reports, if there should be any interesting facts of the candidates or the circumstances of the service, especially when baptisms take place in the open air, we shall be glad to be informed of them. Moreover, any person is at liberty to send reports, and the more the better.

## Baptism Facts and Anecdotes.

A VISIT TO THE JORDAN.—The plain northward was nearly a dead level. Not a blade of grass grew upon it. Our horses sank to the fetlocks at every step through the nitrous crust of the soft and naked soil. Towards the western side of the plain, where the ground begins to rise, tall banks and detached mounds of white marl every here and there appeared, many of them looking at a distance like walls and towers. Hot as it was, we pushed on at a rapid pace, impatient to reach the shelter of the thick woods that line the banks of the Jordan, and to enjoy the inexpressible luxury of quaffing and bathing in its cool and refreshing stream. All the way as we rode along we could distinctly trace its course; for though the river itself, hidden by the deep banks between which it flows, was entirely out of sight, the rich and beautiful foliage with which it clothes them sufficiently indicated its presence. Drawing, diagonally, nearer and nearer to it, as we advanced up the broad valley, we found ourselves, about a quarter-past two o'clock, getting in among the tamarisks, and thorn acacias, and nubk trees that skirt the eastern side of the plain, and that tell unmistakably that the Jordan is near. A few minutes more and we were at the river's brink, drinking large draughts of its delicious water; wandering up and down, in a kind of ecstasy, beneath the grateful shade of its willows, and poplars, and sycamores, and eagerly searching out some safe and sequestered nook where we might play the part of genuine pilgrims by descending bodily into the sacred stream. To bathe at this point is not unattended with danger to those who are not skilful and fearless swimmers, unless considerable caution be used. The river runs whirling, and eddying, and boiling along, like the tide at Corryvreckan, or among the *roosts* of Shetland. It is, moreover, very deep. Letting myself down by the long tough depending branches of a bush which, projecting from a little island, dipped into the rush of the stream, I could feel no bottom even when my head was a good way below the surface of the water. There is, however, at the point where we approached the river, a limited space

where the water is comparatively shallow for a few yards from the bank; and here it is that the great annual gathering of the Eastern pilgrims perform their ablutions. Only those who have been travelling for eight or nine continuous hours over a burning soil and under a blazing sky, without one moment's relief from the blinding glare of a fiery sun, can fully understand what it was to lie down amid the cool waters of the Jordan, and to look up through the leafy shade by which it is embowered. I never knew before, and never expect to experience again, any merely sensational feeling so exquisitely delicious. Without the invigoration of this bath in the Jordan, there were some of our party who could hardly have encountered the fatigue of the remaining ride to Jericho. And yet we had other thoughts than those of mere physical enjoyment at this river of Jordan. Could we forget those ever-memorable events in Bible history of which the Jordan has been the scene? Could we forget the day when the face of these hills, rising up a mile or two beyond it, were covered by the "ten thousands of Israel," as, marshalled in the full array of their many tribes, they came trooping down to the river's brink, when "Jordan was driven back," and when "they marched through the flood on foot," protected by the ark of their covenant God! Or could we forget that other and later day, when, not the ark of the covenant, but the Lord himself, of whose presence with His people that ark was the symbol, went down into the same river of the Jordan to receive a baptism of water, that was the sign of the more glorious baptism that followed when the Holy Ghost descended on Him from heaven in the likeness of a dove! The precise scene of the baptism of our Lord it seems impossible to determine. The language of Scripture regarding it is too vague and indefinite. Somewhere, however, within the limits of this great valley it undoubtedly was. And if the wilderness into which, immediately after His baptism, He was "led up of the Spirit," was the wilderness of Judah, the probabilities must be held to be in favour of the traditional locality opposite to Jericho.—*Dr. Buchanan's Holy Land.*



# Sabbath Schools and Education.

## TO TEACHERS IN SABBATH SCHOOLS.

See Eccles. xi. 1, 2, 4, 6. Gal. vi. 9. 1 Cor. xv. 68.

We found the verses which we give beneath, in the *Australasian Baptist Magazine*, and we insert them in the hope that they may possibly be the means of cheering the heart of some teacher, who, disappointed in not seeing any signs of good springing up in the minds of his charge, might with tears be lamenting their carelessness, and feel almost disposed to give up in despair. Let such never forget that the Lord Jesus said of "the seed of the kingdom," that it "should spring and grow up," though one "knoweth not how."

### WORK AND HOPE.

THE clouds may gather o'er thee  
And barren be the soil,  
Though some have sown before thee,  
And fruitless seem thy toil;  
When hope, her gentle beaming  
Will scarcely deign to shew,  
And love's soft light is streaming  
Through tears of bitter woe.  
There is o'er all abounding  
One rainbow-smile of love;

One gentle voice e'er sounding,  
Like music from above!

Then still the seed be sowing,  
For ah! thou canst not know  
What hidden stream is flowing,  
To make it live and grow.

Oh! faint not; One is near thee,  
'Mid all thy doubts and fears,  
To comfort, soothe, and cheer thee,  
And chase away thy tears:  
His plan is all prevailing;  
His arm is strong to save;  
His righteousness, availing;  
His love, beyond the grave.

Then in the early morning,  
Or with the setting sun,  
Still *feel* that hope is dawning,  
And let thy work be done.

Ah! sow thy seed believing,  
By faith in Him alone,  
Who outcasts is receiving,  
And marking as his own.

Thy Saviour will not leave thee,  
He cannot fail to bless;  
Nor will he e'er deceive thee,  
Then trust his tenderness;  
Sow in increasing measure,  
When hope may seem most dim;  
He *will* do *all* his pleasure,  
And thou mayest rest on Him.

## Religious Tracts.

OUR DONATIONS OF TRACTS. — We continue to do what lies in our power to meet the applications we continue to receive from our friends in various parts of the country. We wish it were in our power to do more. The season for open-air religious services is drawing nigh, and it would afford us much satisfaction to aid those baptist preachers who engage in this good work with a plentiful supply of suitable tracts. We fear, however, that we shall not be alone able to accomplish all we desire. If any of our more competent friends are disposed to aid us in this service we shall be glad of their help; but beyond this intimation we do not wish to press the matter.

### APPLICATIONS FOR GRANTS.

*Somerset.*—As the pastor of a baptist church in a populous neighbourhood I am much engaged in preaching and other

efforts to do good. I now want a supply of tracts on baptism, and as I see you make grants to *poor* ministers, I wish to participate in your donations.

*Oxfordshire.*—Your magazines have had a considerable circulation among us for some years, and therefore we fancy that we have some claim on your regard. Oxford doctrines prevail in the villages around, and we wish to counteract them. Can you favour us with a parcel of suitable tracts? At this time they would be very useful.

### DONATIONS HAVE BEEN FORWARDED TO

	4-page Tracts.
Liverpool .. .. .	250
Niton, I. W. .. .. .	250
Wern .. .. .	250
Widcombe, Bath .. .. .	250
Watchet .. .. .	250
Coseley .. .. .	250
Bloxham .. .. .	250

# Intelligence.

## BAPTIST.

### FOREIGN.

**THE BAPTISTS OF GERMANY.**—The Rev. G. W. Lehmann, the respected pastor of the Baptist church in Berlin, has come over to England at the request of his brethren, once more to ask for British sympathy and to seek for British help. The grounds of Mr. Lehmann's appeal are these. There are now no less than sixty-three baptist churches in Germany, with 640 preaching stations. In connection with these churches there are upwards of 7,000 communicants, and the gospel is preached by them to at least 60,000 souls; while, through their instrumentality, many hundreds have been saved from death, and "have been transferred to the host of heaven." Most of the brethren in connection with the churches are, however, poor. They are continually straightened in their endeavours through the want of this world's goods. In one respect this is peculiarly felt. Will it be believed that for the accommodation of the sixty-three churches, and for the 640 preaching stations, there are only thirteen chapels and seven old houses for worship, while all the other congregations meet in private houses, which are generally so small and ill-adapted that thousands are thereby prevented from hearing the gospel. It is for the building of chapels, therefore, that our brethren make their appeal. Of the £8,000 which will be required, they hope to be enabled to raise £4,000 themselves. The remaining £4,000 they ask from British christians.

**MOUNTAINS OF SILESIA.**—The sabbath appeared, the rain still prevailing. This, however, did not prevent our friends from flocking together from all quarters, as many as the large room could well contain. We had a fervent prayer-meeting, after which I preached from Psalm cxix. 47. After the sermon in the afternoon, brother Knappe was solemnly introduced to his work as a missionary of our Association. He proceeded at once to administer baptism to a young girl, previously received by the church. The baptistry was excavated just in front of the house, and is constantly filled by a clear brook. The brook was now changed into a stream. A fairer baptistry could hardly be had. The situation was commanding. I then administered the Lord's Supper, after which some of the friends who lived near left us. The rest remained, and in sweet intercourse in a Silesian manner and dialect, (quite peculiar,) and in our beautiful songs of Zion, we spent the residue of the evening.

We were lighted by small alivers of beech wood fastened at the top of a pole on a stand, which of course required the constant watch and care of our host. The sabbath was full of joy to our whole company.

**BURMAN.**—The Rev. E. Kinoid, of Prorne, in describing a recent missionary tour, writes:—"Last week I was in a place where there were about 300 Karen families, and more than that number of Burman families. I spent four days, and had preaching morning, noon, and night, and conversation with large groups the whole day. Two native preachers aided me in this work; the last evening some thirty-five or forty remained till near midnight, about an equal number of Burmans and Karens. In the morning I baptized two Burmans who had been believers for several months, and the Karens appeared to feel deeply, and urged me to procure a Karen to preach to them in their own language, as few of the audience understood Burman, and then they wished to be taught to read the Scriptures. They said, 'How can we know the will of God, unless we can read God's word?' Many of them were near the kingdom. Light is dawning upon them. 'The harvest is great, but the labourers are few.' With feelings not easily expressed, I watched these groups as they slowly retired about midnight. 'O Lord! send this people a Karen preacher,' was my prayer." Mr. Mallerd Wylie, in a more recent letter states, that Shapall, the native missionary at Toungoo, has baptized upwards of 600 during the year, after careful consideration, and after deferring or rejecting many.

### DOMESTIC.

**THE LATE REV. JOSEPH GOADBY, OF LOUGHBOROUGH.**—It is our painful duty, this week, to announce the death of the Rev. Joseph Goadby, of Loughborough, for many years well known as a leading and influential minister in the General Baptist section of the denomination. He died on Saturday, Feb. 19, after a short illness of about a fortnight's duration. Until the previous evening no serious apprehensions were entertained, when the symptoms gave evidence of an unsuspected internal tumour, which quickly terminated his valuable life. Although not able to converse much with friends during his illness, the truths he had so often proclaimed to others were the source of his own support and comfort. One of his last requests was to his eldest son, the Rev. J. J. Goadby, of New Lenton, desiring him to read certain portions of the Scriptures that he named. Mr. Goadby was the first pastor of the church at Dover-street, Leicester,

where he remained for more than twenty years; he then removed to the church at Wood Gate, Loughborough, and had just completed eleven years of his pastorate over that people. In addition to his ministerial labours Mr. Goadby had been for many years the editor of the "General Baptist Magazine." The funeral took place on Wednesday last, Feb. 23, in the Loughborough Cemetery, beautifully situated near the foot of Charnwood Forest hills. The spot had been selected by himself, although little imagining that he would so soon be called to occupy it. The funeral service was conducted in the Wood Gate chapel, which was crowded in every part by mourning friends from the town and neighbourhood. The Rev. E. Stevenson, of Loughborough, read the Scriptures, and delivered an eloquent address, in which, with much feeling and propriety, he paid a tribute of respect to the character, ability, and usefulness of the departed minister. He was followed by the Rev. H. Hunter, of Nottingham, who addressed words of consolation and encouragement to the bereaved widow, family, and church, and to the ministers present. The Rev. George Cheate, of Birmingham, concluded with an affecting prayer. A procession was then formed to the Cemetery, headed by the Dissenting ministers of the town of all denominations, and by the town missionary of the Established Church; also by a large number of ministers from the neighbourhood. We observed among them the Rev. W. R. Stevenson, J. Lewitt, and J. F. Stevenson, of Nottingham; W. Gray, of Ashby-de-la-Zouch; G. Needham, of Castle Donington; E. Bott, of Barton; T. Gill, of Melbourne; T. Stevenson and J. Malcolm, of Leicester; G. Staples, of Wymeswold; J. Staddon, of Quorn; Josiah Pike, of Derby; T. R. Stevenson, of Ilkeston; J. Taylor, of Kegworth; J. Riley, of Rothley. The General Baptist Foreign Missionary Society, in whose proceedings Mr. Goadby had always taken the warmest interest, was represented in the sad procession by the Revs. Henry Wilkinson and William Miller, missionaries from India, and the secretary, the Rev. J. C. Pike. Then came a mourning coach, containing the officiating ministers, the hearse, and five mourning coaches with the family and relatives, followed by several hundred friends of the church and congregation. The funeral sermon was preached in Wood Gate chapel, on sabbath evening, by the Rev. W. Underwood, president of the College, at Nottingham. The text was 2 Tim. iv. 7, 8:—"I have fought a good fight." The chapel was literally packed on the occasion, and hundreds went away unable to obtain ~~eyes~~ standing room. Mr. Goadby died ~~comparatively~~ a young man, being only 57 years old. The absence of

his manly form, and the loss of his judicious counsel, in the public assemblies of the body, will be much felt. Mr. Goadby has left a widow and numerous family. Two of his sons are engaged in the ministry in this country—the Rev. J. J. Goadby, of New Lenton, and the Rev. T. Goadby, B. A., of Coventry; and another is a missionary in India, the Rev. J. O. Goadby, of Berhampore, near Ganjam.—*Freeman, March 2.* [Mr. G. was twenty-six years Editor of the General Baptist Magazine, twenty-eight years Secretary of the College, more than thirty a powerful advocate of the Orissa mission, and in constant correspondence with the missionaries.]

**GREAT YARMOUTH.**—The General Baptist church at Yarmouth is one of the oldest in the denomination. During several past years it has been in a very declining state. Last year the prospects became so gloomy, that it was expected the chapel must be shut up. Last autumn, however, the Rev. H. Lee was led to reside at Yarmouth, and accepted a unanimous invitation to become a pastor with the Rev. Wm. Goss. The place was then closed for repairs and improvement. After an interval of several weeks, it was re-opened for divine worship on Lord's-day, March 6th, when three sermons were preached—in the morning by the Rev. H. Lee, in the afternoon by the Rev. A. T. Shelly, and in the evening, by the Rev. J. Green. The opening services were continued on Monday evening, when the Rev. J. Meffin (Countess of Huntingdon) preached. On the Tuesday evening a sermon was delivered by the Rev. Wm. Tritton, and on the Wednesday evening the Rev. T. Blackwell (Wesleyan) preached. The chapel now presents a very neat and comfortable appearance, and the hope is indulged that better days are dawning upon the cause. On the Saturday after the re-opening services, the Rev. Wm. Goss, who had been minister of the chapel during the last twenty-two years, died, aged 87 years.

**MR. THOMAS COOPER'S AVOWAL OF BELIEVERS' BAPTISM.**—Yesterday, March 24, meeting with the Rev. E. Foster, he directed our attention to a letter in the *Freeman* of the 23rd, at the foot of which we found the paragraph which we give below, without further note or comment of our own, except that we shall most readily and gladly comply with his request, if the Lord permit. "I could go on, giving you more testimonies of God's graciousness. . . . Permit me, however, to beg insertion for one simple avowal—that I am convinced of the necessity of baptism—*real* baptism—immersion baptism; and that, if God spares me, I intend to be baptized at Leicester, by my very old and loved friend, the Rev. J. F. Winks, on Saturday (Whitsun-eve), June 11, (having to preach thrice at Leicester the next day—

Whit Sunday); and that I propose—if they will accept me—to become a member of the General Baptist church at Leicester, which is under my early friend Winks's pastorship. From old associations, and from friendly ties with many who are in the old Wesleyan ministry, I could have wished to return to connection with the Wesleyan Methodists. But I must obey conviction. Yet, as a General Baptist, I shall not the less fervently, I trust, preach the great and glorious doctrines of Methodism."

**MR. SPURGEON'S NEW CHAPEL.**—The plan is now decided on by which Mr. Spurgeon's chapel will be erected. It is neither the one which the architects selected—probably for architectural reasons—for the first prize, nor the one selected by them for the third prize, but one to which the Building Committee have awarded the second prize. The committee, of course, regarded not appearance merely, but chiefly convenience for the Christian worship of so large a congregation. The building will, however, be a very handsome one. Warned by the painful accident at the Music Hall, they have provided seventeen doors below, and eight staircases, four at each end, from the four galleries; those of the upper and lower galleries being kept distinct to the bottom to prevent crowding. The front of the galleries will be the light open iron balustrade, as in the Music Hall—a decided improvement upon our usual heavy gallery fronts. The successful competitor is Mr. Pocock, of Knightsbridge, who will also be the architect; and it is determined that the cost shall not exceed the sum specified, namely, £16,000. See *The Builder* for Mar. 26, for an engraving and plan of the building.

**MR. SPURGEON'S TABERNACLE.**—Mr. Spurgeon, we believe, intends preaching at the chief chapels in and around the metropolis, to make collections for his monster tabernacle. We are sure he will be everywhere received with open arms; it is meet and right, and the bounden duty of all to help the man by whom all are helped. There need be no croaking about "so many collections." This must not be classed in the common category. All he asks is simply the use of the edifices—a very modest demand—not a single adherent, unless they choose, need attend; he will bring his own congregations. This matter, well managed, will realise several thousands of pounds. Could not London alone build a temple for its youthful evangelist? Not a dollar ought to be solicited from Yankeeedom.—*Morning Star*.

**MR. SPURGEON'S VISIT TO SCOTLAND,** we are told, was productive of £450 for his contemplated building. We hear too, that Mr. S. received many pressing invitations to repeat his visit. The voyage of Mr. S. to the United States is indefinitely postponed.

**CANTERBURY.**—On Wednesday evening, March 2, a tea-meeting was held in the baptist chapel, Canterbury, with a view of helping forward the cause of chapel and church extension in connection with the baptist denomination in this city. The meeting was numerously attended, and the pastor, with several other friends, addressed the assembly in favour of the object. It was urged in favour of a new chapel and school-room that the present building was too small, the deacons not being able to meet all the applications which were made to them for sittings, that there was no possibility of enlargement on the same site, that there was no accommodation for the Sunday school, and that the ecclesiastical position of the city demanded a more appropriate chapel. It is proposed to raise *one million pence*, one-fourth of which the church and congregation will raise among themselves.

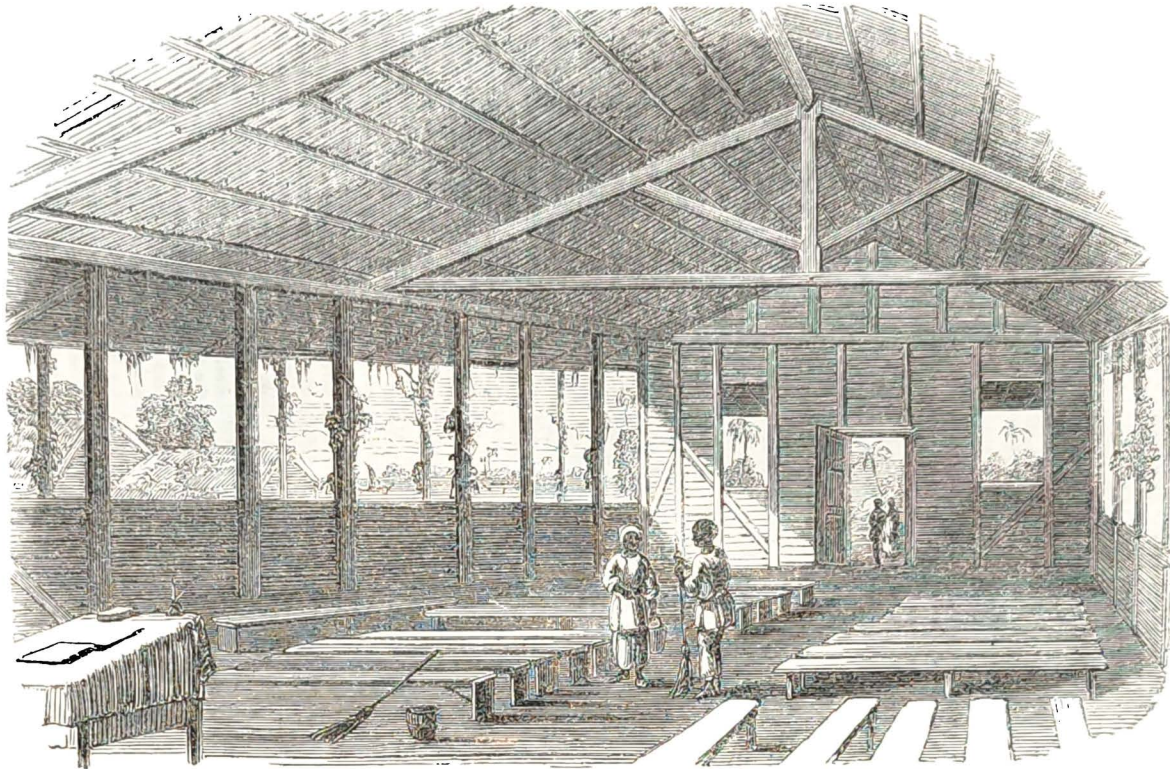
**SAWLEY.**—For some years past it has been felt desirable that an effort should be made to erect a more commodious school-room in connection with the General Baptist cause in this place, the present one being far too small; and, in order to respond to the liberal offer of W. Bennett, Esq., who has offered the handsome sum of £100 (in addition to the site) towards defraying the expenses, a public tea-meeting was held on March 8th, in the General Baptist chapel, when more than 300 friends sat down to tea, and subscriptions of various sums were put down for the object.

**WOOTTON-UNDER-EDGE.**—Seldom do we hear of a pastor leaving the people of his former charge for another sphere, under more pleasing circumstances than those which took place here on Feb. 14, when Mr. Watts, who had been our pastor above twenty-nine years, was presented with an elegant inkstand and a purse of forty-five sovereigns. Many ministers and crowds of friends from the neighbourhood came to partake of tea and attend the meeting. Mr. W. removes to Ashdon, Essex.

**CHESHAM, Lower Chapel.**—A public tea meeting was held, March 10, to celebrate the 25th anniversary of Mr. Payne's ministry, after which a large congregation assembled in the chapel. Several ministers were present, who congratulated the minister and his friends on the harmony and peace that had so long prevailed. Mr. P. was then presented with a purse of £25.

**WYMOUTH.**—The baptist church here is contemplating the erection of new school-rooms, and the improvement of the exterior aspect of their place of worship—the children having now to be taught in the chapel, and the front of the building being scarcely distinguishable from the adjacent buildings.

(Continued on page 134.)



INTERIOR OF CAMEROONS CHAPEL, WESTERN AFRICA.

## MISSIONARY.

## WESTERN AFRICA.

CLARENCE, *Fernando Po*.—The most recent intelligence published by the Committee of the Baptist Missionary Society states that "Mr. Diboll has at length been constrained to leave the island, and is now resident at Victoria. Not only had orders been received to expel the missionaries, but notice had been given by the Spanish Governor, that the house inhabited by Mr. Diboll, and the land surrounding it, were imperatively required for the purposes of the Government of Spain. Claims for compensation were immediately sent in by Mr. Saker. The Committee is also in communication with the Spanish embassy in London, and a memorial has been sent in to the Government of the Queen of Spain, after that the English Government had intimated to the Committee their intention to support the claims of the Society. We may therefore hope that the loss entailed on the Society by this act of aggression will, to a certain extent, be provided for, and a full compensation be granted. It may, however, be feared that a similar act of justice will not be accorded to the people, should they even be permitted to leave Fernando Po for the freedom of the new settlement in Amboises Bay. This may be said to close our direct missionary work in Fernando Po. All further communication with its people will be confined to mere secular arrangements. The darkness of ignorance and superstition once more settles down on that interesting and beautiful island. Gospel light is quenched so far as Rome can extinguish it—we trust indeed to rise more brightly on the great continent, yet leaving to priest-ridden Spain the guilt of driving into exile the servants of Christ, and shutting the Word of God to the poor ignorant people over whom she claims the right of sovereignty. So far as the past is concerned we have cause for gratitude to God. Many souls have been converted. Many have died in the faith. Many live to serve the Saviour in simplicity and holiness of life. The entire colony has been for some eighteen years under Christian oversight, its youth educated in true piety, and its principal inhabitants have become the acknowledged servants of God. Probably one-half of them will emigrate to the new colony; but, in the hearts of those who remain, the seed of the Word of God has been sown, we trust to withstand both the threats and the allurements of the priests of Rome. The example of Tahiti encourages the hope that this aggression may be found as fruitless, and that our coloured brethren in Fernando Po will remain faithful to the pure Gospel of

Christ. Mr. Diboll landed at Victoria towards the end of October, with some loss of goods owing to the imperfect means of landing at present existing. He says:—"I found Mr. Johnson had wounded his eye in the bush. His servant boy had fallen into the fire, and was sadly burnt. I found the 'Palace' a building the growth of a few hours, about thirty feet square, with one opening, and rooms about nine feet deep, all opening into a yard in the centre of these rooms; one is the cooking-room for the whole community, and one is set apart for the celebration of Divine worship, and here we raise our voices in praise of our dear Redeemer. Here we unite in lowly prayer, and here we commemorate the Saviour's dying love and rising power, and here we rejoice that in this forest we find *liberty to worship God*. I am now residing in the iron house, with my two daughters; and our conveniences are rising around it; every day witnesses some improvement. I assure you that 'a man is famous as he lifteth up the axe upon the thick trees.' Mr. Saker is a wonder at it. I have made some feeble attempts, and failed; it has always sent me to bed; however, I contrive to employ my time in some way for good. I am glad to find that there are several towns very near to us, and that they would have no objection to our visiting them. If all is well I go next Sunday. The people show themselves friendly to us. Some of them come and cut down trees for us. They are more cleanly in their persons than those of Fernando Po, and are more decently dressed; but in morals they are below the Fernandians. That the Great Head of the Church may make us a blessing to them is our daily prayer." Thus the new colony may be said to be fairly launched. An asylum is opened for the oppressed, and another light set up for the illumination of this great portion of the earth. May the prayers of the church be heard, and the kingdom of our Lord have a wide extension from this forest-home of his people."

THE ANNUAL SERVICES OF THE BAPTIST MISSIONARY SOCIETY.—This year these will begin on the 21st of April, and continue over the 28th of the same month. Sermons will be preached, and addresses delivered to the young in the London chapels as usual. At the Annual Meeting, we expect in Exeter Hall, the Right Hon. the Earl of Carlisle will preside; and beside several missionaries, the Rev. W. M. Panshon (Wesleyan), and other ministers, will address the Meeting. Messrs. J. H. Hinton, A.M., and J. P. Chown of Bradford, are engaged to preach the Annual Sermons.

THE REV. JAMES SMITH, of Chitoura, has, we are glad to hear, arrived safe at Calcutta, from Melbourne, Australia.

## BAPTIST, SUPPLEMENTARY.

(Continued from page 131.)

**BIBLE TRANSLATION SOCIETY.**—The Annual Meeting of this Society for the unrestrained translation of the Holy Scriptures will be held this year on Thursday evening, April 21, at Kingsgate Chapel, Holborn. Sir Samuel Morton Peto, Bart., has consented to preside. We hear that the committee have just made a handsome grant in aid of printing the New Testament in Oriya, by the General Baptist missionaries; one of whom, the Rev. Isaac Stubbins, now on his voyage from India, is expected to be present. Both sections of the baptists unite in supporting this excellent Institution, and we shall be glad to hear that they muster on this occasion in such numbers as will greatly encourage the committee in their arduous and important labours.

**THE ANNUAL SESSION OF THE BAPTIST UNION** will be held on Friday, the 22nd of April, at the Baptist Mission House, Moor-gate Street, London, at ten o'clock in the forenoon. The chair will be taken by the Rev. Dr. Acworth, and the introductory address will be delivered by the Rev. G. W. Lehmann, of Berlin.

**TETBURY.**—We have much cause for gratitude to God for the improved state in which we find ourselves. During the past year we had an addition of twenty three by baptism, beside eleven by recommendation. We have built a new school-room, and a day school has been opened. We have also adopted the "weekly offering" plan, and find it more productive than the old mode of paying for pews. We thank God and take courage. G. H.

**ALLERTON, Yorkshire.**—After a tea-meeting, on what is called "Shrove Tuesday," when about 200 friends sat down, we again assembled, and presented our pastor, Mr. Taylor, with an Encyclopedia (17 vols.), Matthew Henry's Commentary (6 vols.), several other valuable books, and a gold watch. Mrs. T. was also presented with an electro-plated tea and coffee service. T. R.

**LOUTH.**—We have not space to report missionary meetings, but at one, held at the Town Hall in this town, on March 15, Mr. Wilkinson, missionary from India, being present, it having been mentioned that some scarlet blankets would be very acceptable for the native preachers, the hint was taken, and soon a scarlet rug, and a piece of cloth of the same colour, were presented.

**DOWLAIS, Beulah, English Church.**—This church originated in a prayer-meeting. A room was then hired, and preaching and worship conducted in it. In 1856 a chapel was built; but a church was not formed until Jan. 24 of this year, when Mr. J. Williams, of Pontypool College, was recog-

nised as pastor. On Feb. 6 Mr. W. baptized three believers, who were added to our fellowship. We hope now to proceed with order and success. R. D.

**KEGWORTH.**—The Rev. Joseph Taylor, having lately resigned the pastorate of the General Baptist church at Kegworth and Diseworth, a numerous and interesting tea-meeting was held on Mouday, the 28th of February, when a handsome purse of gold was presented to him, as a sincere and substantial proof of the respect his friends entertain for him, in consideration of his patient, faithful, affectionate, and useful labours among them for a period of more than twelve years.

**RECOGNITIONS AND ORDINATIONS.**—Mr. J. Berry, at Botesdale, Suffolk, Feb. 14.—Mr. D. V. Phillips, of Pontypool College, at Langwm, Monmouthshire, Feb. 14. The father of Mr. P. offered the ordination prayer.—Mr. Varley, late of Port Elizabeth, South Africa, at Stourbridge, Feb. 28.

**REMOVALS.**—Mr. Elliston, of Blakeney, to Kimbolton.—Mr. Burroughs, of Masham, to Market Drayton.—Mr. H. Wise, of Watford, to Carmel Chapel, Pimlico.—Mr. Watts of Wootton-under-Edge, to Ashdon, Essex.—Mr. J. H. Walker, of Pembroke, to Sandyhaven.

## RELIGIOUS.

**RELIGIOUS REVIVALS IN WALES AND SCOTLAND.**—There is a powerful religious awakening in the county of Cardigan, embracing also a considerable part of Carmarthenshire. The week-day and sabbath-day services at the churches and chapels are crowded. Hundreds are coming over to the Lord's side. Many grey-headed and notorious sinners have already been converted, and a deep and genuine work of grace is going on. It is said that no less than 4,000 have already become decided in Cardiganshire alone, and the movement seems to be making rapid progress. There is no excitement; but a deep, silent, and awfully solemn impression prevails everywhere. In one instance, fifty persons became church members within a fortnight.—At Aberdeen also there is an awakening, which appears to have been instrumentally brought about by lay preaching. In the autumn of last year a daily Union prayer meeting was opened in the County Buildings of the city of Aberdeen. It was from the first largely attended, and from the accounts which have appeared in the local papers, appears to have been the means of doing much good. Among the clergy of the Established church of Scotland, who took a leading part in conducting the meeting, the Rev. James Smith, of Greyfriars, has been conspicuous. On several occasions he commended the meeting to his

own parishoners, many of whom now began to sympathise with the new movement. Mr. Smith has been called to account by the Presbytery, for the irregularity of giving the use of his church to the lay preachers, which is held to be contrary to the laws of the church. The matter was discussed a few days ago, and Mr. Smith in defending himself spoke of the results of these meetings. He had, he said, seen nothing like them. "They were similar to what were described in connexion with the labours of Wesley and Whitefield, the latter of whom was in the same position, not ordained. Hundreds of souls have been awakened—and I use no stronger language than 'awakened'—who had hitherto been careless and thoughtless. Let me tell you my own experience. I have been twenty years a minister, but, during the last five or six weeks, I have seen more fruits of my ministry than for twenty years before." The Presbytery having carried a resolution against Mr. Smith, he has appealed to the Synod.

**RUSSIAN MISSIONARIES TO CHINA.**—We read in the summary of intelligence in *The American Quarterly Church Review* for January, under the heading "The Conversion of China," that "a large caravan of Russo-Greek missionaries started a month ago, under the Archimandrite Goorl, for Peking."

**NEGROES IN CANADA.**—Two pastors of coloured baptist churches have arrived in this country to obtain funds for the education and religious instruction of 45,000 negro refugees, who have fled from American bondage to Canada.

#### GENERAL.

**THE PRINCE OF WALES AT ROME.**—Among many other wonderful sights, his Royal Highness mounted and enjoyed the prospect from the ball of St. Peter's. On descending, he was shown a marble tablet commemorative of the event, and was informed that it was made in pursuance of a custom to preserve a memorial of the visit to the Vatican Basilica of any member belonging to a royal family, among whose names that of a British Prince now appears for the first time.

**THE CHURCH RATE QUESTION.**—The *Noncon.* in commenting on the discussion, says, "Mr. E. Ball, a Baptist, did his best to recommend the compromise." Can Mr. Ball be a baptist?

**AN EXTRAORDINARY STATEMENT** has been made of a Farmer in Iowa, United States, who is said to have become a proselyte to Judaism and has circumcised himself! Is this *barnumism* or truth?

**A MUSICAL BED** has been invented in Germany. When lying down the occupant is lulled to sleep by sweet sounds, and roused by a clangour as of drums and cymbals when it is time to rise.

#### REVIEW OF THE PAST MONTH.

*Saturday, March 20.*

**AT HOME.**—The Queen and Royal Family appear to be in the enjoyment of their usual good health. The Prince of Wales is seeing all he can of the wonders of Rome, ancient and modern; and Prince Alfred has visited Egypt.—Parliament has been busy with several important measures, too many for us to enumerate. The Church Rate question has again been fully discussed. Two or three proposals were rejected or withdrawn, leaving the course clear for the Government measure and that of Sir J. Trelawny. The former, for a compromise, was rejected by 254 against 171 for, leaving a majority of 83 against. The latter, for total abolition, was again carried by 242 for over 108 against, leaving a majority of 74 for. Lord John Russell walked out before the division, and did not vote at all! Sly policy this. An amusing proposal was made by the Duke of Marlborough in the Lords, to the effect that those Dissenters should be free from Church Rates who produced a receipt for the money they had paid at their own chapels! How little do some of our noble legislators, with great names, know of the customs of their neighbours.—The bill for the abolition of "Ministers' Money" in Scotland, has also passed a second reading, after strong opposition, by a good majority.—But Reform is the great question now before the house. Two important members of the ministry, Walpole and Henley, have withdrawn from them; and Lord John Russell has moved a resolution against two essential principles of the bill, the discussion on which is now going on in the house. It is thought by many that Ministers must resign, and if Lord John's resolution is carried by a large majority, then Lord Derby cannot go to the Queen to ask for a dissolution of Parliament. But the result may be known to our readers before these pages appear.

**ABROAD.**—There is no news from India of much importance.—Lord Cowley, our ambassador at Paris, has been sent on a mission to Vienna, to try to reconcile France and Austria, and it is said that he has succeeded. A congress of the Great Powers is now talked of, for the purpose of promoting the pacification of Europe. We hope they will succeed.—The seventy Neapolitan prisoners who were shipped for the United States in an American steamer, when on their voyage protested against being taken there, and were brought to Ireland. They are now in England, and a powerful committee has been formed for their relief. The tyrant King of Naples, who held them for so many years in cruel bondage, is said to be suffering under a malignant complaint, which he is not expected to survive.



## Marringes.

Feb. 3, at the baptist chapel, Great Sampford, Essex, by Mr. W. C. Ellis, Mr. Thomas Prior to Miss Mary Goodwin.

Feb. 22, at Glasgow, by Mr. Chown, baptist minister, Bradford, Mr. W. Steward, late of Bradford, to Miss Eliza Fleming of Glasgow.

Feb. 24, at the baptist chapel, Heywood, by Mr. Dunckley, Mr. John Greenwood to Miss Fletcher.

Feb. 24, at Haslington, Cheshire, Mr. George Timmis, of Mere Moor, Weston, to Mary, fifth daughter of Mr. R. Podley, baptist minister, Haslington.

Feb. 26, at the baptist chapel, Bridlington, by Mr. Morgan, Mr. W. Fallowes, to Miss Simpson.

March 3, by license, at the baptist chapel, Evesham, by Mr. Michael, Mr. T. V. Head,

of Marlborough, to Miss E. M. A. Harrison, only daughter of Mr. G. Harrison, of Evesham.

March 7, at the baptist chapel, Atherton, by Mr. R. Webb of Liverpool, Mr. L. Ainscough, to Miss E. Molineux.

March 7, at Glasgow, by Dr. Paterson, baptist minister, Mr. W. Cuats, to Miss A. Watson.

March 16, at the baptist chapel, Ross, by Mr. F. Leonard, LL.B., the Rev. H. C. Leonard, B.A., Boxmoor, to Sarah youngest daughter of James Smith, Esq., of Wilton Court, Wilton-on-Wye.

March 17, at the baptist chapel, College Street, Northampton, by Mr. Lichfield, of Kingshorpe, Mr. J. Campion of Abington Lodge, to Miss Harriet Spencer of Kingshorpe.

## Deaths.

Feb. 6, Charlotte, wife of Mr. J. D. Whitmee, of Bolnhurst, Beds, for forty-two years a member of the baptist church at Little Staughton. Mrs. W. was called to endure a very long and painful affliction, which she bore with christian resignation to the Divine will. But she is gone where there is no more sorrow or sighing!

Feb. 13, at Amphill, Beds, Phœbe, wife of Mr. John Iliffe, aged 64. Her departure was affectingly sudden. On sabbath afternoon, she went to visit one of our sisters who was nigh unto death. She then went to chapel, and on returning in her usual health, and with her wonted cheerfulness, proceeded to prepare tea for the minister. When thus engaged, and listening to his conversation, a stroke of apoplexy paralyzed her frame. Surgical aid was promptly procured, but she died at midnight! She was interred on the same day with the friend she had visited, and it is remarkable that they were both wives of our deacons. Mrs. I. was brought up in the Church of England, but was baptized about twenty years ago. She was "a succourer of many;" but entertaining the minister was her delight, and it is singular that she died in the work!

Feb. 14, Mr. Lewis Hickmott, aged 31, a deacon of the baptist church, Rotherham.

Feb. 17, Mr. John Davies, of Llanelly, Carmarthenshire, aged 73. Our friend was one of the oldest members of Zion baptist chapel, and had been a deacon nearly forty years. During his illness he was calm, re-

signed, and prayerful, and often talked of his expected decease. He would often converse with himself, and encourage his soul to "quit this mortal frame." To a friend he said, "the angels have visited me, and disappointed me; but they will come again soon." And so had he triumph over death through our Lord Jesus Christ, who gave him the victory! Hundreds attended his body to the grave, where he sleeps in Jesus.

Feb. 24, Mrs. Ward, wife of one of the deacons of the baptist church, York Street, Manchester, who, baptized when seventeen, for twenty-five years sustained an honourable christian profession. The church and the bereaved family have sustained an irreparable loss, but their loss is doubtless her gain, for she knew Him who is the resurrection and the life, and calmly reposing on Him she fell asleep.

Feb. 25, at Saffron Walden, Mr. John Salmon, forty years a deacon of the baptist church, Upper Meeting, in his 82nd year. In peace and hope through Christ.

Feb. 27, Mr. Samuel Blyth, of Langham, Essex, for many years a deacon of the baptist church, aged 68.

March 14, at Bromsgrove, Harriet, wife of the Rev. W. Green, baptist minister, aged 46. Looking unto Jesus.

REV. J. GOADBY of Loughborough. We find that we omitted to state in our last the date of the decease of our esteemed relative. It took place on Saturday, Feb. 10.

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BAPTIST REPORTER.

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MAY, 1859.

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“THE LIFE OF THE WORLD.”

HAVING received from our son in Australia, two copies of the *Wesleyan Chronicle*, in which we find a valuable Discourse by our excellent friend, the Rev. ISAAC NEW, late of Birmingham, we have transferred it to our columns, believing that many of Mr. N.'s friends in this country will be gratified in thus having an opportunity of renewing their acquaintance with him. It was “one of the sermons preached at the opening of the Wesley Church, Lonsdale Street, Melbourne.” The text was, “The bread that I will give is my flesh, which I will give for the life of the world.” John vi. 51.

AT the period when the “Christ” came the world was dead. Alive I know with a wild demoniac energy, but dead as to all that is good. With but few exceptions thinly scattered, religion had expired from the heart of humanity. Faith there was none. A dark dreary scepticism abounded everywhere. Even the gods of the heathen which had commanded the worship of ages, had lost their hold on the popular conscience, and had become objects of popular ridicule. The God of the Hebrews, whom their fathers had venerated with so profound a reverence and with such unbounded trust, had sunk in the estimation of the Jews into a being well pleased with the formal, heartless, childish puerilities of a ceremonial service. The genius by which literature had been animated, had become comparatively effete, decrepit, and was ready to expire, and had been succeeded by a mere

mimetic imitation of the older Grecian forms of thought, but without the spirit of power and life. Freedom had perished from the earth. A stern grim despotism sat enthroned, wielding its iron sceptre over a world of slaves. The state of morals exhibited an aspect most revolting and hideous. Selfishness was the ruling passion in all hearts. Noble, manly, generous sentiments springing from the benevolent emotions, had become extinct, and society everywhere was fast sinking into the lowest depths of degradation and infamy. It was on the brink of chaos. Moral, political, literary, and coercive measures had become powerless; human depravity had triumphed over them all. The bonds of cohesion were gradually weakening, and nothing then existing seemed to have power to prevent a dreadful disruption of all social ties. The world was dead. It was

emphatically in every sense the "fulness of the times." And had not some new event occurred commensurate with the exigency;—had not some supernatural interposition supervened in mercy, to arrest this tendency in the condition of things, universal anarchy and absolute ruin must have been the result.

It was just at this period, and under these circumstances, that the CHRIST came, and he came to give new life to a dead world. He announced his purpose when he said, "I am come that men might have life." And in this chapter he says, "I am the bread of life." The idea conveyed is that what bread is to man in one sense, Christ is to man in a far higher sense. There is, however, one peculiarity in this mysterious bread, which does not belong to common bread. It not only sustains life, but it gives life. "The bread of God," he says, "giveth life." And in my text he says, "I am the living bread which came down from heaven,—and the bread I will give is my flesh." He speaks in this chapter of his "flesh and blood;" of "eating his flesh and drinking his blood." Strange language 'tis true—coarse and offensive metaphors, as they might be regarded by a fastidious mind. But the preciousness of the truths they contain redeem them from this charge. There is obviously here a tacit allusion to his death, which at this moment he was anticipating, when his flesh and blood would be offered in sacrifice. "And the bread I will give is my flesh, which I will give for the life of the world."

The proposition, then, I deduce from my text is this, *that the doctrine of a dead Christ is the life of the world.* This doctrine requires to be explained and vindicated. This is my object in this service.

Who was it then that thus died? Whence came he? What is his name? His name is mystery. It is

above every name. It refers to ONE who is alone in the universe; who has no peer, and to whom there can be no second. He was God's own Son in a specific sense. Terms of impressive force and peculiarity are employed in the sacred volume to aggrandise our conceptions of his sublime glory and magnificence;—terms which it would be utter blasphemy to apply to any other being. So that we are simply reduced to this alternative, either that he was the most consummate impostor that ever appeared on this earth; or he must be what on the authority of revelation he is represented to be, God's Son, the Eternal Word "who was with God, and was God;" creating all things, upholding all things, filling all things; "the brightness of the Father's glory;" "the image of the invisible God," occupying a position of Divine enthronement over all beings and all worlds. We can have no hesitation, reverencing the infallibility of the authority of the Bible, as to which alternative to adopt. And yet this mysterious Word became incarnate in our nature, tabernacled in flesh, and dwelt among us. And the apostles with a divinely illuminated eye beheld his "glory," and it appeared to them "the glory of the only begotten of the Father, full of grace and truth." God and man were in a state of antagonism, they had become opposed,—God, from the necessity of his nature, who cannot tolerate sin with impunity, without surrendering his own claims;—and man from the enmity and depravity of his own heart, by which he had become estranged from God. Christ, however, came uniting in himself the nature of both as the great Reconciler. While on earth, though intent on vindicating Divine rights which had been infringed, yet he revealed God to man, under the loveliest, most attractive features of his character, and exhibited

towards man an aspect of inexpressible tenderness, pity, and love.

It is, however, in his death in which he appears to us in his most alluring glory. This is the grand central fact in the history of things. There is nothing like it; it cannot be compared. There is a solitary awfulness, but yet an impressive grandeur about it. It is difficult, if not impossible, to realize an adequate conception of it. Much of the transcendent interest belonging to it has (if I may be allowed to say so) evaporated from our familiarity with the terms which speak of it. There is now a commonness in the theme. If a pure enlightened mind could be brought to apprehend its surpassing and peerless glory, for the first time, it would be overpowered by its splendour. Its rays need to be refracted through a denser medium that we may suitably bear it. Think of it. The Son of God dying *there*, on that cross. He to whom the creation of the world and the sustentation of all things are ascribed; to whom, in the writings of the prophets, terms are attributed, and phraseology is employed which are only properly applicable to the "Blessed and only Potentate," was *there*, in our nature, with "wicked hands crucified and slain." He could have prevented it, he could have withered the perpetrators of the deed into nothingness by the glance of his eye, but yet he voluntarily yielded to it. There must, then, be a deep mysterious meaning in the event. It must have been a sublime expedient to meet an appalling exigency. In fact, sin had involved humanity in ruin, and it is of so dreadful a nature in the view of God that the law, of which it is the transgression, must have its victim either in the sinner himself, or in some one who should occupy his place,—and Christ was that one. None other was equal to it; none other was adequate to

answer all the ends to be secured by substitution. Hence while by his power he sustains the universe; by his death he prevents a sinning universe from sinking into perdition. And his own Father had appointed him to that; he sent him to die; to surrender his flesh to the fire from the altar, that should consume the sacrifice. It was a Divine act, It was God in that hour making to meet on him "the iniquities of us all," in order to atonement. And herein he revealed his ineffable love to the world, together with the supreme and awful importance he attaches to his own authority, so much so, that when his own Son condescended to represent the race by whom its rights had been invaded and violated, he hesitated not to assert them, by exacting even from him "obedience unto death." "Father, if it be possible, let this cup pass from me," was the agonizing cry; but the virtual answer was, no, if the sinner is saved, the cup must be drunk to its dregs. Then, "not my will, but thine be done," was the consenting submission of the trembling sufferer,—and he went to the cross and died. Here, therefore, we see the justice and the mercy of God; his wisdom and prudence; his holiness and benevolence; his truth and grace. From this event the character of God shines forth upon us with a new glory in its highest lustre; it has been called "the noontide of everlasting love, the meridian splendour of eternal mercy." All the lessons which, during his ministerial life, the Saviour had taught respecting his Father radiate here, as from an effulgent centre, in which we behold as we can see it nowhere else, that "God is light," and that "God is love." By this deed done in the end of the ages, Jehovah had enabled himself consistently to gratify the yearnings of his generous nature in pouring on a lost world the very

riches of his grace. It was enough in the Divine estimate; nothing more was needed to bring into full and unfettered operation whatever was needed to effectuate the deliverance of our fallen race.

See we not here, then, with what new importance this event invests the Old Testament Scriptures. All antecedent revelations from heaven contained in the Bible were made with a reference to it; and they could not have been understood without it. Hence it removes vagueness and obscurity from many of its pages; it explains types and deciphers prophecies; it gives meaning to emblematic persons and emblematic events. It furnishes a solution to many of its mysteries; it supplies the key for the interpretation of God's providential government, as there exhibited, which otherwise would have been an inexplicable enigma. It imparts to the records of the ancient covenant a preciousness, a value, a priceless worth which we never could have attached to them but for the death of Christ. It has elicited and developed a vital influence from multitudes of truths which, apart from it, would have remained for ever latent, and, consequently, powerless. Thus it has rendered the whole of that volume not only radiant with light, but instinct with life, "quick and powerful, sharper than a two-edged sword," pervaded with efficacy and virtue, which else would have been a dead letter, both as to the conscience and the heart.

The death of Christ, then, is—

1. Unique as a fact, but perfectly intelligible. There is mystery about it, but also simplicity. As far as it relates to the spiritual and eternal welfare of men, it is not difficult to apprehend. The doctrine of a crucified Christ is for all mental conditions, and is, therefore, level to the capacity of all. It requires not the intellect of a philosopher or the

wisdom of a sage to understand it—a child may understand it. The rude as well as the civilized, the illiterate as well as the learned, the peasant as well as the prince, is equal to the comprehension of the fact. You cannot account for this, except on the admission that it is just that which meets an instinctive want of the human heart. All that is requisite is but a single eye to look at it; a mind unfettered and unperverted by prejudice to contemplate it, and it will be at once perceived and understood by the light of its own evidence. No sooner did the mighty man of Tarsus apprehend it than he counted all things but loss for the excellency of its knowledge. No sooner did the poor Greenlander hear of it from the lips of the Moravian missionary, than having caught a glimpse of its glory which vibrated at his heart, he exclaimed, "Let me hear that again." Let the intelligence of it be conveyed to the degraded African, the effeminate Hindoo, the besotted Chinese, or the savage Islander, and let his attention be secured to the fact that God's Son died for sinners, and its radiance will spread lustre through his soul. From all classes, all grades, all distinctions of character, and degrees of culture, this simple fact has won for itself a glad reception on the ground of its importance and its truth.

2. But take its adaptation. Are men famishing? It is the bread of life. Are they perishing from some fatal disease? It is the universal specific—the grand panacea for a dying race. It is the overture of infinite wisdom; it is the contrivance of Him who is perfectly acquainted with man in all the depths and intimacies and peculiarities of his being. If man is guilty, in this doctrine there is the announcement of forgiveness. If condemned, it proclaims the price of his redemption. If polluted, its blood is not only for

a legal but a moral cleansing. If his nature is vitiated and corrupt, there is here an influence to rectify all its perversions. If he is weak, there is grace to make him strong. If degraded, there is a power to raise him to the utmost conceivable elevation of spiritual excellence. If there are intense and passionate longings in the human soul for a happiness man does not possess, there is a mysterious virtue in the cross to introduce him to the very fulness of God. It is suited to every degree and modification of man's capacity. Find him where you will, in the most distant regions, under the most dissimilar conditions, debased or cultivated, squalid or refined, bond or free, barbarian or civilized, in the torrid or the arctic zone, in any line of geographical latitude, in any state of social development, or in any position of intellectual progression, whether steeped in poverty or enriched by affluence, the doctrine of a crucified Christ presents itself to him with an aspect of a corresponding adaptation.

There are not, however, wanting those who, in the arrogance of their conceit, tell us that this doctrine has had its day, that it is behind the age, that it did very well for a certain stage of human education, but that humanity has got beyond it, that it has become obsolete, and must give place to some other system to emerge somehow, no one knows when, from some unknown mysterious depths nobody knows where. Frantic delusion! It has braved the battle of twenty centuries, and survived the wreck of a thousand systems, unimpaired in a single feature of its suitability, and unquenched in a single ray of its glory. And is it now to slink from the field as a worn out decrepid thing in the presence of the puny wittlings of an effeminate infidelity? *Avant, arrogant spirit!* Its majestic form is girded still with more

than a giant's might, and it will continue still to redeem and bless the world.

8. Then take its certainty. This christianity, this doctrine of a crucified Christ, is based on a fact, the evidence for which is irrefragable and complete. There is not an event of past time, the knowledge of which has come down to us, that is so susceptible of irrefutable proof as the death of the Son of God. It has wrought itself into the consciousness of the race as an ineradicable belief. It has become a deep, fixed, abiding principle throughout the breadths and lengths of christendom wherever the Bible and its truths have had free course, and a cordial welcome. It is not a cunningly devised fable, the origin of which, like the mythological fictions of paganism, is lost amid the obscurities of a distant antiquity, but a veritable historic event, sustained by cumulative confirmation which cannot be rejected, except on a principle which would compel us to reject all the facts of history. Here is a rock on which human faith may build without any misgiving—a basis on which the soul may rest in undisturbed repose. Scepticism on this point can find no lasting lodgment in the breast of an honest, unprejudiced man who will deal fairly with the credentials which attest its veracity. Other systems want this solid ground in fact, in truth, in consistency, hence their votaries are tortured and agitated with doubts, and fears, and restlessness, but here is a foundation of adamantine firmness, on which you may erect your hopes with infallible security.

4. Then take its efficacy. There is a living power in it; a mighty virtue—it is "spirit and life." It works effectually wherever it is believed. It is fraught with a vital energy—it gives life to the dead. Only let it get into the soul through the medium of an apprehension of

its meaning, and faith in its truth, and it quickens into action every fibre and faculty of its being. There is an inherent divine force in this doctrine derived from the life-blood of Him the crucified. He has imparted to it somewhat of the deathless nature of his own immortal existence. In him was life,—life essentially, and he breathed it into this doctrine, so that it is instinct with life. It cannot die; it is that Word which endureth for ever. His own Spirit pervades it, employs it, appropriates it, as the instrument of his animating agency. It is not a dead thing in his hands, but an active, breathing, vivifying principle, tending to restore, revive, and make of men new creatures.

Look at the man who receives it, believes it, eats of "this flesh, drinks of this blood." Though he were dead, he begins to live; and to live a new life. He is born again; he is renewed in the spirit of his mind; he comes under new laws; he is brought into new conditions; all his powers are vitalized by a new influence. He thinks and feels, he hopes and fears, he loves and desires as he did not before. A change has been wrought which was once to him an utter mystery, but is now an experienced reality. He was blind, but he now sees; he was deaf, but he now hears; he was afar from God, but he is now brought near; he was an enemy, but is now reconciled, "in the body of the Redeemer's flesh through death." Where there was a feeling of pride, there is now a feeling of humility; where the worldly spirit once reigned, a heavenly spirit now prevails; the language of impiety and blasphemy has been succeeded by the expressions of a solemn reverence, and the vauntings of self-sufficiency have given place to the utterances of prayer. Such a man lives not recklessly, not lawlessly, but according to rule—a rule of

divine rectitude, conformity to which purifies his heart, refines his affections, elevates his hopes, gives to his conduct an impressive consistency, and invests his character with the beauty of holiness. He is brought into affinity with God through the death of him who was crucified. He is in friendship with him, and loves him as a Father; he walks in fellowship with him, and is devoted to his praise. This is life,—the highest form of life,—it is the life of God in the soul, penetrating the conscience, and pervading it with sensibility; melting the heart and suffusing it with emotion; controlling the intellect and regulating its activities; sanctifying the reason and rectifying its decisions; thus spreading through all the faculties of the inner man a heavenly harmony and peace. The remedy has now taken effect, and the sinner, faint, sick, and ready to perish, is restored and reclaimed to happiness and heaven.

My friends, this is not poetry, but reality; it is not fiction, but the language of truth and soberness. These effects have been experienced, myriads can bear witness to them. They know because they feel; they feel because they live; and they live—using the figurative language of this discourse—through "eating the flesh and drinking the blood of the Son of man." The doctrine of Christ crucified is life to the soul. Not life for a few, not life for one nation only, not life for some chosen privileged communities merely, but life for the world. It is sufficient for the race, it is commensurate with the universal necessity, it is adequate for man in any sphere, in any condition, in any peril. From the moment this doctrine began to be preached, the mysterious leaven of the parable was cast into the meal, and the fermenting process commenced; this salt threw out its antiseptic virtue, and the revolting process of putrefaction began to be

arrested. A new stream of life was poured into the withered heart of humanity, evolving the most blessed results. A dead world began to revive, dry bones began to live, our race started on a new career of existence. As seeds, and plants, and flowers, develop life and beauty beneath the revivifying beams of a vernal sun, so new and lovelier manifestations of being sprung up beneath the quickening influence of the grand truth of a crucified Christ. Religion pure and undefiled once more found its home in the heart of man. Faith regained and revealed its power as a mighty principle in the human soul. God began again to be worshipped, with as profound a homage, and as deep a reverence as ever distinguished the best ages of the ancient church. Infidelity here met with more than its match in argument, and resorted to persecution for its defence. Superstition crouched with terror around the dying embers of its altar fires, and trembled for the expiring dominion of its hideous gods. The human mind recovered its energy, and its powers were exercised in a better direction. A new literature sprung up, impregnated with a living virtue, and pervaded with a nobler spirit. Freedom once more revealed its sublime and majestic presence in the persons of men whom the truth made free, and who knew how to die rather than be enslaved. Tyranny looked abroad from its throne of skulls, at the strange mysterious commotion, and wondering what it could mean, soon felt that it was an insurrection against its hated despotism, and madly resolved to crush it by a terrific stroke. Oh, methinks it was a glorious sight to angelic spirits to witness, through the expansive power of a heavenly life, the upheaving of a new world, arrayed in the enchanting forms of an ethereal grace and beauty, which, we can imagine, they would greet with

Hallelujahs of joy, to the once crucified but now exalted Prince of life. Of course as the terrible mischief of death had been working for ages and generations, it was natural to expect, when a new living element was poured into the dead mass, that there would be agitation, conflict, disturbed and convulsive movement, as in the elemental anarchy of chaos, previous to the full emergence of the present divine and beautiful economy. But as it was the effect of life, resulting from the brooding Spirit of the creating Word in the one instance, so it was the effect of life resulting from the brooding Spirit of the redeeming Word in the other instance. "And the bread I will give is my flesh, which I will give for the life of the world."

It is, however, for a lamentation when we think of the historic fact that the stream of living influence which, in the beginning, flowed with so much purity and effect, should in its onward progress in the course of time have become vitiated and poisoned so as to lose its virtue. My friends, we know the cause. Pernicious errors became identified with the doctrine of Christ crucified which gives life to the world. The moment it began to be interpreted by the principles of an oriental philosophy, its meaning was gradually lost, and its efficacy began to be impaired. Life ceased to emanate from it. The simple institutions of Christianity which derived their interest and importance from this doctrine, were substituted by a number of Pagan rites. The gospel became of none effect, a very general declension of piety ensued. The forms of religion remained, but its power was gone; there was the name of christianity, but not the thing; there was the semblance of life, but it was the animation of a demon spirit, which was nothing but death under another form. All the ancient evils of such a condition again supervened



under other modifications. The curse of spiritual despotism alighted on the energies of humanity, once kindled into life and fire, and crushed them down beneath its superincumbent weight for a thousand years. It was the era of the devil's carnival, during which he revelled amid the deepest, direst miseries of our race. And it was not until this doctrine was brought forth again disencumbered, in a great measure, from its load of human impositions, and preached with simplicity under the influence of an overpowering conviction of its truth, by the heroic band of Reformers, that its quickening virtue was evolved once more. Then the fountain of living water was unsealed again, and poured forth a stream of blessing as rich and as beneficent as at the beginning.

It is obvious, therefore, that this doctrine requires certain conditions for the evolution of its wondrous efficacy. If it be merely held as a speculative truth, without any cordial faith in it as the means of life and salvation; or if its glory be concealed by a superfusion of obscurity, arising from the blending with it of erroneous and pernicious sentiments, it appears powerless and dead, as if there was no life in it, and as if none could come from it. Think of the awful lethargy, the spiritual inanity, the death-like stillness which prevailed throughout England in the earlier part of the eighteenth century, after the mighty Puritanic revival and movement had subsided. Here and there might be seen signs of animation, but generally speaking, evangelical life was all but extinct. But Wesley and Whitefield appeared, and sped like angels of mercy, full of faith and love, through the breadth and length of the land, preaching the doctrine of a crucified Christ as the life of the world; and wherever they came, religion revived at their presence. They prophesied to the dry bones with something of the

energy of the ancient seers, and the life-giving spirit flowing through their message, breathed in the fullness of its power along the valley of the slain, and there arose an exceedingly great army of living, devoted, faithful witnesses to the truth and virtue of this doctrine of the cross. Go in fact wherever you will, turn your footsteps to any land, appeal to any period of time since Christ crucified became the hope of humanity, and you will find it is only where this doctrine has been faithfully, lovingly, and heartily proclaimed, that you meet with life—life in its highest sense, in its noblest form—revealing itself under an aspect of moral, social, mental, and religious activity and beauty. Wherever it acquires a cordial acceptance, and becomes prevalent among a people, it is followed by civilization, with its refining influence and chastening power—by order, with its freedom from turbulence, anarchy and confusion—by the discoveries of science, with its diversified inventions and numerous appliances, securing for man a dominion over nature—by the improvements of law, with its codes of equity, its administration of justice, its judicial coercions and salutary restraints—by human progress, raising humanity to a higher and still higher position in its conditions of being—by purity of morals, exhibiting in the family and in society the loveliest virtues and the most alluring worth—and by the brightest and most impressive exhibitions of spiritual and heavenly excellence. It is life—life for man, life for his soul, life for his intellect, life for his conscience, life for the family, for society, and for the world. Let it be received through faith as a well attested, divinely remedial truth, and it goes down to the depths of man's being, quickens his spirit, purifies his affections, gives spring and buoyancy to his energies, brings them out into

well regulated action, controls all the ways and doings of his life, lifts him to an elevation he could not otherwise have attained, and fits him to converse with angels and to commune with God. I am determined, said the great apostle of the Gentiles—I am determined not to know anything among you save Christ and him crucified.

1. Hence the preaching of a crucified Christ is the only adapted means for the conversion of sinners. It is life to the dead. There is a vital potency in it; it effects what nothing else can produce. It is the power of God and the wisdom of God—but its power is the power of love, and its wisdom the wisdom of love. The thunders of Sinai may terrify and alarm; but the voice which speaks in bland and gentle accents from Calvary is the voice of richest love. It has pierced the most obdurate natures, broken the hardest hearts, melted the most stubborn spirits, from which there have gushed up emotions of penitence and sorrow, fitting them to give a glad and joyous welcome to the truth as it is in Jesus, in all its fulness and power. The apostles knew well that it was the exclusive remedy for perishing men. It was therefore their grand, their constant, their invariable theme everywhere. They *would* know nothing else. The doctrine of the cross was their pride and their glory: to proclaim it was the business of their redeemed and consecrated existence; and to attest their faith in it, and their love to it, they were willing to bear all the reproach of an ignominious life, and to endure all the agonies of the martyr's death. And this was the secret of all the wonders they wrought in the moral history of men, the efficient element of all their success. And if you appeal to any period in the annals of the church signalized by remarkable revivals of religion and the conver-

sion of sinners, whether on a grand or a limited scale, you will find that they have resulted from a cogent preaching of a crucified Christ. Worn out is it! What else can rouse the slumberer, quicken the dead, and restore to life? Worn out is it! Tell me what besides can conquer the savage and the civilized, humble the proud philosopher, elevate the degraded heathen, and transform the sensual and dissipated libertine into the purity and virtue of the saint? Worn out is it! Why its faith still can remove mountains, its love vanquish death, its zeal submit to the most painful hardships, and its heroism show mightier deeds of sublimity and grandeur than anything else can exhibit. Oh! listen not to the sneers of infidel scorers at what they fancy is an exhausted christianity. It is full of life still for the world, fixing the brand of presumption and puerility on all the devices of human invention—on all the nostrums and quackeries of a worldly philosophy that would arrogate to occupy its place.

2. But the doctrine of a crucified Christ is the only efficacious nutriment of the spiritual life. Where life has been realised from it, this life can only be perpetuated by it. "The flesh of Christ and the blood of Christ" are the true food of the soul. Stripping the idea of its metaphor—the truths which spring from the death of Christ, and which acquire their validity from it, are the only adequate and appropriate sustenance of the religious life. Apart from it you will only feed on husks and starve. You cannot live by faith, or live by prayer, or live by obedience, only as your faith is rooted in the doctrine of the cross, as your prayer derives its efficacy from the cross, and as your obedience flows forth as an impulse from motives supplied by the cross. If you wish to be active and devoted;

if you wish to be holy and useful; if you wish to be tranquil, joyous and satisfied; if you wish to make proficiency in a life of piety, grow in grace, and bring forth much fruit, glorious to God and felicitous to yourselves; it can only result from a steady, constant, deliberate communion with Christ as crucified. Lose sight of Christ, cease to have fellowship with the cross, and your faith will lose its power, your love will become cold, your desires will grow languid, your religion will decline, and you will be in danger once more of sinking into the embrace of death. "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and as I live by the Father, even so he that eateth me shall live by me."

3. But the doctrine of a crucified Christ is the only sure pledge of prosperity to a church. We readily admit that this doctrine may be preached, its truths may be unfolded, its principles may be exhibited, and its motives be cogently urged, and yet a variety of causes may be in operation to prevent success. And I know too, that this doctrine may not be preached, but a variety of heterogeneous sentiments may be substituted in its place, and yet from a diversity of factitious influences, and stimulating appliances, crowds may be gathered, and a congregation greatly multiplied, may present a plausible aspect of prosperity, which in the estimation of him who judges righteous judgment, may be no prosperity at all. This doctrine must be highly valued, it must be heartily believed, it must be felt to be the precious life-blood of the soul, we must be jealous for it with a godly jealousy, we must guard it as our costliest blessing, and appreciate it as the very best announcement from heaven, in order to its mighty power being developed. These are some of the conditions for the out-

flowing of its living influence, its rich and felicitous benediction. It is God's own truth which he has irrefragably attested, and is determined to glorify, and nothing else; it is that which the Divine Spirit has been commissioned to honour with his presence and his grace, and nothing else. Apart from it a church must wither, perish, die, sinners cannot be converted, nor can the life of religion be sustained; and where this doctrine is not preached, exalted, and magnified, such a church cannot perish or die too soon.

4. But this doctrine suggests to us the great object of Christian enterprise. To diffuse it, make it known, and bring it to bear on human hearts, is the chief end for which the church exists. It is to be the object of all its labours, activities, and prayers; of all its services, offerings, and institutions. Its societies are to exist for this purpose, its chapels to be erected for this purpose, its intellect is to be sanctified for this purpose, and its wealth to be consecrated for this purpose. Its Sunday schools are only valuable as they are employed to convey the doctrine of a crucified Christ, its tract distribution as it proclaims it, its organized associations as they circulate it, its missionary instrumentalities as they propagate it. It is the bread from heaven, it is the light of men, it is the life of the world. It is the grand remedy for the most dreadful disease, it is the infallible specific for all the evils which have cursed humanity. Men must die and perish without it, there is no other help for them. The Pantheisms, the Socialisms, the Spiritualisms, the plausible scepticism, and rampant infidelity of the day, which pour such contempt on the doctrine of the cross, are, in comparison with it, but putrid exhalations from the stagnant pools of human corruption, generating pestilence, beneath which myriads

sicken and expire. But here and here alone is the antidote. My friends, you belong to a section of the church of Christ, which has ever been distinguished for the glorious prominence it has given to the doctrine of the cross. This too has been the secret of the marvellous victories you have achieved in the conversion of sinners. And this noble edifice you have reared for its further proclamation. Never may its walls echo to any other teaching; never may its ministers give utterance to any other incompatible sentiments; never may you give your sanction to any dogmas inconsistent with the simple, unadul-

terated doctrine of the cross. Then God will come down upon you here, Christ will manifest his presence to you here, the Spirit will shed upon you his rich, and copious, and sanctifying influence, and yours will still be a history of prosperity and triumph. Oh, have faith in it! seek to realize it, be not content without an experience of its mysterious and healing virtue in your hearts. Let your sublime determination be that of the Apostle, to know nothing among men, but CHRIST AND HIM CRUCIFIED, for he has said, "The bread which I give is my flesh, which I will give for the life of the world."

## Poetry.

### CRUCIFIXION OF CHRIST.

CITY OF GOD! Jerusalem,  
Why rushes out the living stream?  
The turban'd priest, the hoary seer,  
The Roman in his pride are there!  
And thousands, tens of thousands, still  
Cluster round Calvary's wild hill.

Still onward rolls the living tide,  
There rush the bridegroom and the bride;  
Prince, beggar, souldier, Pharisee,  
The old, the young, the bond, the free;  
The nation's furious multitude,  
All maddening with the cry of blood.

'Tis glorious morn;—from height to height  
Shoot the keen arrows of the light;  
And glorious in their central shower,  
Palace of holiness and power,  
The temple on Moriah's brow  
Looks a new-risen sun below.

But wo to him, and wo to vale;  
Against them shall come forth a wall;  
And wo to bridegroom and to bride,  
For death shall on the whirlwind ride;  
And wo to thee, resplendent shrine,  
The sword is out for thee and thine.

Hide, hide thee in the heavens, thou sun,  
Before the deed of blood is done!  
Upon that temple's haughty steep  
Jerusalem's last angels weep;  
They see destruction's funeral pall  
Blackening o'er Zion's sacred wall.

Like tempests gathering on the shore  
They hear the coming army's roar;  
They see in Zion's halls of state,  
The sign that maketh desolate,—  
The idol standard—pagan spear,  
The tomb, the flame, the massacre.

They see the vengeance fall; the chain,  
The long, long age of guilt and pain:  
The exiles' thousand desperate years,  
The more than groans, the more than tears:  
Jerusalem a vanished name,  
It's tribes earth's warning, scoff, and shame.

Still pours along the multitude!  
Still rends the heavens the shout of blood;  
But in the murderers' furious van,  
Who totters on? A weary man:  
A cross upon his shoulders bound—  
His brow, his frame, one gushing wound.

And now he treads on Calvary;  
What slave upon that hill must die?  
What hand, what heart, in guilt imbrued,  
Must be the mountain-vulture's food?  
There stand two victims, gaunt and bare,  
Two culprit emblems of despair.

Yet who the third? the yell of shame  
Is frenzied at the sufferer's name;  
Hands clench'd, teeth gnashing, vestures torn,  
The curse, the taunt, the laugh of scorn,  
All that the dying hour can sting,  
Are round thee now, thou thorn-crowned King!

Yet cursed and tortured, taunted, spurned,  
No wrath is for the wrath returned!  
No vengeance flashes from the eye;  
The sufferer calmly waits to die;  
The sceptre-reed, the thorny crown,  
Wake on that pallid brow no frown.

At last the word of death is given,  
The form is bound, the nails are driven;  
Now triumph, Scribe and Pharisee!  
Now Roman, bend the mocking knee!  
The cross is reared. The deed is done.  
There stands Messiah's earthly throne!

This was the earth's consummate hour;  
For this had blazed the prophet's power;  
For this had swept the conqueror's sword,  
Had ravaged, raised, cast down, restored;  
Persopolis, Rome, Babylon,  
For this ye sank, for this ye shone.

Yet things to which earth's brightest beam  
Were darkness, earth itself a dream—  
Foreheads on which shall crown be laid,  
Sublime, when sun and star shall fade—

Worlds upon worlds, eternal things,  
Hung on thy angulsh, King of kings.

Still from his lips no curse has come,  
His lofty eye has looked no doom!  
No earthquake-burst, no angel brand,  
Curses the black blaspheming band:  
What say those lips by angulsh driven?  
'God, be my murderers forgiven!'

He dies! in whose high victory  
The slaver, death himself, shall die.  
He dies! by whose all-conquering tread,  
Shall yet be crushed the serpent's head;  
From his proud throne to darkness hurld,  
The god and tempter of the world.

He dies! Creation's awful Lord,  
Our God, the Christ, Eternal Word!  
To come in thunder from the skies;  
To bid the buried world arise;  
The earth his footstool; heaven his throne!  
REDEEMER! may thy will be done.

## Reviews.

*The Early Religious History of Britain.*  
By James Smith, jun., Baptist Minister.  
London: Nelson's.

WHEN we received a copy of this neat-looking little book, its title and attractive form excited in us a hope that we should find its contents such as we could, without hesitation, approve, in order that we might recommend it to the young people in our schools and families. It was, therefore, with a kind of predilection in its favour that we sat down to its perusal.

Mr. Smith's motto is, "Truth against the world." Hence, we presume, the *Introductory Essay on Truth*; which, after a Preface much more relevant to the subject, appears to us a little out of place. But that may be only a matter of taste, and we pass it over. Our chief concern is with what Mr. S. states as "facts." His seventh chapter on "Pelagianism" is thus introduced—

"About the commencement of the fifth century, the christian church was assailed by a new heresy; although the foundation of it was laid in the opinions of the celebrated Origen, and in the power of his extraordinary genius for directing the attention of the world to the voluminous productions of his pen.

Its author was a native of Britain, named Morgan, in his own tongue; but called by the Latinus Pelagius; both names signifying "near the sea." His doctrines were not dissimilar from those of Arminius, of more modern times. Pelagius was a British monk of some rank, and of still more exalted reputation. He was born, Nov. 13, 364; by a singular coincidence, on the same day as his great antagonist St. Augustine; and was educated at the celebrated monastery of Bangor, near Chester. He seems in other respects to have lived a blameless and holy life; probably unaware of the conclusions to which his doctrinal creed must inevitably conduct its more sanguine disciples; unquestionably a better man than his opinions.

The principal doctrines which he disseminated, were destined to be believed and taught by a large proportion of the christian church in the present day; both in this country, and in the United States of America. From the beginning of the seventeenth century, they have been the sentiments more or less, of a large proportion of the Clergy and lay-members of the Episcopal churches. The great Methodist bodies have, from their very rise, nearly all professed them. The Quakers or Society of Friends, one section of the Baptist, and a considerable proportion of the Independent denomination, as well as many of the minor sects, must be num-

bered among his followers. While the vast aggregate of the Roman Catholic church, during the last twelve hundred or a thousand years, has identified its opinions, in spite of its creeds and canons, with those of Pelagius. At least, only the lesser half of evangelical christendom, whatever its creeds have been, has preferred Augustine and Calvin to Pelagius and Arminius.

The gist of the heresy is contained in the following propositions,—that God has elected none of Adam's race unto salvation, except on the ground of the faith and holiness which he foresees in them; that faith and obedience are the conditions of justification and salvation, just as Adam's perfect obedience was his title to eternal life; and that God accepts this imperfect obedience as if it were perfect, no longer exacting the full demands of his law, Christ having made them satisfaction;—that Adam's sin did not affect his posterity, but only himself; that all children at their birth are pure and innocent as Adam was at his creation; that Christ so far redeemed all men, that none shall be condemned for original sin, and that all may, if they will, be saved;—*that the grace of God is not necessary to enable men to do their duty, or to overcome temptation, or even to attain unto perfection; but that all may do these things by the freedom of their own will, and the exertion of their natural powers;*—and that the best of men may fall away from their sanctity and holiness, and be wholly lost at last. The controversies, and persecutions, to which this and other heresies have given rise, have caused more havoc in the church, than all the infidelity and heathenism of an ungodly world."

We seriously demur to this statement, not as to whether this "gist of the heresy" is a true summary of the doctrines which Pelagius himself taught, but to the propriety and justice of fixing them upon Arminius, and upon certain evangelical denominations of the present day—such as the General Baptists, the great Methodist bodies, a considerable proportion of the Independents, and the Quakers. Can it be consistent with truth to affirm that all these, or any of them, believe that portion of this "gist" more especially which we have printed in italics? Our conviction is that they would, one and all, utterly repudiate such unscriptural notions. Confining ourselves to a section of our own body; where does Mr. S. find in any authentic and recognised document issued by General Baptists such a renunciation of the grace of God in the matter of man's salvation?

We feel ourselves compelled to ask these questions. For the interests of "Truth," of which Mr. S. says many good things, demand them. Usually, as our regular readers know, we avoid all reference to those matters respecting which there exists a difference of opinion in the baptist body, especially the Calvinian and Arminian controversy, and the questions of free or open communion. And we do not, by these remarks, wish to invite or open a discussion on them in our pages. Our object has always been to report impartially the proceedings of evangelical baptists of every shade of opinion, in order to bring them into better acquaintance and more friendly intercourse with each other. And it is just because we fear that such statements as those we have referred to can only tend to repel them from each other, and promote misunderstanding and unfounded prejudice, that we now make these brief comments on the paragraph we have quoted.

*Lectures to the Working Classes, delivered on Sunday Afternoons, in the Theatre, Huddersfield, during the winter of 1858-9; by the Rev. John Hanson, Minister at Bath Buildings (Baptist) Chapel. Second Series. London: J. Heaton & Son.*

WE have here seventeen lectures done up in one volume, furnishing a considerable amount of amusing and instructive reading, just adapted to the thoughts and habits of the working classes. Mr. Hanson certainly excels in this new mode of attracting attention, and however whimsical the titles of the addresses may appear, he takes care to make them serve a good purpose; for every lecture concludes with a warm recommendation of the gospel to all who hear him.

The titles of the lectures are, "How d'ye do?—Breach of Promise—The Tenant at Will Much ado about Nothing—Thieves! Thieves!—I'll Stick it in the Fire—The Express Train—It Might have been Worse—The Proof of the Pudding is in the Eating—Woodman Spare that Tree—My Clothes aren't Good Enough—The Cold Water Cure—Gone to the Dogs—He Sleeps like a Top—More Money than Wit—This House to Let—Good-bye."

## Christian Activity.

### INCIDENTS OF OPEN-AIR PREACHING.

(From the Journals of the Preachers of the London Open-air Mission.)

"We were peaceable at the commencement, with our greatest enemy on former occasions, standing close by me as quiet as a lamb; but when I came to that part of the testimony of Christ concerning the wickedness of the human heart, he recommenced his opposition, and blasphemously called in question the justice and goodness of the Almighty. For a short time the scene was awful, and I feared for him. But, continuing to preach, we ultimately prevailed to calm him down, under the promise that we would remove, three Sundays out of four, a little further from his house, and that he would not object to our coming once a month."

"Was a good deal disturbed by two or three Irishmen, who said I was one of those who stood 'at the corners of the streets, to be seen of men.'"

"I was greatly opposed by an inveterate papist, who said I was acting illegally, contrary to act of parliament, and that I should not preach near his house; and accordingly he began to push me about with a most threatening aspect, and said he would give me in charge."

"Soon after an Irish woman came up and abused me a good deal, of whom also I took no notice. She then turned to the congregation, and vehemently abused them for listening to me; and fell to beating five or six Irishmen, and actually succeeded in driving them from the place. As we left a man followed us, whose conscience appeared to have been touched by the Word."

"Infidels are bad, but Irish papists are the most ignorant, the most impudent, and the most irreverent of all classes."

"A Romanist having complained of the sound from our singing causing an annoyance to his wife, who he said was ill, we complied with his request in removing round the corner; but finding that the sound of our voices still entered his dwelling, he came out in a rage, and pushed us with great force off the pavement, which led to angry words between him and his neighbour, who took our

part, invited us to stand in his doorway, and brought to us a candle to read the Word. He said he did not know us personally, but of this he was persuaded, that we were of God, and that we taught the truth, and, therefore, he would protect us."

"Snow on the ground; but, seeing the people in groups loitering about the streets, I concluded that they might, equally without harm to themselves, stand to hear the gospel. I accordingly resolved upon preaching, although in danger of being set down as an imprudent enthusiast. The subject was John iii. 16. I had not begun more than ten minutes before it began to snow, and seeing several very attentive, particularly one woman, I continued to hold on for some time, when a woman, who had just arrived, questioned what sort of religion mine was to induce me to keep the people in the cold and snow. She said it was a disgrace to my religion. The woman who was so remarkably attentive meekly took her to task, and defended my position. As well also did a little butcher boy, and others, who acknowledged that the cause demanded earnestness, and that I was in earnest about the matter."

The above are samples of opposition. The following were encouragements:—

"There were two men that seemed remarkably attentive, the Holy Spirit seemed to influence their minds. After service they inquired when I should preach again. They were informed that I should be there in the evening; at which service I was happy to find them present."

"Though the street was quite filled, except the pavement on one side, the whole were so still and quiet, that the policeman who came and listened two or three times during the service, took no further notice of us. It was a very encouraging service."

"Several seemed much interested, and during the concluding prayer took off their hats."

"I had, unawares to myself, got so near to the woman with her stall at the corner of the street, that my audience formed a circle around her, with her stall

between me and them. I apologised at the close, expressing my hope that she had not suffered loss, when she replied, 'Oh! no, sir;' manifesting, by her countenance, that she valued more the Word preached than a little profit from her stall."

"A little girl, very dirty, placed herself before the preacher while she was knitting as fast as she could, now and then stopping to take a glance at the speaker; till at length her attention became rivetted, and the knitting was forgotten. Many other children paid great attention."

"The neighbours were friendly. The Roman catholic again lent his block to stand on, and shook hands with me, and the policeman came and listened."

All honour to the generous Romanist; he has done what too many Protestants would neglect, or at least *forget*, to do.

"A man ran after me, and asked when I should come again. He confessed that he had neglected attendance at a place of worship, but that he was now resolved to attend more regularly. He has promised to make me a pulpit; he lives in the market, and is a cabinet maker."

"Several people around threw up their windows, and listened therefrom during most of the time; and two or three people, among whom was an elderly man, who had stood a long time with a load on his shoulder, seemed very grateful for what they had heard."

Such cases as the above are happily frequent, especially in fine weather. A missionary who preached in a lane in Westminster, had not a single hearer standing beside him, but the windows of all the surrounding houses were thrown open when he began a hymn, and many listened without being seen.

"A christian gentleman became so deeply interested in what I was saying, that he took hold of a foreigner, who at the first was disposed to be troublesome, and linked his arm into his, and so prevailed to keep him in this attitude orderly and attentive for the space of half an hour; when at the close the foreigner expressed his thanks, and reached out his hand."

"One woman, who was the first to come up, after listening for about a quarter of an hour, suddenly picked up her basket, which she had laid down, and exclaimed in a frantic manner,

'Bless me, if you are not cutting away the right breast of Blessed Virgin!' I had not said one word about the Blessed Virgin."

"I was gratified at the marked attention of the hearers, particularly that of two very old people, who appeared to be man and wife; who, though the evening was foggy and the ground damp, remained, almost all the service, intense hearers."

"A young man, in the attire of a labourer, who had stood a considerable time to the close, with a short pipe in his mouth, exclaimed, 'I could stand all night to hear you preach, but some of your folks rant so; you speak more milder. I wish the man who is to be hung to-morrow could hear you a little; it might do him good.'"

"One man at the close came up, and acknowledged that the Word had been greatly blessed to him, and that he desired to have an interview with me. Mr. G—, the scripture reader, being present, invited him to his room, which he promised to attend."

"I observed several at their windows listening; particularly one man in his shirt sleeves, who continued the whole time, and bowed respectfully when I left the place."

"Great numbers came around, and one butcher, particularly, who had left his shop, listened attentively, and stood with his hat off, nodding assent to the truths spoken."

"One man, a Roman catholic, said, 'He had no objection to our preaching opposite his house, for he loved the truth wherever he met with it,' and that he had often heard me preach at the Seven Dials, 'and that he approved what I said, and would own to the truth, even were Cardinal Wiseman present.'"

"A gentleman, seizing me by the hand, exclaimed, 'God prosper your good work! Your preaching has been truly evangelical; you ought to be thankful to God that he has given you ability and fortitude to preach in the street, for it is what I could never do, though I feel its importance; and God bless you in the work! I am sure it will be attended with good results.'"

Verily these preachers have need to be wise as serpents and harmless as doves! We heartily wish them the greatest success in their arduous enterprise.



## Narratives and Anecdotes.

### THE DYING CONVERT FROM INFIDELITY.

—Jonathan Barber was formerly a leader of the infidel party at Nottingham. We learn that he has recently died, and one of the town missionaries, who attended his dying bed, has published some account of his last days. He was accompanied on some of his visits by the Rev. T. M. Macdonald, of Trinity church, and it is delightful to read the clear and decisive testimony which Barber bore to the power of the Gospel. On his bed of sickness he spoke of his great happiness. "Make," he said, "no mistake about my conversion; I wish the world to know it. It is my chief regret that I cannot do something for Christ. Let the people have Christianity; it is preferable to everything else." As the missionary read John vi. 35—40, he said, "How true, and, oh! how precious are those words, 'Him that cometh unto me, I will in no wise cast out.' The poor infidel, Jonathan Barber, not cast out! Bless God for me." On Saturday he spoke in the same strain to Mr. Macdonald, "I am happy, though in extreme suffering. *I have joy in believing.*" Mr. Macdonald spoke of Saul of Tarsus as a brand plucked from the fire, and quoted Gal. i. 23, "He which persecuted us in times past, now preacheth the faith which once he destroyed," and 1. Tim. i. 13—16. Jonathan said, "I had a great deal of influence in this town, but I fearfully abused it. In my own way, and for a very long period, I have done nearly as much evil as Saul, but *he did it ignorantly* in unbelief, *I sinned against light and conviction.* And let me tell you," he said, "the infidel does not in his heart believe what he affirms, and endeavours to teach. He says, for example, that a man is not responsible for his belief: but it is otherwise, and he knows it. *Society holds him responsible; yes, and his own conscience holds him responsible too.* For a long time I felt that my professed infidelity was rotten, and I longed to be a christian, but I was ashamed to avow my convictions; I felt myself a sinner, wanting a Saviour." On Sunday, I, the missionary, found him very weak. He well knew it was to be his last sabbath on earth, and the thought filled his heart with joy, I read Isaiah lx. 19, 20, and

Rev. vii. 9—17. At this time he was in great pain. I asked him if he knew the hymn beginning, "Vital spark of heavenly flame"? He replied, "Yes, I know it all. Oh! the pain, the bliss of dying! Even now I experience something of the blessedness. Thanks be to God, I am happy." He wished me to be present with him when dying, and I ardently desired that I might. At nine o'clock on the night of January 17, I found him dying. He knew me: a smile passed over his face, but he could not speak. I held his hand, and repeated some of the words of the Lord Jesus, and soon after he yielded up his spirit to his Redeemer. His last words were, "Lord, help me!"

**DRINKING CUSTOMS.**—When two asses walk into a horsepond, it is nothing but inhuman and flagitious unrighteousness which causes one to kick the other because he will not drink. Ass though he be, yet if he loathe the water because it is not clean, he has a right to leave it. This right we claim for ourselves, and for others, whether our ears be long or short. If others find it so delicious to drink water when it has been abused and filled with every kind of nuisance, we may smile, dissuade, and even expostulate, especially when the effects are grave and ruinous to others; but for tastes we make no apology. With all the course of nature on our side, we choose to drink only when we are thirsty, and then we choose to drink our water pure and undefiled. This is no afflictive impost; it is our taste; we like our water clean, and, where it can be had, we claim the right of using it in its purity. But still it is not true that we depart from social customs because we would be strange. This is not true. We love conformity with God in all his ways; and we love to walk in harmony with all his creatures, down to the insect which sips the dew upon the wildest heath, the creatures of the forest, the birds that fly in air, and the diverse, the strange, the multifarious creatures of the sea. We drink with them—our company is not small. We love conformity with customs of mankind when they are innocent, and lead not to destruction. We love to riot on the open lawn with infancy, especially when con-

formity to infant tastes may draw forth germs of thought and elements of new emotion, expanding consciousness and leading it towards maturity and God. But by conformity to nourish childishness is not so good. It is worse to nourish sin; and therefore, in this customary use of drinks which originate sins, which foster sins, which spread and multiply sins, which increase, and blind, and paralyze, and degrade, and blast the victims of sin, we do not conform. Conformity to these customs, with all their terrible effects spread out before our eyes, involves an amount of responsibility which, as christian men, we cannot bear. These drinks and drinking customs have invaded the personal freedom of mankind, and therefore we renounce them; they have penetrated with debasement the growing vastness of our social existence, and therefore we renounce them; they exert an influence hostile to religion and its lofty aim, therefore we renounce them; they reverse the moral influence of personal christianity, even where it is sincere, and therefore we renounce them; yearning over our fellow-men, and these so sacred interests, we ask our fellow-christians of every name to join us in our testimony. We discard all physical restraint, except in cases of madness; we use the force of love, of truth, of reason, and persuasion only; these, under God, have formed, and still must form, our strength, our impulses, and our hopes. From those in whom drink reigns we look for ridicule, and when reviled we bless. When they have lost their hopes we hope in God, we cherish hope for those who are most fallen if they will but hear; we hope for generations yet unborn; we hope to see the church, the body of Christ, wake up in all its members, and in all its parts, to face, confront, confound, and drive this social wickedness into utter and everlasting annihilation.

*Charles Stovel.*

**THE INDIAN OPIUM TRADE WITH CHINA.**  
—What intemperance is as an anti-religious influence in this country, opium smoking is in China. With the hope of doing something to enlighten and guide public opinion, and to rouse and direct public indignation against this enormity, I will give a condensed history of this noxious traffic. A knowledge of the qualities

and effects of opium appears to have long existed in China. The East India Company being aware of this, encouraged in their own territory the growth of the poppy, from which this powerful and mysterious drug is made. About eighty years ago they effected their first importation of two hundred chests of the poison to China. Finding a ready sale for it, they went on steadily increasing in their exports. The Chinese Government cognizant of the pernicious consequences of this traffic, more than sixty years ago forbade its continuance. In defiance of this prohibition, the company went on with the ever-increasing trade. It will at once be perceived that this was a large and iniquitous system of smuggling, carried on by the English and connived at, in opposition to their own laws and Government, by many of the Chinese, who were bribed for this purpose. Remonstrance after remonstrance came forth from the court of Peking, and these were followed by threats of extreme penalties. All was of no avail. The illicit commerce went on till the Emperor, finding words of no avail, sent his Commissioner to the coast to demand the surrender of all the smuggled article which was then at Canton. His demand was treated with derision by the British merchants, whereupon he seized, which he had a legal right to do, and destroyed, as we should have done and much more in similar circumstances, twenty thousand chests of the poisonous drug. The consequence was a war with China, in which we killed thirty-thousand of her subjects, and by the cannon's mouth demanded compensation for our losses, and then signed a treaty, never meant to be kept, to be smugglers no longer. In defiance of this treaty the smuggling went on till, at the time of the breaking out of the late war, the importation into China was estimated at between seventy and eighty thousand chests annually. (About ten million pounds.) A deeper or a darker blot never stained and disgraced the British flag, nor disfigured the escutcheon of our country than this opium war. The extent of this trade may be imagined from the fact that the East India Company derive a revenue of £5,000,000 annually from these exports of opium, and clear of all expenses, between three and four millions.—*John Angell James.*

## Baptisms.

**BROMYARD, Herefordshire.**—For some years past a few baptist friends residing in this neighbourhood have felt anxious to see a baptist church established in this town, there not being one within twelve miles. At their request some neighbouring ministers occasionally preached in the open-air, and, encouraged by the attendance at those services, the friends fitted up a room for regular worship, which was opened on the 14th of November last, when one young man was baptized by Mr. W. D. Rees (late of Ebbw Vale), who has since preached in the room, and the Word has been blessed to many. On April 3rd about 1500 assembled to witness the administration of the ordinance of baptism, when Mr. T. Hill, of Ross, preached from "One baptism," confining his remarks to the mode of baptism, and Mr. W. D. Rees followed on the design and teachings of christian baptism; after which Mr. R. led seven believers down into the water and baptized them. Upon the following sabbath those recently baptized, with four others dismissed from Leominster, were formed into a separate church, and united together in commemorating the Saviour's dying love. "May the little one become a thousand." T. N.

**HULL, George Street.**—We had another cheering and delightful service on Lord's-day evening, March 27th, when our pastor, Mr. Odell, immersed six disciples of the Saviour—five females and one male. The latter was a son of one of our deacons, whose wife was among the former. Three other young women were the daughters of members, and the other was the wife of a member. One was a teacher and another a scholar from the select class, and one had been a Primitive, who once evinced the greatest antipathy towards baptists; and on the occasion of the baptism of her sister in January last she at first declared that she would not even witness it; but somehow she was impelled to come, as it were, in spite of herself, and the result was that she never rested until she had followed her Saviour in the same way. We have several more who have given themselves to the Lord, and are desirous of giving themselves to his people.

M. E. P.

**EBBW VALE, Monmouthshire.**—*English Baptists.*—We had the pleasure of again attending to the ordinance of scriptural baptism, in a "certain water" near to our railway station, on Lord's-day, March 23, when Mr. J. W. Godson, from Radnorshire, baptized six candidates, four of whom were boys under eleven years of age; the other two were husband and wife. As Mr. G. was leading the husband down into the water, he remarked, "The person about to be baptized has been previously baptized by the Latter-day Saints; should any one question the propriety of his being again baptized, I beg to state that he was previously baptized into the faith of Joseph Smith, but I am about to baptize him on a profession of his faith in the Lord Jesus Christ." The whole number were the same day added to the church. To God be all the glory! A NEW TESTAMENT SAINT.

**BROUGH, Westmoreland.**—We are glad to inform you that the Head of the church has again visited us in mercy. Mr. Marshall, our pastor, baptized one candidate in Feb., and on the 17th of April four young disciples followed their Saviour through his watery grave. We are also glad to state, that after a month of special services, held at Great Asby, many have been constrained, by the love of God, to give him their hearts, and we trust they will soon give themselves to his people by a profession of obedience to Him who said, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." R. Y. F.

**CUDDINGTON, Bucks.**—Mr. E. Bedding, pastor, baptized three followers of Christ on Thursday evening, March 24th. On this occasion the poor and the rich met together to be buried with their Lord in his emblematic grave. Some opposition was offered by a drunken man, who, supposing the aged minister was saying something derogatory to his "mother church," took up cudgels for her by giving noisy interruption, but was soon quieted.

**BIRMINGHAM, Bond Street.**—Mr. Chow baptized eleven candidates on the first Lord's-day in March, after the morning service. May they all stand fast in the Lord, whose name they have professed.

S. G.

ISWICH, *Turret Green*.—I have much pleasure in reporting that our recently elected pastor, Mr. S. M. Morris, baptized eight candidates, two males and six females, on Thursday evening, March 31, after our usual weekly lecture. The discourse was a scriptural defence of our distinctive principles as baptists, and was listened to with marked attention by an unusually large congregation for a week day service. Seven of the foregoing were admitted to the Lord's table on the following sabbath, and one returned to her former communion among the Independents. G. R. G.

NEWARK-ON-TRENT.—It has again been our pleasure to witness the ordinance of christian baptism, which was administered by our pastor, Mr. Bayly, on Lord's-day, March 13th, when three believers acknowledged Christ as their Lord and Master. The sermon was from "To obey is better than sacrifice, and to hearken than the fat of rams," and was intended to enforce the duty of implicit obedience to all God's commands. We hope soon to receive others into the fellowship of the church. T. F.

BEDFORD, *Mill Street*.—Knowing that you are always pleased to hear of any increase of the kingdom of Christ, I wish to state that on Lord's-day, March 27, Mr. Killen preached on the subjects, mode, and design of baptism before a crowded congregation, and then led down into the water three disciples—two men and a young woman—and baptized them. The latter had been an honourable member of an Independent church for several years.

ABERSYCHAN, *Monmouthshire*.—*English Baptists*.—With gratitude we report the baptism of five persons on sabbath evening, April 17, after an impressive discourse by the Rev. Stephen Davies, of London. The ordinance was administered by the pastor, Mr. Price. A deep, and we trust a lasting impression, appeared to be produced on the people both by the sermon and the ordinance. During the past year twenty-eight members have been added by baptism; several of them young people from the sabbath school.

RAGLAN, *Monmouthshire*.—Our minister, Mr. Johnson, on March 27, after an impressive sermon from "We would know therefore what these things mean," baptized five females and two males. These will be received into the church with two others restored. T. S.

SARRATT, *Herts*.—Six believers were baptized at this village in April. These make sixty who, within the past two years, have been brought into the fold of the Redeemer by our venerable brother, Mr. G. Warn, now in his 75th year. The prayers of many for him have been heard, when they supplicated that his last might be his happiest and most useful days. May he yet see more prosperity and peace upon the Israel of God! C. N.

SALFORD, *Great George Street*.—On sabbath morning, April 3rd, after a suitable discourse by Mr. John Horne, of Horton College, he went down into the water and baptized four females, on a profession of their faith in Christ Jesus. One of these was the daughter of one of our deacons, and all are the fruits of our sabbath school. May they continue faithful unto the end! Others are inquiring the way to Zion. F. C.

ASHBY-DE-LA-ZOUCH.—After preaching a sermon on believers baptism, our pastor, Mr. Gray, baptized three believers in the Lord Jesus Christ in the presence of a large and attentive congregation, March 20. They have since been added to the church. Our congregations are increasing, and we hope the number of pilgrims to Zion will increase also. W.

LONDON, *Cotton Street, Poplar*.—On Thursday evening, March 31, six believers were buried with their Lord in baptism, after an impressive sermon from our pastor, Mr. Preece. Two of these were from our "Berean class," and one is a member of an Independent church. Five of these were received at the table of our Lord on the following sabbath. J. S.

*New Park Street Chapel*.—On Thursday, March 31, the ordinance of believers' baptism was again administered here by our pastor, Mr. Spurgeon, when twenty-one persons were immersed upon a profession of their faith in the adorable Son of God. D. E.

SAFFRON WALDEN, *Upper Meeting*.—Three female friends, believers in the Holy Saviour, were baptized by Mr. Gillson in March last. These were added to the church. Others, it is hoped, will soon follow in their steps.

BOTESDALE, *Suffolk*.—Mr. Berry baptized two believers in the Great Redeemer in January last; and March 27 six more, two of whom were from the established church. The Lord is doing great things for us, whereof we are glad. G. C.

**CROWLE, Lincolnshire.**—We had another baptism here on March 27, when a young man, a local preacher among the Primitives, thus put on Christ, who for the past twelve months had been seriously considering the question of believers baptism. He was added to the church, and we have other hopeful inquirers. T. A.

**BRIDLINGTON.**—We had an interesting service here on sabbath evening, April 17th, when Mr. J. W. Morgan, our pastor, after preaching baptized three young females; two were teachers from the sabbath school. The chapel was crowded in every part. Several more will shortly be baptized. L. B.

**KINGSTON-ON-THAMES.**—On Wednesday evening, the 30th of March, Mr. Medhurst immersed three professed believers into the names of the Blessed Three. We rejoice to add that prosperity is still attending the labours of our pastor. H. S.

**LITTLE STAUGHTON, Beds.**—On the first Lord's-day in March, our pastor, Mr. Robinson, baptized six disciples of the Lord Jesus. These, who were from adjoining villages, were all added to the church. We had a very large and attentive audience. J. D. W.

**WALES.—Cardiff, Bethany.**—Mr. Tilly immersed two males and six females, April 3; two were husband and wife, who had been members with the Independents for nearly twenty years. Another was the last of his family to make a profession of attachment to Christ, and now his parents have the inexpressible delight of sitting at the table of the Lord with all their six children. A third was the daughter, and a fourth the granddaughter of a member. These were all added. J. J.

**Llanelly, Sion.**—Five believers in the Lord Jesus Christ were buried with their Lord in baptism, March 13, by our pastor, Mr. Morgan. We have had baptisms every month since the opening of our chapel in August of last year. Others are now waiting for the sacred ordinance. R. J.

**Franks Bridge, Radnorshire.**—Our pastor immersed one young man as the Saviour ordered, and as the "Acts of the Apostles" illustrate, on March 20th. T. R. L.

**Rickeston Bridge, near Milford.**—Our pastor, Mr. J. H. Walker, baptized one female candidate, March 27th. May she be found faithful. J. P.

**Aberystwyth.**—Mr. E. Williams baptized an aged man, who has been a hearer of the gospel fifty years, on Jan. 5th. And on Feb. 6th, three more believers were baptized, two of whom were sailors. On March 6th three sailors; on the 24th two sailors; on the 27th three young persons from the sabbath school, and an aged hearer; and on the 30th eight more thus followed their Lord. But these were not all; for on April 3 fifteen thus put on Christ. These, with ten restored, were added to the church, and we have now about forty candidates. We are enjoying a gracious season of refreshing. Our prayer meetings are well attended and much enjoyed. This is a token of more good. Blessed be God! J. M.

**Trevethin, near Pontypool.**—The following short paragraph has appeared in several newspapers:—"A yeoman, from the parish of Llandaff, was last week admitted into the church by baptism by immersion at the parish church of Trevethin, near Pontypool. The *Pontypool Free Press* mentions that the Bishop of Llandaff is said to have decided to construct a baptistry in his cathedral church, for the use of those who prefer adult baptism."

**Manorbear, Pembrokeshire.**—On the last Lord's-day in March our pastor, Mr. B. J. Evans, after a discourse on the commendable conduct of the "Bereans," led down into the water and baptized three young men who had professed faith in the Lord Jesus; two of whom were the sons of two of our deacons. We have more inquirers. J. T.

**Llandudno.**—On Wednesday, March 20th, Mr. E. Jones walked down into the sea, followed by six candidates, whom he baptized in the name of the Lord Jesus. Mr. Griffiths preached on the occasion to a crowded audience in the chapel. May the Lord bless us with a yet larger increase! T. R.

**Swansea, York Place.**—We had the pleasure of seeing our pastor, Mr. Hill, baptize four believers in the Saviour on the first sabbath in April. In the evening they were received into the church. We hope soon to see more such pleasant scenes. T. R.

**Tredegar, English.**—One candidate, from our sabbath school, was baptized by Mr. J. Lewis, March 13th. Not lonely though alone! S. R.

**Aberdare.**—By Mr. T. Price, Feb. 20, two; March 13, seven; April 10, twenty-seven.

*Heddyfelin, Aberdare.*—By Mr. B. Evans, Feb. 20, five; March 6, seven.

*Aberaman, Aberdare.*—By Mr. Nickalass, Feb. 20, ten; March 20, nine.

*Paulbrenllwyd.*—By Mr. Griffiths, Feb. 27, two.

*Sirowy*—By Mr. Watts, March 6, five.

*Ebbw Vals.*—By Mr. J. E. Jones, March 13, thirteen.

*Blaenavon.*—March 13, two.

*Riaca.*—By Mr. T. Reeves, March 6, three.

*Basseleg.*—By Mr. T. Thomas. Feb. 27, six.

*Dowlais, Beulah.*—By Mr. J. Williams, March 6, three.

*Dowlais, Moriah.*—By Mr. W. Lewis, March, three.

*Dowlais, Caersalem.*—By Mr. E. Evans, March 13, four.

*Caerphilly.*—By Mr. R. Williams, Feb. 27, three.

*Pisga.*—In January, fourteen.

*Newport.*—By Mr. J. Davies, March 13, four.

*Cwmadar, Aberdare.*—By Mr. B. Evans, March 20, four.

*Cwmannon.*—By Mr. J. Rowlands, March 13, eight.

*Britton Ferry.*—By Mr. J. Rowlands, March 6, five.

*Pontypridd.*—By Mr. E. Roberts, Feb. 13, eight.

*Maesyberllan.*—March 13, two; April 10, four.

Our correspondent says, "I hear that in parts of Cardiganshire and Carmarthenshire they are baptizing by tens, twenties, fifties, and in some cases by hundreds, but I have not now the particulars."

We thank our friend for the above, and hope he will be able to give us some information respecting the larger baptisms to which he now refers.

## Baptism Facts and Anecdotes.

### HALF-BAPTIZING.

BENEATH we give a copy of a Tract which we have received from a friend in Norfolk. We could say much about the pitiful ignorance it displays; but we must leave our readers to judge for themselves.

"*Second Edition. Cottage Tracts, by the Rev. G. J. Hill, M.A. No. VI.—'Half-baptizing.'*"

"If you please, Sir, mother says will you come and half-baptize the baby?"

I turned round to see who it was that said these words, and a little girl, out of breath with running, gasped out again, "Oh, if you please, Sir, mother says, will you come and half-baptize the baby?"

"What is the matter with the baby, Martha?"

"Oh sir, quick, please, or we shall be too late!"

So saying, and without waiting for an answer, she caught me by the hand, and led me along as fast as her little feet would carry her in the direction of her home. When we got to the house, we found the baby in its mother's lap, and her father and some of the neighbours standing round. I saw by their faces it was not too late; and they were all expecting me, for on the table close by was a basin of water and a prayer book ready for the baptism.

"Is your baby in danger, Richard?" I said to the father.

"We thought it was going, sir, but it seems revived a bit now."

"I mean is it in immediate danger? Because if not, you must bring it to church to be baptized."

"Oh, sir," said the father, "the doctor won't answer for its life for a minute."

"Then," said I, "I will baptize it now."

Accordingly we all knelt down, and I said the Lord's Prayer, and the prayer that God would "sanctify this water to the mystical washing away of sin." Then I asked the name, and baptized the child according to our Saviour's institution—*by pouring water upon it in the Name of the Father, the Son, and the Holy Ghost.* After which I invited those present to kneel down and thank God, saying, "seeing now, dearly beloved brethren, that *this child is regenerate* and grafted into the body of Christ's church, let us give thanks to Almighty God for these benefits." So we all knelt down, and I read the appointed thanksgiving in the office for Private Baptism.

When all was done, and I had asked a few questions about the child's illness, I said to the father and mother,

"You know we are by nature born in sin, and Christ says we must be born again of *water* and the *Spirit*, St. John

iii. 5; therefore I have baptized your baby at your own house, lest it should die before it was born again. But if it should live, you must bring it to church to be publicly received."

"Yes, sir," said the father, "we know it's only half-baptized now."

*Myself.* How do you mean only half-baptized?

*Father.* Why, sir, what you've done just now isn't near all you do in church.

*M.* There are more prayers at church, Richard, but the baptism is complete. There is nothing more to be done. There is no such thing as being half-baptized.

*F.* Well, sir, every body calls it so.

*M.* Ignorant people call it so, but not people who know what baptism is.

*F.* But is this child the same as if it had been baptized in church, sir?

*M.* Yes, Richard, just the same in God's sight.

*F.* But then there were no Godfathers here.

*M.* That does not matter, Richard; the Godfathers don't make baptism.

*F.* Then why do you have them at all, sir?

*M.* Well, the church requires Godfathers for baptism, just as the law requires trustees to an estate. They see it's managed properly. They are not necessary to the baptism. This is a true baptism without them. It is not the Godfathers, or the prayers which the Godfathers offer, that make baptism.

*F.* What does then, sir?

*M.* *Water, in the Name of the Father, and of the Son, and of the Holy Ghost.* That was all that Christ ordered us to use, and even if we did nothing more, his Holy Spirit would bless it as much as if we had the whole church service.

*F.* Then why did you say we were to bring the child to church, sir, if it lived?

*M.* That it may publicly promise and vow to renounce the devil, and believe in God and serve Him; and also that all the congregation may know that it has been baptized. But nothing is wanted to make the baptism itself complete, as you will see if you will read over for yourself the service appointed for baptizing infants in private, in the Prayer Book.

*F.* I will read it over, sir.\*

*M.* All that is required on our side for infant baptism is water and the form

of words; whoever has that, has all; whoever has not that, has none. Whenever water is poured over an unbaptized child in the name of the Father, and the Son, and the Holy Ghost, the Holy Spirit comes upon that child. So that a person cannot be half-baptized. He must be either whole baptized or not baptized at all.

*F.* Yes, sir, I see that.

*M.* Beside, Richard, if you think what baptism is spiritually, you will see it is impossible for a person to be half-baptized. When I came in just now your child was under the curse of God. It had not committed sin of its own, but it had Adam's sin upon it. When I poured water upon it, the Holy Spirit took away that sin of Adam. So now, till it commits sin of its own, it is quite pure and holy in the sight of God. This is called baptism, and it is the means appointed by God for the purpose. *Baptism* is to the soul, what *birth* is to the body. It gives it life. When the body is born the soul is dead: dead in sin. Baptism gives it life, and therefore it's called the new birth. Now your body must either be alive or dead, one or the other. And so the soul. It can't have a *half-life*. It cannot be *half-baptized*. A child may as well be *half-born* as *half-baptized*.

*F.* Well, sir, I will never use the word again.

*M.* That's right, Richard. If your child lives, bring it to church, and let it be publicly received. And if not, if it shall please God to take it so early to himself be of good comfort. It has been born again of water and the Spirit, and it will most surely go to heaven.

*F.* I pray God it may live yet, sir.

*M.* I pray God for the same, Richard; but if not, remember it is now a child of God, it has been born again, its body is a temple of the Holy Ghost, and so it may be buried with christian burial. However do not cease to pray for its recovery; and be very sure God is more likely to answer your prayer, now that it has been made his own child, than he was before. Before I go let us say the prayer in the Prayer Book for a sick child.

And we all knelt down again, and I read that prayer out of the Visitation of the Sick. After which I gave it God's blessing, and bade the sorrowful parents good night.

*Oldland Parsonage, 1852.*

London: Masters. Bristol: Ridler."

\* It is suggested that the Clergyman shall find the place for the person to whom this tract is given.

## Sabbath Schools and Education.

### CHRISTIAN INSTRUCTION.

THESE beautiful lines are given in the hope that they will encourage Teachers in their arduous and important labours.

THE heart has tendrils, like the vine,  
Which round another's bosom twine,  
Outspringing from the parent tree  
Of deeply-planted sympathy,  
Whose flowers are hope, its fruits are bliss;  
Beneficence its harvest is.

There are some bosoms, dark and drear,  
Which an unwatered desert are :  
Yet there a curious eye may trace  
Some smiling spot, some verdant place,  
Where little flowers, the weeds between,  
Spend their soft fragrance all unseen.

Despise them not—for wisdom's toil  
Has ne'er disturbed that stubborn soil;  
Yet care and culture might have brought  
The ore of truth from mines of thought;  
And fancy's fairest flowers had bloomed  
Where truth and fancy lie entombed.

Insult him not—his blackest crime  
May, in his Maker's eye sublime,  
In spite of all thy pride, be less  
Than e'en thy daily waywardness :  
Than many a sin, and many a stain,  
Forgotten, and impressed again.

There is, in every human heart,  
Some not completely barren part,  
Where seeds of love and truth might grow,  
And flowers of generous virtue blow;

To plant, to watch, to water there,—  
This be our duty—be our care!

And sweet it is the growth to trace  
Of worth, of intellect, of grace,  
In bosoms where our labours first  
Did the young seed of spring-time burst;  
And lead it on, from hour to hour,  
To ripen into perfect flower.

Hast thou e'er seen a garden clad  
In all the robes that Eden had?—  
Or vale o'erspread with streams and trees,—  
A paradise of mysteries!—  
Plains, with green hills adorning them,  
Like jewels in a diadem?

These gardens, vales, and plains, and hills,  
Which beauty gilds, and music fills,  
Were once but deserts—culture's hand  
Has scattered verdure o'er the land:  
And smiles and fragrance rule, serene,  
Where barren wilds usurped the scene.

And such is man! a soil which breeds  
Or sweetest flowers, or vilest weeds:  
Flowers lovely as the morning's light—  
Weeds deadly as the aconite;  
Just as his heart is trained to bear  
The poisonous weed, or floweret fair.

Flow, then, pure knowledge! ever flow!  
Change nature's face in man below;  
A paradise once more disclose—  
Make deserts bloom with Sharon's rose;  
And, through a Saviour's blood, once shed,  
Raise his forlorn and drooping head.

## Religious Tracts.

### OUR DONATIONS OF TRACTS FOR OPEN-AIR, PREACHING AND BAPTISMS.

IN our April number, page 128, we gave a list of the parcels we had forwarded up to the time of our going to press. In our next we shall mention those sent before May 20th. During the month of April we received several applications; but we regret that, although some of the applicants tell us that they are "constant readers" of the *Reporter*, they fail to comply with our conditions. How this is we cannot tell; they certainly must read our pages or they would not know that we make grants; but how it is that when reading them, they do not at the same time notice our conditions of sending them we

cannot conceive. These remarks apply to T. R. K.—E. W. R.—E. W. H., and D. J. T. For their information, and the guidance of new applicants, we again state that, *Applications must be accompanied by six penny postage stamps for the payment of the book postage of the parcel.* We also require that the applicant be a minister or a member of a baptist church—that he state some reasons for the application—and that he give his name in full, and, if resident in a village, the name of the nearest post town. These directions are all easy to be understood; but if disregarded, an applicant need not wonder if no reply is given to his application. Another word to those who



receive our grants—when you have received them, *please inform us by next post*, as it is more satisfactory to us to know that they have arrived safe. We keep a record of all we send, and mark those who acknowledge their arrival. But to those who neglect to do this we cannot send another grant. Several times before we have made these explanations, and we regret that we are compelled to make them again. We shall not repeat them this season.

#### APPLICATIONS.

In our last we gave a few; we now add two more, for which then we had not space:—

*Somerset.*—I am minister of a baptist village-church in the neighbourhood of Bath. It is a colliery district, where our principles are but very little known; while many who ought to know better, and perhaps do, treat them with indiffer-

ence or contempt, and sometimes with ridicule. We think a few of your tracts on baptism might be serviceable, and should be glad if you could favour us with a parcel. Beside, we shall soon have a baptismal service, and we think they would be very useful then among the spectators, who will no doubt be led by curiosity, if by no better feeling, to witness the scene.

*Staffordshire.*—I should esteem it a great favour if you would oblige me with a grant of tracts on baptism, and as early as convenient, for we are expecting another baptism shortly.

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

J. W., of C. near S., says, April 19, "I have the pleasure of enclosing a P.O.O. for *one pound*, in aid of your Tract distribution." Mr. W. will please accept our best thanks.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**AUSTRALIA.**—*Brisbane.*—Three years ago this church consisted of six members, who, from principle, met together to hold up each others hands, and to worship God according to their consciences; since that time they have multiplied and increased both in numbers and usefulness. On the 12th of September, 1858, their minister, the Rev. B. G. Wilson, from Bradford, in Yorkshire, arrived in Brisbane, and preached twice the same day in the Police Court, the place where the church held their services. On the first Lord's-day in December ten persons were added to the church, and during the same month there were fifteen additional candidates for baptism. The congregations have become so increasingly enlarged since the settlement of the minister, that it was found necessary to secure a more commodious place to hold the services on the Lord's-day, which are being held at present in the Supreme Court, the largest public building in the town. This handful of baptists have also built a beautiful new chapel of stone, which is being covered with slates, and will be the only place of worship in the district that can boast of being slated. The front of the chapel is of cut stone; the pilasters surmounting the building are of the same

material. This building stands on ground purchased by the church; both together will have cost in round numbers £2000; there may be at present £600 of this considered as debt, all the rest has been collected and paid; and an effort will be made towards defraying the £600 at the opening services, which are to be held, *p.v.*, on the first Lord's-day in February, 1859. The opening services may extend over two or three sabbaths in that month. It is with pleasure that the church states, that not a single shilling of the money already collected, subscribed, and paid away, has been obtained by any bazaar being held. It was known that money was being wanted to build a baptist chapel—it was made known to a christian public, and to their credit be it recorded, the money has thus far come to hand. To Him, in whose hands are the hearts of all men, be all the praise!

The above paragraph is from an Australian paper—the *Christian Times*. A gentleman in Leicester has just favoured us with a sight of a letter from our old friend, Mr. Thomas Deacon, dated Feb. 7, in which he states that the chapel at Brisbane was opened for Divine worship on Feb. 6th. At seven a.m. a prayer meeting was held; at eleven, the place was filled to overflowing, and Mr. Wilson preached from Acts viii. 12, and then baptized nine men and six women; in the afternoon, the Lord's Supper and the

reception of the candidates. "Never was such a scene witnessed in this part of the world before!" In the evening at seven, Mr. Voller, of Sydney, preached from Heb. xiii. 8, Mr. Wilson giving out hymns and Mr. Deacon engaging in prayer. A tea meeting was to be held on the 10th, and the children's treat to be given on the next day. On Lord's-day the 13th, Messrs. Wilson and Voller were to preach again. Our friend states that a platform is in the place of a pulpit, and the baptistry is so raised that all can see. Never in England, he says, did he ever see a more orderly baptism. All sat still. No standing up, or climbing on the pews.

*Melbourne, Albert Street Chapel, Jan 24.*—The friends of Albert Street chapel, in connexion with the Rev. I. New, have during the past week been holding their Bazaar in the Exhibition Building, to aid in meeting the expenses incurred in building their new chapel, which is nearly finished. Considering the scarcity of money, and the comparative dullness of trade, their success has exceeded their most sanguine expectations. From the stums taken at the doors it would appear that from sixteen to seventeen hundred persons have visited the bazaar, and the receipts announce upwards of £700. They feel greatly obligated to the numerous friends of other churches and denominations, who have thus expressed their sympathy with them in their present effort.—*Aus. Bap. Mag.*

**ANNIVERSARY OF THE BAPTIST CHURCH, HAMBURG.**—On the 23rd of April it will be twenty-five years since the Lord called the earliest of our German Baptist churches into existence. The first seven members were united in church-fellowship by Dr. Sears, of Browne University, U. S. A., April 23rd, 1834; and in grateful retrospect of the great things done for the German Mission during the past quarter of a century, the church in Hamburg purpose celebrating the day of their formation as a church. And as their pleasure in the festival will be greatly heightened by the presence of foreign friends interested in the Lord's work in Germany, a cordial invitation is herewith presented to our beloved friends in Great Britain, to take part with the church on this joyful occasion.—*German Baptist Reporter.*

**BAPTISTS IN THE UNITED STATES.**—It is stated that, within the last twenty-two years, the baptists in the United States have made a clear gain of 6,525 churches, 4,224 ministers, and 563,680 members; being an annual increase of 335 churches, 165 ministers, and 20,520 members. The increase for the last ten years has been much greater in the Southern than in the Northern States—the greatest increase having been in Virginia, Alabama, and Missouri.—*American Paper.*

## DOMESTIC.

**THE REV. C. H. SPURGEON AND THE UNITED STATES.**—It has been seriously said and thought that Mr. Spurgeon was about to come to this country to sell the right of hearing the gospel from his lips at ten dollars a head. It was believed that money enough might be realised to build a new church both in London and New York. What a pious speculation! Think of our Saviour selling the sight of himself at ten dollars a head! Think of Paul paying the rent of his "own hired house" in Rome by charging a shilling admission fee to his presence, and half price for children! This would have been of a piece with the conduct of Simon Magus, who estimated the power of giving the Holy Ghost by its value in dollars and cents. Mr. Spurgeon must come here, not to sell himself to any money-making scheme, but come as Whitefield did, to preach Christ's gospel to men of all grades, ranks, and conditions, or it were better that he stay at home. If any are edified or saved by his means, they will freely give to provide a place in London where all may hear him. They will give it, in the form of collections in public or contributions in private. But to give it to gratify a morbid curiosity to hear or see the famous man, would utterly defeat the end of his mission as a christian minister. We speak thus strongly because our desire is, that should Mr. Spurgeon visit us, his coming may be heralded, not by the click of dollars and cents, but by "prayer in the Holy Ghost," that the word from his lips may be attended with saving power to multitudes. There is a higher end for a minister to gain in coming from England to America than chapel building in London or New York; it is to save souls for whom Christ died, it is to win a bride for his Master. We are glad to observe that Mr. Spurgeon's own good sense and christian feeling has led him to decline all speculative offers, and he will come if at all as the simple messenger of God's word. Though his coming is for the present postponed we hope we may yet greet him here.

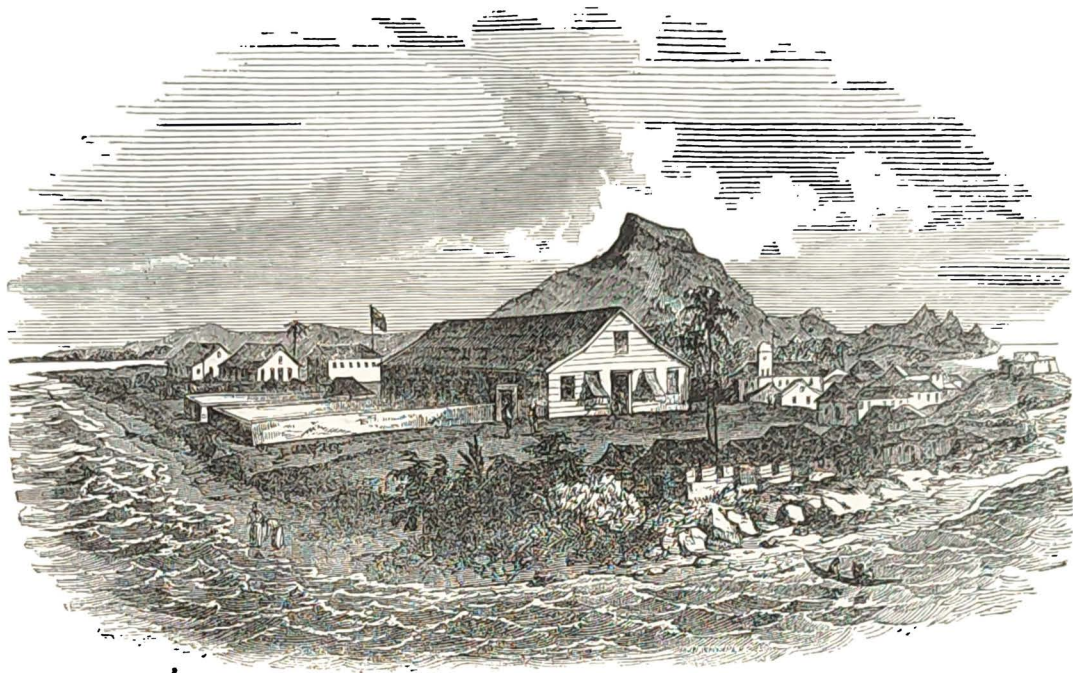
*New York Chronicle.*

**LONDON, Welsh Baptists.**—At Providence chapel, Tottenham-court Road, a meeting was held March 8, when Mr. J. D. Williams was presented with a purse of ten guineas, as a token of approbation of his labours among the Welsh in the metropolis.

**GOODSHAW, Lancashire.**—Mr. J. Jefferson, pastor, has been presented by his friends with a purse containing £70, and a copy of Matthew Henry's commentary, as an expression of their regard.

**DERHAM, Norfolk.**—The friends here are taking the necessary steps preparatory to the creation of a new place of worship.

(Continued on page 164.)



CHAPEL, PUERTO PLATA, DOMINGO.

## MISSIONARY.

ST. DOMINGO.—This, next to Cuba, is the largest island of the West Indian group, being larger than Jamaica. It was first discovered by Columbus in 1492, who called it Hispaniola; but the natives called it Hayti, or Haiti. The Spaniards introduced popery, and here it may yet be seen in all its most hideous features. For some time now Protestants have been permitted to reside and teach, and about seven years ago baptist missionaries from the Bahamas visited the island, and commenced preaching. The following facts related by Mr. Webley, who writes from Jaemel, will furnish some idea of the state of the people, and the serious obstacles which stand in the way of the progress of the gospel amongst them.

“Since I last wrote to you, the young man mentioned in my letter of July 24th has put on the Lord Jesus and been received to the bosom of the church. The female of whom I spoke in the same letter is still faithful, and will I trust soon follow his example. As to the young man, I think I may safely say I never proposed to the church a person whose admission gave me more pleasure or the church more satisfaction. His experience was indeed a commentary upon those well-known and oft-repeated words:—

‘I’m a poor sinner and nothing at all,  
And Jesus Christ is my all in all.’

When asked what reason he had to suppose himself a christian, his simple reply was, that ‘he did not know whether he was one or not, but that he wished to become one, and begged God to make him one.’ When asked if he had reason to believe that the love of God was shed abroad in his heart, he said, he ‘hardly knew whether he loved God or not, but that he wished to love him with all his heart.’ When asked if he requested baptism from the hope that it would wash away his sins, he said, ‘nothing but the blood of Christ could do that, and that his only motive for seeking baptism was that he might obey his Lord’s command.’ Similar replies to other and like questions having been obtained, the church gladly and unanimously received him. He was baptized on the 30th of October, and is now going on his way rejoicing. Of him, then, we have every reason to hope that, to use Dr. Judson’s expression, ‘he has got grace.’ May we never have occasion to doubt it.

“Last sabbath too, there were present at all three of our services, a man and his wife from the mountains, who are asking their way to Zion, with apparently their faces thitherward. A few weeks ago they sent me their scapularies, crucifixes, charms,

and portraits of saints, in such a disgustingly filthy state as to prove that they had been long and frequently used. They requested, in exchange for these, copies of the scriptures, which of course were but too cheerfully handed to them. They both belonged to confreries in the Roman Catholic church, and their defection has already caused no little alarm and hubbub amongst their former co-religionists. They have been told that we are ‘demons,’ or worshippers of the devil, as many persons here are; that we are the Jews (!) who crucified our Lord; that all who join us are lost and damned; and as a climax of horrors with a Roman Catholic, that the authorities refuse us burial in consecrated ground, and that at death our bodies are thrown into a hole outside the walls of the grave-yard, side by side with criminals. These and many other palpable falsehoods are constantly and unscrupulously propagated here by Roman Catholics, and are believed in not a few cases by ignorant persons who have no means of ascertaining the truth for themselves. Perhaps, after all, however, one of the most serious charges brought against us by the priests, and zealously promulgated by the people is, that a change of religion is tantamount to a change of government; that those who join us do so because they dislike the religion of the State, and that therefore, protestants are enemies of the present government—very lucid and very conclusive reasoning, of course! Happily for us the head of the State knows us better than that—knows indeed well who are his friends and who are his foes, and perhaps would not be sorry if all his Catholic subjects were as faithful to his rule as are the poor ‘Methodists.’ Be that as it may, I cannot but hope that the two persons mentioned above will be able to hold on against this tide of opposition. The poor man, on hearing one of our members read a portion of God’s word and pray, said that that was just what he wanted, and what he had been seeking for years. Hence his decision to send me at once all his Romish trash, and to beg me to send him God’s word instead. May grace in them complete what grace seems to have begun!”

LAST DAYS OF THE REV. J. MACKAY, OF DELHI.—Mr. G. Pearce says—During my short stay in Delhi it was my melancholy pleasure to meet with a Mr. Aldwell, the proprietor of the house in which our brother, Mr. Mackay, and others, took refuge on the morning of the fearful outbreak in that city. Mr. Aldwell was also, we find, one of the party. His statement was to the following effect:—On Monday morning the 11th of May, 1857, information reached Delhi of the revolt at Meerut, and of the approach

to the city of the mutineers, and at about nine or ten o'clock the cavalry entered by the Water-gate, which is on the south side of the palace, and not far from my house. In the meantime my neighbours, bringing with them what arms and ammunition they could collect, assembled at my house, in all thirty-two persons—men, women, and children. Mr. Mackay was one of the party. Finding matters grow very dark, my wife refused to remain in the house any longer, disguised herself like a native, took with her our two youngest children, and set out in a dooly to go and implore the protection of one of the king's sons, with whom she had some acquaintance. She and they, by God's mercy, escaped the massacre, but owed the king's son nothing for her deliverance. We that remained in the house were soon besieged by a fearful mob of the city people and soldiers, who assailed us with fire-arms, both muskets and, afterwards, with a cannon, but we kept them at bay with our rifles, and to the last none of them ventured into the compound. On arranging for our defence—we were but eight men in all, the rest being women and children—we placed Mr. Mackay in the back room of the house to take care of and comfort the women, while the remainder handled the arms. It seems that Mr. Mackay consented to this duty, and took no part in the defence. Among those who bore arms was a turbulent, blustering, and drunken individual, who squandered the ammunition, and would heed no counsel. I saw then, said Mr. Aldwell, that if help did not come soon from Meerut, we could not hold out much longer, and, therefore, after persuading my elder son in vain to accompany me, I, and my second son, on Tuesday night, left the house, and made our escape by jumping down upon the sands, outside of the city wall. (Mr. Aldwell's house, I should have said before, stands against the city wall.) We then crossed the river, which at this season was fordable, and at a distance of half-a-mile took up our station under a tree, where we remained till Wednesday evening, in hopes that my elder son would follow and join us. As he did not come, we then pursued our way to Meerut, where we arrived safely. The following particulars of the sequel of the party left in the house he learnt after his return to Delhi, from the servants and others who remained on the spot:—On Monday morning the assailants finding they did not succeed in destroying the English party or compelling them to surrender by force of arms, had recourse to treachery as at Cawnpore. A jemadar, or captain of the king's guard, presented himself with a message from the king, promising them their lives and his protection if they would surrender without more fighting.

This officer, whose name was Azis Ollah, was known to most of them, and as they had no more ammunition, and no food or water for the children, who were crying for thirst, they were induced to leave the house, and give themselves up; but the perfidious man, as indeed might have been expected from a Moharmedan, instead of taking them to the palace, conducted them a short distance, in another direction, to the sheds where the artillery bullocks were kept, and then placing them all in a row, had them shot down without sparing a soul. Dear brother Mackay was one of these massacred victims. Justice afterwards overtook this vile jemadar; after the recovery of Delhi by the English, this man was apprehended and hung.

#### BAPTIST, SUPPLEMENTARY.

(Continued from page 161.)

EDINBURGH.—A reunion has taken place between the baptist churches meeting in Charlotte Chapel, and in Queen Street Hall, formerly under the pastorate of the late Rev. Christopher Anderson. Their first meeting together took place on Feb. 17.

BOTESDALE, *Suffolk*.—After a tea-meeting of members on April 6th, the pastor of the church was presented with a handsome rose-wood writing desk. G. C.

HALIFAX, *Pellon Lane*.—A new gallery and school-rooms are about to be erected here, at an expense of £1,800, towards which £900 have been subscribed.

LONDON, *Salter's Hall*.—Mr. Jesse Hobson, pastor, at a tea-meeting, March 21, was presented with a watch and several valuable books, as tokens of esteem.

REMOVALS.—Mr. J. H. Cooke of Goswell Road, London, to St. Paul's Square, Southsea, Portsmouth.—Mr. T. D. Matthews from near Haverfordwest to North Parade chapel, Halifax, as co-pastor with Mr. R. Ingham.—Mr. Rees Griffiths of Ponthir, to Hope chapel, Cardiff.—Mr. W. Green of Bromsgrove, to Chipping Norton.—Mr. A. Hudson of Regent's Park College, to Blakeney, Gloucestershire.

#### RELIGIOUS.

CHINA AND JAPAN.—According to *The New York Evangelist* the number of missionary arrivals in China annually, for the past eleven years, has been as follows:—In 1848, 17; 1849, 7; 1850, 10; 1851, 9; 1852, 7; 1853, 8; 1854, 15; 1855, 13; 1856, 10; 1857, 6; 1858 (nine months), 5. Total, 107. Of this number, fourteen have died, twenty-three have retired from the work, and at least ten are absent on account of poor health, or some other sufficient reason, leaving only sixty out of the 107 who

at the present time are actually engaged in the missionary work in China.—“Arrangements,” says *The New York Times*, “are in progress, under the auspices of some of the churches in this city, to establish a new mission in Japan. The primary object will be the introduction of christian civilization—the means to be used will be of a practical and educational character. The mission will consist of six persons—two of whom, the Rev. S. R. Brown and the Rev. G. F. Verbeck, are clergymen; three are ladies; and the sixth, Dr. D. B. Simmons, is a physician and surgeon. The movement is under the special charge of the Reformed Dutch Church, but relies mainly on individual aid for support. Special pains will be taken to introduce all the useful and practical arts, with industrial machines, &c., into Japan, and thus prepare the way for the moral and religious instruction of the people.”

**THE COMMERCIAL PRINCIPLE IN THE CHURCH.**—Much scandal has been caused in New York, by a great “sale of pews” in the church of that popular preacher, the Rev. Henry Ward Beecher, pastor of the Plymouth Church, New York. A certain scale of upset prices was affixed to the pews according to their situation and comfort, and those who offered the greatest amount of premium on that price was declared their owner for a year. The sale was a scene of great excitement; extravagant sums were given for the best pews, and the amount realised was 25,000 dollars! The chapel will hold about 3,000 people. The numbers who seek to enter it every Sunday are estimated at 6,000, and one of the results of this mode of disposing of the pews is that 500 of the members of the church are excluded altogether. In reply to remonstrances which have been made, Mr. Beecher writes: “A church, when it deals with material things, is subject to just the same commercial law as any other body. Buying and selling in a church are just the same as in a store. Both should be honest and equitable, and, if they are, it is all sham to talk of the church being too sacred for worldly things. Whenever a church comes to that part of its business which is secular and requires commercial wisdom, then it must stand, just like any other honest concern, subject to all the equitable laws of matter and money. The pews must be sold and taxed, or rented every year, and this must be done publicly that all may have a chance; and if the pews are not much sought after there will be but little trouble or complaint. But if the pews are fewer than the applicants, if ten men want seats when but one can be accommodated, how are we to select which shall have them? Shall there be a perpetual scramble? Then

the strongest will get them. Shall they be rented privately? Then the alert and shrewd will get them. Shall they be rented openly and in fair competition? Then, inevitably they must follow the commercial law, and the man who wants them most, and has the means of paying the most, must have them.”

**PERSECUTION OF PROTESTANTS IN PALESTINE.**—A correspondence passing between Sir C. Eardley and Lord Malmesbury is published in *The Daily News*, with reference to the persecution of Protestant converts in Palestine and Syria, at the instigation of the Greek and Roman priesthood. The Protestants had been subjected to every species of grievance, and no protests of theirs could procure them any redress. An appeal was therefore made to Lord Malmesbury on the 2nd of February, and on the 23rd of March his secretary writes Sir C. Eardley that her Majesty's Ambassador at Constantinople has remonstrated strongly with the Porte on the subject of the persecutions to which Protestant Christians are subjected in Syria, and that, in consequence, Vizierial letters have been addressed to the Pachas of Sidon and Damascus, ordering them to afford the same protection to the Sultan's Protestant subjects as to those of other religious persuasions.

**THE FIRST MISSIONARY TO JAPAN.**—One of the most popular and successful lawyers at the New York bar is about to give up a large and lucrative profession, and enter the ministry. The new field of Japan has just been opened to the heralds of salvation, and this gentleman has concluded to enter that field. He will bear his own costs; and the gain he has accumulated in many years' successful practice in New York he will now devote to the noblest and the holiest of purposes.—*New York Paper*. Dr. McGowan, of Niugpo, has gone over to Japan to prepare the way for the establishment of a new mission.

**LONDON MISSIONARY SOCIETY.**—The response to the appeal of the Directors on behalf of China has already attained to proportions of the most cheering character. Upwards of £9000 have been raised almost spontaneously within the brief space of two months—a fact unprecedented in the history of that great institution. At the same time a body of suitably qualified men for the great and all-important service has been raised up. Six of these, we understand, will proceed to China during the autumn, to be followed, it is hoped, by twice as many more within the next two years.

**THE WESLEYAN MISSIONARY INCOME.**—The receipts of the Wesleyan Missionary Society for 1858, although not yet accurately ascertained, are known to be considerably in advance of the receipts of any previous year,

falling little short of £130,000. This noble income will (says the *Watchman*) enable the society to carry on with confidence the desired enlargement of the missions in China, India, and elsewhere.

THE BISHOP OF LONDON has again been preaching in an omnibus yard. Well done, Dr. Tait!

#### GENERAL.

THE GRAVE OF SIR HENRY HAVELock.—We read in a letter from the special correspondent of *The Times* in India, dated Lucknow:—"I wish I could say to the people of England, who lamented Havelock so deeply, that the grave of their chosen one is worthily marked, or that its present condition is worthy of the remains which lie there, or of the country. When I visited the Alumbagh, where Sir Henry Havelock was hurriedly interred in the march of the relieved garrison out of Lucknow, I saw, in the unclean garden ground of the place, open to natives, cattle, and dogs, a shallow sinking in the ground the size of a grave—and it was a grave—and just over it, rudely carved by a soldier's hand on the trunk of a tree, could be traced the letter 'H.' And this is the grave and the inscription of Sir Henry Havelock!"

EXTINCTION OF CHURCH RATES.—The *Times* says—"Not a church in the land will be the worse off for the extinction of church rates. Our church is voluntary, and we beg to congratulate it on its newly-acquired freedom. We feel no misgivings as to the churches of this kingdom, whether in the metropolis or the remotest villages. Where there is real religion there will be zeal, and a very little zeal will suffice to repair broken windows and tiles."

THE FREE LENDING LIBRARIES OF LIVERPOOL have been in operation five years, and their success is remarkable. No less than 1,130,000 volumes have been lent during this period, and upwards of 19,000 persons have enjoyed the privilege of borrowing books. The number of books at present in the libraries exceeds 22,000 volumes. Apart from the ordinary wear and tear, 20s. would cover the losses of books since the commencement.

WILLIAM ALERS HANKEY.—We regret to notice the death of this eminent banker. The deceased was in his eighty-eighth year. For many years Mr. Hankey was the Treasurer of the London Missionary Society, and of various others of the dissenting institutions.

THE LARGEST FEE ON RECORD.—*The Medical Times* says:—Scanzoni, of Wurzburg, attended the Empress of Russia in her last confinement, and received for his services £5,000.

PERIODICALS IN LONDON.—If the quality of our literature were but equal to its quantity, what an age of letters it would be. Even as it is, the quantity alone is something wonderful. How many periodicals of various classes does the reader think are published in London only? By the aid of "The London Catalogue of Periodicals, Newspapers," &c., for 1859, we are enabled to answer, upwards of 630. Since the appearance of the catalogue for 1858, there have been no less than 150 new publications issued in London, and at least as many discontinued. The numbers of the different classes are as follows:—207 Newspapers; 352 Monthlies; 66 Quarterlies; 31 Transactions of Societies;—Total of periodicals published in London, 656.

KOSSUTH.—It is seven years since Kossuth left the United States—but he looks twenty years older now than he did then. His flowing beard, then a jet black, is now plentifully sprinkled with grey. He has grown very bald, and conceals his baldness by combing his hair over the top of his head. His face is marked with deep wrinkles, and the impress of care, and grief, and hopes long deferred, is deeply stamped upon his features. But his smile is as sweet, his voice is as deep and melodious, and the light of his dark eye is as soft and as tender as in the days when they so won the hearts of our people, and made the soul of this nation vibrate like the strings of the lute to the touch of genius and of skill.—*New York Evening Post*.

HOOPS, FALSE HAIR, HIGH HEELS, AND MATRIMONY.—An act was introduced into the English parliament in 1770, "that all women, of whatever age, rank, profession, or degree, whether virgins, maids, or widows, that shall, from and after such act, impose upon, seduce, and betray into matrimony, any of his Majesty's male subjects, by scents, paints, cosmetic washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, bolstered hips, shall incur the penalty of the law now in force against witchcraft and like misdemeanours, and that the marriage, upon conviction, shall stand null and void."

THE SUPPLY OF EGGS to England from France is low so great that the annual value of this export to this country exceeds that of wine. In 1856 there were imported into England from France 9,005,752 kilogrammes of eggs; and as each kilogramme is calculated to be equal to 18 eggs, it follows that France furnishes England with nearly 200,000,000 of eggs annually.

GAVAZZI, the Italian lecturer against popery, lately met with some rough treatment at Galway, in Ireland. He had to run to the police-barracks for safety.

## REVIEW OF THE PAST MONTH.

Monday, April 25.

PARLIAMENT, as threatened by her Majesty's ministers, has been prorogued and dissolved. The QUEEN did not choose to perform this ungracious task herself, but deputed it to three Lord Commissioners from the Tory Government. And so, after only two years, the whole country is again plunged into all the commotion, and strife, and mischief of a General Election. The Tories—Conservatives they would fain be called—seem resolved to fight a desperate battle to retain power. But they will be again defeated. We do not expect to find much change in the New Parliament as to the numerical strength of parties. In some places, where they have governmental influence they may gain a few votes. And we observe that in some boroughs where they could otherwise have no chance of success at all, as at Nottingham and Leicester, they are playing their old game of exciting some vain fellows of the extreme Radical party to nominate a third Liberal candidate, that a Tory candidate may then come in, and, like the fox in the fable, carry away the spoil. This kind of conduct among Liberals is not merely suicidal—it is a sad proof that many among the working classes are yet inconsiderate, and ready to be led by any noisy clap-trap orator, who, from his own vanity, or selfishness, puts himself before them as their leader. Nothing is more likely than such reckless conduct as this to disgust all thoughtful and moderate reformers, and either make them doubt the propriety of a wider extension of the suffrage, or drive them over into the ranks of the Liberal Conservatives. Every truly Liberal Reformer will lament such intemperate conduct. We had hoped that having seen their folly and confessed it, when they allowed themselves to be made the tools of Tory Landlords in opposing the movements for cheap bread and free trade, they would have been more prudent and cautious in future. But so it is. And so long as we have in such Boroughs a number of vain, conceited men, who will set themselves up as leaders and gather a number of inexperienced and hot-headed young men to shout them up and bawl down all others, we fear it will be so. However, we must hope that such tricks will not ultimately succeed, and that such men will grow wiser when they reflect on the results of their folly.

ABROAD.—EUROPE, at this moment, is in a state of fearful agitation and alarm, waiting with breathless silence to see the flash and hear the roar of the first signal cannon fired by Austria on the banks of the Ticino, announcing the commencement of a contest which may not end before hundreds of thou-

sands of men have fallen, and millions of money have been wasted. What an awful mystery is such a crisis in the affairs of nations! How strange it seems that two men like the despotic Emperors of Austria and France should have the will and the power to do such deeds of blood! In vain did COWPER write—

"War is a game which, were their subjects wise,  
Kings would not play at."

They will play at it so long as they are possessed of irresponsible power. But what is all this about? These sovereigns are both Romanists. One is the Emperor, the pet sovereign of popery, who has lately handed over his own and his people's liberties to the papacy. The other is his "Most Christian Majesty," the hero of Strasburg and Boulogne—the *Coup d'etat* and the Boulevards! These are the combatants. And for what great object are they menacing each other, filling all hearts with terror, and diverting millions of money from its legitimate and peaceful uses? For the liberty of poor Italy? These are not the men, either of them, to give the liberty for which Italy groans. We earnestly hope that England will have nothing to do with this questionable strife. We have said the two Emperors are Romanists, and it is a remarkable fact, that the other three great powers of Europe, who have all protested against this expected war—England, Prussia, and Russia, are not Romanists. If Providence should permit these men to follow out their evil designs, what may be the possible issue? When the Indian mutiny broke out we asked a similar question, and suggested it might be to break the too much trusted power of the Mohammedans, and smash the chain of caste for ever! And this seems likely now to be the result. So in this case Providence may permit these mad papists to destroy not only each other, but their own religious system, which, after all, is the main cause of Italy's degradation. We repeat our hope that England will have no hand in the fray. Let the tyrants and their tools fight it out alone, and pay the dreadful costs. Which of the two Emperors is the aggressor and, therefore, most to blame, we pretend not to affirm. But there they are, with millions of bristling bayonets and wide-mouthed cannon, waiting for the signal of contest! And yet there are a few, but very faint, glimpses of hope that this terrible conflict may not take place. May God avert it! But if he should leave these men to indulge their bad passions, the results will be such as no man can now calculate. We wait for every telegraphic dispatch with serious apprehensions.

The General Election at home, and the Italian war abroad, being most important, have occupied all our space.



## Marriages.

March 12, at Bloomsbury baptist chapel, by Mr. W. Brook, Mr. James Henry Waggett, of Argyll-street, Regent-street, to Anna Maria, second daughter of the late Mr. William Dow, of Wisbeach.

March 13, at Archdeacon Lane baptist chapel, Leicester, by Mr. T. Stevenson, Mr. Hart of Derby, to Miss A. Smith of Leicester.

March 22, at the Queen Street baptist chapel, Woolwich, by Mr. J. H. Hinton, of London, Mr. Charles Hawson, minister of the place, to Miss Bailey, in the presence of a large number of friends. Though flowers were scarce, yet our young friends found a supply to strew the path of the bride.

March 22, at the baptist chapel, Hatch, near Taunton, by Mr. J. Teall, Mr. Edward Panchurst, of Bedminster, to Martha Burrough, elder daughter of Mr. Joseph Collins, Hatch.

March 24, at the baptist chapel, James-street, Wolverhampton, by Mr. B. C. Young, of Coseley, Mr. J. P. Carey, minister of the place, to Miss C. Reynolds, of Wellington, Shropshire.

March 25, at the baptist chapel, Shotley-bridge, by Mr. George Whitehead, Mr. David

Davies, Iron Works, Blackhill, to Miss Jane Davies, Abernau, Aberdare.

March 26, at the baptist chapel, Bridlington, by Mr. J. W. Morgan, Mr. John Knershaw, of Bridlington, to Miss Elizabeth Ripley, of Bridlington Quay.

March 30, at the baptist chapel, Heywood, by Mr. Dunckley, Mr. Robert Whittaker, of Rochdale, to Miss Hannah Jackson, of Hooley-bridge, near Heywood.

March 30, at the baptist chapel, Barton, Leicestershire, Mr. J. Shepherd, to Miss C. S. Higgs.

March 31, at Trinity-road baptist chapel, Halifax, by Mr. W. Walters, Mr. John Davidson to Miss Charlotte Broadbent, both of Stainland.

April 19, at Charles-street baptist chapel, Leicester, by Mr. T. Lomas, Mr. W. Gee to Mary Jane, eldest daughter of the late W. S. Harris, Esq., and niece of J. D. Harris, Esq. (late) M P. for the borough.

April 13, at King Street chapel, Dudley, by Mr. Shoesbotham, Mr. Thomas McLean, baptist minister, Harborne, to Miss Ellen Woodall, of Netherton.

## Deaths.

March 14, in Camp-lane-court, Leeds, Mary Wright, a highly esteemed minister of the Society of Friends, in her 104th year.

March 21, Elizabeth Anne Gould, only and beloved daughter of the Rev. Daniel Gould, baptist minister, Dunstable, aged 16.

March 22, at Haverstock-hill, Caroline Elizabeth, eldest daughter of the late Captain James Thomas Gordon, 15th Regiment B.N.I., and grand-daughter of the late Rev. James Harrington Evans, baptist minister, aged 17.

March 23, the Rev. Thomas Middleditch, baptist minister, Calne, Wilts, aged 75. Mr. M. was highly esteemed during his long ministerial career as a good minister of Jesus Christ.

March 26, at Windsor-place, Plymouth, Mary, third daughter of the late Rev. Samuel Nicholson, baptist minister.

April 1, at Naunton, Gloucestershire, Thirza, wife of Mr. A. W. Heritage, baptist minister, aged 46. Her end was peaceful.

April 7, at Wycliffe House, Devonport, in his sixty-eighth year, the Rev. John Pyer, Independent minister. The circumstances of the sudden departure of this esteemed

minister were in several particulars similar to those under which the late Rev. J. G. Pike, of Derby, was called to meet the Lord they had both so long loved and served.

Lately, JOHN ALLEN, Esq., of Liskeard. We pass over our usual limits to notice the departure of one of the most excellent men we ever met with on earth. And though our intercourse with him extended only over the few days which were occupied in attending the first Peace Congress at Brussels, a few years ago, we saw enough of him to excite our highest esteem and warmest love. To mention all the good works in which he engaged would fill too much of our limited space. England has lost one of her best sons. We earnestly hope that the "Society of Friends" will furnish us with some memoir of this excellent man, who was one of their most honourable members. A biography of John Allen would be a public benefit. Those of our friends who knew the face of the late Rev. Thomas Stevenson of Loughborough, will have the outlines of his portrait before them; for they were wonderfully alike in their features.

THE

# BAPTIST REPORTER.

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JUNE, 1859.

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## ANNIVERSARIES OF BAPTIST SOCIETIES, 1859.

THIS month, in conformity with our annual custom, we give brief statements of the times and places of meeting of the principal Baptist Societies, together with a summary of the Reports then presented. Next month we shall furnish some choice selections from the speeches.

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### BIBLE TRANSLATION SOCIETY.

The nineteenth annual meeting of this society was held in Kingsgate Street Chapel on Thursday evening, the 21st April. There was a much larger attendance than usual of late years, the body of the chapel being well filled; and on the platform were a considerable number of ministers in addition to the speakers.

The Rev. Dr. Steane, in the absence of Sir Morton Peto, occupied the chair.

The Rev. F. TRESTRAIL read the report for the Secretary. It stated that the Bible Translation Society was instituted for the purpose of sustaining those versions of the Word of God amongst the people of Hindoostan which were faithfully and intelligibly translated, and which until 1840 had been aided by grants from the British and Foreign Bible society. The work, which was commenced in very humble circum-

stances, has resulted in the translation, printing, and distribution of 1,506,894 copies of the Word of God, or of larger or smaller portions of it, and issued from the Baptist Mission presses, first at Serampore, and afterwards at Calcutta, at a cost of about £141,500. Towards this sum the Bible Translation Society, since its formation in 1840, has contributed the sum of £37,510 8s. 4d. The income of the year from all sources has amounted to £1912 11s. 3d., being an increase of £669 16s. over that of last year. The sum of £296 3s. 7d. has been received from legacies, and the committee have been apprized of other bequests which may be received soon. The committee have appropriated the sum of £1255 towards the versions of the Scripture made by the missionaries of the Baptist Missionary Society; and have also voted the sum of £150 to their General Baptist brethren in aid of a new edition of the New Testament in the Oriya language, with the promise of further aid should it be required.

The resolutions submitted to the meeting were proposed and seconded by the Rev. J. Lord, of Birmingham, Rev. Thomas Morgan, of Howrah, the Rev. Isaac Stubbins, of Cuttack, Orissa, Rev. John Stock,

of Devonport, Rev. J. P. Mursell, of Leicester, and Rev. Mr. Williamson.

The CHAIRMAN, in closing the meeting, repeated that the income of the society had been augmented this year to the extent of £700, and it was a very gratifying circumstance; but the total was still only £2000—a sum which the baptist churches of England could most readily increase, and which, he felt sure, they would increase if they only considered the greatness of the work to be done, and the unspeakable importance of this branch of their missionary labour.

#### THE BAPTIST UNION.

The annual meeting of the Baptist Union was held at the Mission House, Moorgate Street, on Friday, April 22. The proceedings were commenced soon after ten o'clock with a devotional service, conducted by the Rev. J. Hinton and the Rev. W. F. Burchell.

The Rev. G. W. LEHMANN, of Berlin, delivered the introductory address, which contained an interesting view of the religious condition of Germany, and of the persecutions that still obtain in that country.

After the address and the devotional service with which it was accompanied, the Rev. Dr. Acworth, President of the Bradford College, took the chair.

Dr. BURNS introduced to the assembly the Rev. Emerson Andrews, of Pennsylvania, United States, of whom he spoke in very high terms.

After Mr. Hinton had read the report of the committee some discussion on various subjects took place. Mr. Underhill said he had reason to know that many Protestant ministers of France entertained baptist views, and it seemed probable that the course of events would push them to an open profession of their opinions. He mentioned one

instance in which a minister had been expelled by the Consistory for holding baptist sentiments. The congregation, however, had decided to stand by their pastor, and had constituted themselves into a Free Baptist Church, entirely independent of the State. Dr. Steane explained that it was not on the question of a State Church at all that this gentleman had left the Establishment, for up to the last he contested his right to remain. He was expelled for being a baptist by the Ecclesiastical Minister of State, and the simple position he took was—If you expel me for being a baptist you ought also to expel all who are Arians, which, unhappily, the mass of the pastors were.

The next business was the propriety of addressing a memorial to the baptists of the United States on the subject of slavery. The question was introduced by Mr. Webb, of Ipswich, who, in a moderate and forcible speech, proposed the adoption of a moderate and forcible address. The memorial was, however, opposed—or rather its propriety doubted—by Mr. Hinton, Dr. Steane, and Mr. Underhill; while Dr. Burns, Mr. Brown, of Birmingham, Mr. Mursell, Mr. Clowes, and others, supported the proposal of Mr. Webb. The discussion continued for upwards of an hour, after which the memorial was adopted without an opposing vote. An interesting feature in the discussion was a speech by the Rev. Emerson Andrews, of the United States, who expressed his strong sympathy with the objects proposed by the memorial, and his thankfulness for the sympathy of English christians in the trials and toils of the anti-slavery party in America.

Mr. HEATON called the attention of the Union to the monopoly in the printing of Bibles. That monopoly had now been in existence ever since the time of James I. The last

patent continuing that monopoly was issued some thirty years ago, and at the beginning of next year that patent would expire. Of course, before then, the question would have to be decided whether it should be renewed. He called upon the Union to give an emphatic opinion on the subject. At one time the Dissenters of England had their attention very fully directed to this question, and manifested a lively interest in it; and although it had now been in abeyance for some years, its importance was not at all diminished. The monopoly existed now only in this country; for practically it had been abolished in Ireland, and absolutely abolished in Scotland, mainly through the noble exertions of Dr. Adam Thomson. The renewal or abandonment of the patent involved more serious consequences than many, perhaps, were disposed to think. The common opinion was that the patent of monopoly could be successfully evaded by accompanying the text of the Bible with notes or comments; but the fact was not so, for, according to the very terms of the patent, the holders of it could prohibit the printing of any Bible, either with or without notes. At one time the holders of the patent had attempted to prevent the printing of "Henry's Commentary," and had only been deterred from persevering in the attempt by the expression of public opinion against them. Mr. H. moved—

That the Session regard with lively interest the approaching termination of the patent enjoyed by the Queen's printer for the privileged printing of the Holy Scriptures, and earnestly hope that the printing of the Bible will hereafter be placed on the same ground for all parties. And that it be an instruction to the committee to take part in all such measures as they may approve put into operation for this end.

The Rev. F. TRESTRAIL seconded the resolution.

Mr. UNDERHILL said the British

and Foreign Bible Society was the great upholder of the monopoly, and while it continued to be so all efforts to break through it would be practically unavailing. If this society were not the great monopolist scores of printers would print the Bible. He knew it for a positive certainty, that when the question was discussed twenty years ago, the various printers again and again offered to produce cheaper Bibles, but the Bible Society steadily refused them. This Society was the only opponent before the public to the freedom of printing them, and he feared that it would be the great difficulty in the way now. He was very sorry to say it, but it could not be concealed that in more ways than one the operations of the Bible Society did not conduce, as they ought, to the general printing and spreading the Word of God.

Mr. LUCAS inquired whether the monopoly, as it was called, did not insure accuracy of the text. ("No, no, quite the reverse.") The resolution was unanimously adopted.

A resolution was then adopted relative to the Swedish mission.

The Rev. Dr. STEANE, in moving the adoption of a memorial to the Ecclesiastical Minister and clergy of Mecklenburg, with reference to the persecutions that prevail in that most intolerant of all protestant states, enumerated instances of imprisonment and expatriation simply for the offence of attending a place of worship, and the giving away of religious tracts. The Evangelical Alliance and the Protestant Alliance had again and again remonstrated with the Government of the Grand Duke, but to no purpose; and it was now proposed to send a memorial from this Union to the clergy, which Mr. Hinton had prepared, not with the expectation of producing any direct benefit, but with a view to assist in the formation of a public sentiment against the perse-

cutions which are taking place. Mr. CLOWES seconded the resolution, and it was unanimously adopted.

The Rev. Dr. EVANS moved the following resolution relative to religious revivals:—

That the Session desire to place on record their deep and grateful sense of the mercy of God, in those rich effusions of his Holy Spirit with which several parts of the world have recently been and still are favoured. To Sweden in the Old and the United States in the New World, the Session are especially thankful to add some portions of their own country, both in England, Scotland, and Wales; and while they reverently acknowledge the sovereignty according to which "the wind bloweth where it listeth," they rejoice that they are not forbidden to hope that similar showers of blessings may descend upon the whole field of christendom, and even on the vaster desert of the pagan world. The Lord hasten it in his time!

The Rev. W. COLLINGS, of Gloucester, seconded the resolution, which was adopted.

It was resolved, on the motion of Dr. EVANS, seconded by Mr. CLOWES:—

That the Rev. J. H. Hinton and Mr. Heaton be requested to attend at the approaching Triennial Conference of the Liberation Society, as representatives of this Union.

Much regret was expressed at the absence from the session of many of the leading members of the body. A resolution on the subject was proposed, but withdrawn. A vote of thanks to the Chairman closed the proceedings at four o'clock.

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#### BAPTIST IRISH SOCIETY.

The annual meeting of the subscribers and friends of the above society was held at Kingsgate Chapel, Holborn, on Tuesday evening, April 26th, Edward Corderoy, Esq., in the chair.

The proceedings commenced by singing a hymn, after which the Rev. T. MORRIS, of Whitchurch, offered prayer.

The SECRETARY announced that the society had been disappointed in its anticipation of securing the services of Samuel M'Curdy Greer, Esq., M.P. for County Derry, in consequence of that gentleman being actively engaged in contesting his place in Parliament against two Conservative candidates. A letter to this effect was read from the hon. gentleman, in which he stated that he should be happy to redeem his promise on another occasion.

The SECRETARY read the following abstract from the report:—The committee of the Baptist Irish Society present the report of their proceedings during the past year with thankful recognition of the encouragement afforded by Him whose glory is promoted by the successful diffusion of gospel truth. In the discharge of their trust the committee have endeavoured to carry into effect the principle enunciated in the report presented two years since, and which was then sanctioned by the society at large, viz., the establishment of a thoroughly effective gospel ministry in some few well-selected spheres of christian effort. They have not been unmindful of other and less thickly populated parts of Ireland, but they have endeavoured, according to the means placed at their command, to bring the ministry of the gospel to bear more fully on some of the cities and large towns of that kingdom. They have much satisfaction and pleasure in the review of the measures taken to establish a new cause in the vicinity of Dublin. It was stated in the report of last year, that, after serious deliberation and conference with some residents of that city and its neighbourhood, they had engaged "Rathmines Hall" as a temporary place of worship. Rathmines is well known as an important suburb of the Irish capital. Its population is large, and is still increasing. There is,

however, very little provision for Protestant worship, and a great part of the suburb is two miles distant from the city. The claims of this locality had often been urged on the committee by ministers labouring in Dublin, and by many other persons well acquainted with the necessities of the place. The committee are thankful to state that the effort now made has been eminently successful. Measures have also been taken by the local committee for the erection of a suitable and permanent place of worship; a very eligible site, about two hundred feet in depth and eighty feet in breadth, has been secured on lease of 999 years, at a ground rental of £14 per annum. A liberal subscription has been commenced among the friends themselves; this will be followed up by an appeal to christians of various denominations in England and Scotland, in which the members of the committee will individually assist, it being, however, fully understood that the society does not become in any way chargeable with the cost of the erection. The expense of supplying the pulpit has, of course, added considerably to the expenditure of the society, but owing to the present facilities of communication, not so largely as some persons may have been ready to suppose; while, by the interest awakened on the part of ministerial brethren, and of their several churches, very important results have been secured. It is, however, earnestly hoped that some suitable minister will soon be permanently settled there. In entering on this important work in the neighbourhood of Dublin the committee have not been unmindful of the claims of the church in the city itself. It was naturally to be expected that the new cause would to some extent affect the resources of the church meeting in Abbey Street under the care of Mr. Milligan. At a meet-

ing of the members of the society held in April last very general expression was given to the feeling that it would be right to render some assistance to that cause. The committee have, therefore, voted the sum of £50 to the pastor of the church, and he, in return, has engaged to devote two months to the service of the society, by collecting in aid of its general funds, and of the special effort for the erection of the new chapel. The committee have also great pleasure in reporting the proceedings that have taken place in Belfast, another important sphere of the society's operations. This station has been for some years occupied with great devotedness and zeal by Mr. Eccles. The chapel, and dwelling-house adjoining, had been purchased, and nearly the whole amount of the cost collected by him. This property he had generously put in trust for the society. A highly respected minister in that town, the Rev. R. M. Henry, who had laboured with much success as the pastor of a church belonging to the Covenanters, a branch of the Presbyterian body, having adopted the principles of the baptist denomination, Mr. Eccles, with great disinterestedness, and at the sacrifice of much personal and family advantage, proposed to vacate the post which he had so long and honourably occupied, in order that Mr. Henry might be invited to continue his ministry in a town where he was so well and favourably known. This proposal was submitted to the church in Belfast, and to the committee of the society, and Mr. Henry, in compliance with their united request, entered on his duties as pastor of the church, and agent of the society, in June last. The arrangement thus made has been very successful. The congregation has considerably increased; seventeen members have been added to the church in the course of seven

months; other persons are applying for membership, and more are expected soon to follow. The sabbath school now contains 160 children; the staff of teachers has been largely augmented; a system of house to house visitation is being vigorously carried out; more than 400 families are constantly visited; so that the gospel is now made known to many persons who before were living in heedlessness and utter neglect of the claims and privileges of religious worship.—After giving an account of the progress made at the various stations, the report concludes thus:—In conclusion, the committee earnestly commend the Irish Mission to the increased liberality of the christian public. That mission is not *needless*; for, beside the large proportion of the people who are involved in the errors of Rome, a deep sleep of formalism rests on many others. That mission is not *useless*; years long since passed away witnessed the happy results of its labours; the year now closed has also supplied many proofs of success; some immortal souls have been brought even from the darkness of popery to the light of truth. That mission is not *hopeless*; stations long occupied are giving increasing signs of life; some more recently adopted are affording encouragement and hope; others have made appeals for additional help, which have been declined for want of means; the committee have been strongly urged to enter on new fields of labour, but have been obliged to refrain; several other large towns, besides those mentioned in this report, have been brought before them as needing, and as furnishing every reason to believe they would well repay, the efforts of christians in Britain. It will be cause for thankfulness and praise, when the strength and resources of the Society are so far increased, as to justify those under

whose direction they are placed in responding to the appeal which Ireland, no less than distant heathen lands, presents to the christians of England and Scotland,—‘Come over and help us.’

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BAPTIST MISSIONARY SOCIETY.

The annual meeting of this society was held at Exeter Hall on Thursday, April 28th; the Earl of Carlisle in the chair. His lordship was supported by Sir S. M. Peto, Bart., Drs. Steane, Angus, Leechman, Campbell, and Hoby; the Revs. Messrs. Brock, Noel, Landels, Punsdon, Chown, Hinton, &c.

The SECRETARY read the report. The missionary events of the year in India might be briefly told. Over the whole of the north-western mission the evangelizing work has been resumed. For many months the missionaries in Agra had renewed their visits to the bazaars and ghats of the city. Muttra has again echoed with the sounds of life. And Delhi—the scene of the christian devotedness of Mackay and Walayat Ali—has received within its walls, not merely the conquering hosts of the armies of Britain, but the peaceful messenger of the cross, the preacher of pardon through the blood of the Lamb. Our highly esteemed brother, the Rev. James Smith, has taken up his abode in Delhi, and crowds already listen with deep attention to the words of peace which drop from his lips. The native church of Chitoura and its pastor are transferred to Agra, where nearly all the native brethren have obtained highly remunerative employment under the Government. At the request of the committee the Rev. R. Williams has tarried for a time at Allahabad, where many of our christian friends, living formerly in Agra, have settled, through the transfer of Government offices to

that place. Whether the committee will eventually resume Allahabad as a station, vacated ever since the departure from it, through debility and age, of their lately deceased brother, Mr. Macintosh, will be determined by the course of events. Gya and Patna, in the troubled districts of Behar, have also again been occupied. Thus, throughout the entire scene of the revolt, missionary work has been resumed. In Bengal, notwithstanding the excitement attending the progress of the war, the additions to the churches have been more than usually numerous. The present incomplete returns give 124 baptisms—nearly one-half more than the ordinary average. Two new stations have been formed in Jessore, and one at the important town of Comillah, between Dacca and Chittagong. In Jessore numerous villages have invited the visits of the missionary, and in Backergunge the native churches are adding largely to their numbers. Educational labours at Serampore College and elsewhere have gone on as usual, only interrupted by occasional failure of health. With regard to the resumption of missionary labour throughout the country, the brethren speak in highly encouraging terms. The financial position of the Society did not require any very lengthened report. A small debt of £286 0s. 11d. in 1857 had accumulated to £932 18s. 3d. in 1858. This year there is a balance on the account in favour of the society of £540 16s. The total receipts for 1858 were £22,946 15s. 10d. For the present year they are £20,519 1s. 3d. being an increase of £3566 5s. 5d. But this year £4371 0s. 2d. have been donations towards the "Indian Special Fund," which, added to the sums received in 1858, has slightly exceeded the £5000 originally asked for by the Committee. Deducting the special contributions, however, there will be a diminution of income,

as compared with last year, of £804 14s. 9d. The receipts on legacy account have been smaller this year than the last, which leaves the contributions for general purposes much the same. The committee have not to lament over a serious falling off, nor have they to rejoice in a large increase. It is, however, worthy of notice, that the extra effort made on behalf of the Indian Special Fund has not materially interfered with the ordinary income. Meanwhile, the committee are taking steps, in concurrence with the pastors, to carry out the system of organisation in the churches far more effectively. It is intended to divide the country into districts, and appoint some one whose duty it shall be to foster existing organisations, revive those which have fallen into decay, and form new ones where none had previously existed. The experience they have had is but brief and limited; but so far it is very encouraging. It must take some time ere such efforts can visibly affect the society's income. The committee are glad to report a considerable increase in the contributions to the work of translating the Scriptures, from the Treasurer of the Bible Translation Society. It is gratifying to observe that the churches are manifesting an increasing attachment to that institution, on the success of which this society is mainly dependent for funds to carry on a department of labour in which its missionaries have, especially in the East, been enabled to take a leading part. They urgently repeat the appeal of previous years. The committee cannot allow the contributions to the Widows' and Orphans' Fund to pass without special notice. This is the third year in which they have appealed to the churches to remember the widows and orphans of their missionaries, and also their honoured brethren who have been



obliged for a time to leave their stations, and seek renewed health in their native land. The first year the amount was somewhat under £500. The second year it was a little over that sum. This year it has reached £724 9s. 10d. It is a little singular that very few of our wealthy churches contribute proportionably,—some, indeed, not at all.

Sir S. M. Peto, Bart., read the financial statement:—The receipts for the special fund for India during the past year have been £4371. You will observe that the debt last year was £932, and that the balance in hand this year is £540. It would appear to the society without explanation that the total amount, less the £450 of the special fund for India, has been absorbed. Such is not the fact. The average of the receipts from the press in India has been on an average of years, between £1800 and £2000. During the last two years we have thought it better than remitting the money for the special fund to allow this amount to lie at interest in India, where we get a larger amount of interest for it than we should if it had been at home. And at the present moment the amount of the receipts from the press which has not been spent during the past year is just about £5000, so that, practically, dear christian friends, the whole amount of the special fund which you have given for India at the present moment remains at interest at Calcutta.

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BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting was held in Finsbury Chapel on Monday evening, May 2nd, George Lowe, Esq., Treasurer of the Society, in the chair.

The Rev. S. J. DAVIS read the report, of which the following is an abstract:—Within the last few years

special attention has been directed to the social and spiritual condition of the so-called working-classes; and earnest efforts have been made to awaken their religious sensibilities, win their confidence, and bring them into sympathy with the followers of the Saviour. If the reproach, originating oftentimes in ignorance and want of candour, that while expending its best energies on the heathen abroad the Church has cared little or nothing for the heathen at home, is not entirely wiped away, it cannot be truthfully urged in an unqualified and aggravated form. Moved by the example and self-sacrificing love of Him who went about amongst his countrymen doing good, not a few of his more devoted servants, breaking through the restraints of a rigid conventionalism, have gone forth with the utmost freedom of address to the previously unreachd, and indeed unsought, portions of the population, if by any means they might save some. To whatever objections, on the score of good taste, some recent aggressive efforts may be deemed liable, the christian solicitude in which they originated is worthy of the most cordial christian sympathy, while the efforts themselves have been heartily appreciated and responded to by the parties in whose behalf they were made. The people have had the Gospel preached to them in places they were willing to frequent, at an hour suited to their convenience, and in modes adapted in no small degree to their mental condition and habits. As the result, many, through the Divine mercy, have "yielded themselves unto God;" many have been induced to repair regularly to the sanctuary, which once they neglected and despised; prejudice and indifference have been dissipated; confidence and sympathy have been restored; and preparation has been made for larger and

more valuable results than any that have yet been realized. Few of the agents of this or kindred institutions occupy stations where great things, in the mere human view, can be expected or attempted. Several of them labour in places where the population is scattered, and where they have to work their way against the combined evils of poverty and stolidity. Others have their lot cast in small country towns where anything like excitement, of how healthful a character soever, is with the greatest difficulty awakened and sustained. While those who labour where the population is more crowded, have little or nothing, in their endeavours to remove its "sins and sorrows," of an adventitious character in their favour. Yet many of the agents and grantees of the society sympathise with the more earnest movements of the times, and are ready to adopt whatever of a special character within their power is likely to promote the great object they have in view. They not only preach the glad tidings in the

chapel and at the usual times; they preach it in the open-air, in the form of lectures, and from house to house. The number of members in the missionary churches is 4046; and of this number 388 have been baptized during the year. There are 108 principal stations; and the subordinate stations are 97; sabbath schools 116; teachers 1157; and upwards of 8000 scholars. Last year the committee were in debt £370. This year, notwithstanding the special effort for India, the income has equalled the expenditure, and the committee have reduced the debt by about £45. They are much indebted to some of their friends for life subscriptions and valuable donations.

The TREASURER read the balance-sheet, which showed the following items:—

	Income, £3904 13s. 1d.	£.	s.	d.
Loans by members of committee,				
previous year	.. .. .	370	0	0
Repaid this year	.. .. .	45	0	0
		<hr/>		
Balance due by the society	..	325	0	0

## Spiritual Cabinet.

### THOUGHTS ON PRAYER, WITH CERTAIN SPECIMENS.\*

I THINK it may be well for you to remember, that "except we become like little children, we shall in no case enter into the kingdom of God." The magnetized needle turns to the unseen and distant pole wherever the compass is placed, and reveals the presence and power of those great magnetic currents that circle us and all things. And thus the child communes with the Unseen Spirit and Everlasting Father of this universe, when it clasps its hands in prayer. The *Leviathan* will be

guided by the little needle, and trust itself to the simple revelation thus made of the great laws of God. And so you, and I, and all men, may learn much from the simplicity, from the undisturbed and unchecked belief, from the humble, cheerful, persevering prayer of a little child. *The spirit of a child is the key of all truth, and the greatest power in the world.*

God creates the desires that He prepares to satisfy. Then, you may

\* From Beynold's "Prayers of a Busy Man."

rejoin, Why not give us all He wills, without our prayer, without our desire? I reply by another question, Why does He not force, mechanically force, food into the mouth of living beings, without first giving them a hunger for it? It is easy to answer such questions. The sincere desire, the hunger of the soul, is the very capacity that we have for blessedness. Our heavenly Father prepares us for righteousness by awakening our hunger for it.

“Our Father, which art in heaven, hallowed be thy name.” But that petition is a shade too spiritual and comprehensive; some words slip out, in fact, without any meaning; then he comes back for a little while to earth, and thinks of his own name, and how he can manage to drive a bargain, or gain a customer. Half ashamed of himself, he begins over again, and perhaps reaches the great petition, “Thy will be done on earth, as it is done in heaven.” “Then,” thinks he, “there would be no bad debts, and that wretched man who cheated me the last week, would do the right thing; I wonder if I can make him, and whether there is any blood in him, if I were to sue him in the County Court.” “Give me this day my daily bread . . .” “Ah,” thinks he, “I wonder what the price of flour is per stone, and whether it would be better to buy in to-day, or wait till to-morrow?” and having found himself at this, he jumps to his feet and utters the truism, that he is not in a prayerful spirit, and will wait till another time. Alas! alas!

Conceive a man drawing near to that cross on which the Saviour of the world suffered for him, and gazing up through that vast sacrifice for sin into the face of the Eternal God, and saying, “O God, I have been trying all this day to throw my misfortunes on other people's

shoulders. I have been seeing how I could grind down my servants, or cheat my masters,—how far I might go and not ruin my interest. I thank Thee that Thou hast enabled me to grasp so much, or to spend so much upon myself. I am sorry that I have added to the burdens of that poor widow in demanding her rent; but, O God, thou knowest it was in the way of business. I must say I am grieved at the bitter tears which I saw running down those orphans' cheeks; but, O God, thou knowest it was in the way of business, and do thou in thy mercy wipe them. I have been evil and a great sinner,” adds he with a chuckle, “but do thou be good; each man is for himself, and do thou, O God, care for us all.” Out upon the hypocrite! If he cannot in conscience avoid offering such a prayer as this, however he may interlard it with unctuous phrases, let him keep to his wretched business, and not add hypocrisy to blasphemy.

A notorious though unprincipled schemer, is well known to have said, “I would give ten thousand a-year for a character, because then I could make twenty thousand by it.” Character, in this sense, is wealth; and character, which is the current belief of the world about us, depends implicitly upon our honesty and truthfulness. For a man to say he *must* tell lies,—give false impressions,—rob his customers,—cheat his employers,—adulterate his articles, and then pretend that they are genuine,—exaggerate and deteriorate in order to secure profit—live upon fictitious credit—take bills from men of straw, and then trust to the chapter of accidents to redeem them;—for a man to do this, or say he *must* do it, to succeed in his business, is a gross libel on our poor old world, to say nothing of the grand old Bible. If business means transactions of that

kind, prayer becomes a mockery— and the less of it the better. "Have you sanded the sugar, stretched the cloth, measured the pieces, damped the wool? then come down to prayers." No, don't! unless you are going to bring down the Almighty's curse upon you.

"No time for prayer!" Then, in God's name, my brother, MAKE TIME, or you may, even now, before you are aware, find yourself where there is no hope, where prayer is never

heard, and where time shall be no longer.

"There are in this loud stanning tide  
Of human care and crime,  
With whom the melodies abide  
Of the everlasting chime;  
Who carry music in their hearts  
Through dusky lane and wrangling mart,  
Flying their daily task with busier feet,  
Because their secret souls a holy strain repeat."

May we all carry such music in our hearts, and transform our whole life into a genuine prayer, into a holy Psalm of Praise to our God, through Jesus Christ our Lord.

## Poetry.

### WAR! AND RUMOURS OF WAR.

HARK! 'tis the booming cannon's roar,  
Breaking the tranquil calm of night,  
Whilst armed hosts their squadrons pour,  
To mingle in the gory fight.

And can it be that life was given,  
To be thus wantonly destroy'd;  
Can christians lift their face to heaven,  
And glory in being thus employ'd?

Forbid, forbid the impious thought,  
Great God of mercy, God of grace;  
Whose holy word hath ever taught  
The brotherhood of all our race.

Can He, whose everlasting throne  
Is based on justice, truth, and love,  
Hear with delight the victim's groan,  
And earnage, blood, and death approve?

The widow's shriek, the orphan's tear,  
Will these delight th' angelic throng?  
And will they cease their harps, to hear  
Such sounds, as sweeter than their song?

Oh, for a trumpet's stirring blast,  
To wake the world from its false dream  
Of "glory," and to bid it cast  
Its hatred in oblivion's stream.

Yes, we implore Thee, Prince of Peace,  
Hasten thy kingdom, bid it come;  
Let war, with all its horrors, cease,  
And man enjoy his peaceful home.

Make senates tremble, when they dare  
To take thine awful name in vain,  
And say that thou, great God, wert there,  
Strength'ning their arms to kill the slain;

That from thy throne thou looked'st down  
With joy upon the murd'rous blade,  
And cheer'd them on to seek renown  
By slaught'ring men whom thou hast made.

O blasphemy! most dark, profound!  
Could but an angel from above  
Descend to cast his glance around,  
And answer, "No, for God is love!"

Let hostile nations learn from Thee,  
That man was made for nobler ends;  
To live united, happy, free—  
To die as brothers, kindred, friends;

And after death to live again,  
In purer worlds, with higher bliss;  
So that a heavenly crown to gain  
Should be our highest aim in this.

To feed the hungry, clothe the meek,  
Comfort the mourner, free the slave,  
Instruct the ignorant, help the weak,—  
Are these not worthy of the brave?

Christ-like, to save, and not destroy;  
Forgive, as we would be forgiven;  
On earth let these our deeds employ,  
That we may thus prepare for heaven."

## Reviews.

*The Spring: A Sermon delivered in St. Michael's Chapel, Coventry, by the Rev. W. T. Rosevear. London: Heaton & Son.*

"ST. MICHAEL'S chapel?" Yes: St. Michael's Baptist Chapel, close under the nose of the towering St. Michael's Church steeple! What impudence in these baptist "men of Coventry" to build a dipper's chapel there! and call it by the same angelic name too! Well, we cannot help it. Strange things are done now-a-days. Our fathers had their Enons, and Salems, and Bethesdas, and Caves of Adullam! and we know not what earthly scenes, but now we are looking up higher; we are among the archangels! By the bye, in our ignorance we did not know that Michael was a saint—for all saints were once sinners. Who made Michael a saint? Well, there is no harm in looking up, but are we not squinting a little in another direction, for we are getting, as fast as we can, mediæval edifices, stone pulpits, fretted roofs, painted windows, and solemn organs! What next? And where are we drifting?

But what has all this to do with Mr. Rosevear's Spring Sermon? Nothing at all! We were a little tickled with the idea of a sainted archangel lending his high name to distinguish a baptist chapel.

The Sermon itself, as we have it printed, would smell as sweet and look as beautiful if it had been preached in a barn. We have read it with delight, and much admired it, as we would a fresh and fragrant flower of spring-time.

*Come to Baptism. By Joseph Palmer, Minister of Romney Street Chapel, Westminster. London: Palmer. Twopence.*

CONSISTING of a number of brief chapters under separate headings; rather quaint, and not exactly to our taste. We give one, not as a sample of the rest, but in our opinion the best:—

IT WILL DO THEM REAL GOOD.

I have heard of an illiterate, but divinely-taught, peasant in Sussex, who felt the importance of Believer's Baptism; and, although he was a communicant at an Inde-

pendent church, still, nothing would do but he must be baptized. So away he went to a neighbouring minister and was baptized according to the New Testament order. Shortly afterwards, he met his friend, the Independent minister, who said to him: "Well, John, how much the better are you for having been baptized?" "Oh! I am much better for it, sir," said the poor man. "How so, John?" "Why, before I was baptized, I had a burdened conscience, and could never get any rest: now, I have a peaceful conscience, feeling that I have obeyed my Lord's commandments." "And that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."—Luke xii. 47.

*The Prayers of a Busy Man. By Henry Robert Reynolds, B.A., Fellow of University College, London Third Edition. London: Heaton & Son.*

WE are informed that this neat little book, which may be had for the smallest silver coin, contains the substance of an address to a congregation of working men in the Exchange Hall, Leeds. We are not surprised that it has already reached a third edition, for it glitters with sparkling thoughts, and its sarcasm is cutting. We have given a few specimens in our "Spiritual Cabinet."

*The Gate of Heaven. By Charles Larom, Sheffield. London: Heaton and Sons.*

PLEASED thoughts of heaven's gate, by an estimable and venerable baptist minister, who appears to have been musing on the subject, in anticipation of the rest into which he hopes soon to enter. We might commend them to the perusal of all our readers, but thoughts such as these are peculiarly adapted to such as may be, by age or affliction, approaching the confines of time, and expect soon to enter the eternal world.

*Revival of Religion: Its principles, necessity, effects. A series of papers by the Rev. John Angell James. London: Snow. Sixpence.*

EXCELLENT, very excellent! Rich in facts and incidents, earnest advice and pungent appeals; every way worthy of the experienced and venerable writer; and claiming the serious regard of evangelical christians of every denomination.

## Correspondence.

### MR. THOMAS COOPER'S BAPTISM AND ENGAGEMENTS.

SINCE the time when Mr. Cooper publicly stated his intentions with regard to baptism and fellowship, the EDITOR of the *Reporter* has received numerous letters from various parts of the country, inquiring when and where the baptism of Mr. C. will take place, and asking assistance to obtain his services for Sermons and Lectures. To these inquiries the Editor has returned answers by post; but as many others may be desirous of obtaining information on these matters he deems it expedient to make the following statements:—

First, with regard to the baptism. As Mr. Cooper has kindly engaged to preach three sermons at Leicester, on what is called Whit-sunday, June 12, in aid of the effort now making to remove an old debt on the Meeting-house in Carley Street, of which the Editor is minister, it has been arranged that the baptism of Mr. C. take place, if the Lord permit, at seven in the morning of that day in that place, preceded by a prayer meeting of friends at six o'clock. It was at first suggested that the baptism take place at seven o'clock on Saturday evening, but for various reasons, and chiefly for the sake of greater quietness and order, early on sabbath morning was preferred; admission to the service to be by tickets from the minister. Mr. C. will then preach in the Temperance Hall at half-past ten, at the spacious General Baptist Chapel in Archdeacon Lane in the afternoon at half-past two, and again at the Temperance Hall at six in the evening. At eight o'clock the Lord's supper will be administered at Carley Street Chapel, when Mr. C. will be received into the fellowship of the Church meeting there; members of other churches being also free to sit down. And here the Editor cannot but express the gratification he feels that his old friend, in joining the baptist body, did not seek to associate himself with one of the large churches in the metropolis or elsewhere, which might have been more to his personal advantage, but contented himself by seeking communion with it through a small

church, consisting chiefly of persons in humble life, gathered after many years patient labour in one of the least respectable districts of a large manufacturing town.

Next, with regard to Mr. Cooper's engagements. We are informed that Mr. C. is constantly receiving more applications both for sermons and lectures than he can supply. His engagements are all fixed three months beforehand, and published on a printed card. The engagements, for instance, for July, August, and September, are now being arranged. The card for the present quarter is before us, and we find that Mr. C. will be at Bingley, May 30, 31, and June 1, 2. Sheffield, 3, 4, 5. Mansfield, 6, 7, 8, 9, 10. Leicester, 11, 12. Bromsgrove, 13, 14, 15, 16, 17, 18, 19. Derby, 20, 21, 22, 23, 24, 25, 26. Huntingdon, 27, 28, 29, 30. At the foot of the card Mr. C. says:—"All letters addressed to me, at my home, '6, Clarendon Terrace, Stoke-Newington-Green, London, N.," will be forwarded to me immediately. Or, if simply addressed—'Thomas Cooper, Lecturer on Christianity,'—to the town where I am appointed (as will be seen above), the letter so addressed will find me. T. C." We understand that the friends at Melbourne, near Derby, are seeking to obtain two lectures from Mr. C., on Monday and Friday evenings, June 20 and 24. Should they succeed, no doubt they will announce them in the neighbourhood. When the card for July, August, and September is published we will furnish a copy of it on our cover or in our pages. Parties desirous of obtaining the services of Mr. C. for October, November, or December, should lose no time in corresponding with Mr. Cooper himself.

With regard to the visit to Derby from June 20th to the 26th, Mr. C. purposes to attend all the sittings and services of the General Baptist Annual Association, to be held during that week in Mary's Gate Chapel. The Committee of the Foreign Mission have invited Mr. C. to take a motion at their public meeting, and we expect he will also be invited to speak at the Home Missionary Meeting. We hope that arrangements may be made for two sermons at five A.M.,

before the usual business of the Association commences at seven o'clock. That early hour being the only vacant time for which provision is not made, it is sometimes occupied with a prayer meeting.

It is not improbable that some may be disposed to inquire what effect will be produced on the future operations of Mr. Cooper by becoming a member of the baptist body. We are not able to reply, for we have not had any conversation with him on the subject. We hope, however, that for the present, at least, he will continue to follow the example of the great Apostle, to whom a dispensation of the gospel was committed to preach unto the gentiles the unsearchable riches of Christ. So we hope our brother will fulfil, what we would fain hope is his dispensation, to make known the only True God and Jesus Christ whom he has sent, to the unbelieving portion of his countrymen. For, compared with this, all merely denominational interests sink into insignificance. We want him to win souls to Christ. With regard to baptism, we might almost say, leave that to us—or, rather leave it where best it is, in the records of the

Apostles; but, "Go thou and preach the kingdom of God!"

One thing we earnestly hope will be done on behalf of our friend, and that is, that christians of every denomination will remember him in their prayers to God for him, that he may be preserved and sustained in the arduous work to which he has devoted himself, and to which we trust the grace of God has called him, "that utterance may be given unto him, that he may open his mouth boldly, to make known the mystery of the gospel." We have much hope, from the humble gratitude we have heard him express for the restoring grace given him, that he will remain faithful. As we think we have said before, when he had wandered far away into the dark region of doubt, we never gave him up; and now indulge a cheerful confidence that God has spared his life, and brought him back to the enjoyment of his mercy and grace, that he might be an instrument in the hands of the Lord the Spirit in turning many, who like himself once wandered, into the ways of truth and righteousness! May "Grace, mercy, and peace, from God our Father and Jesus Christ our Lord," be with him!

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## Christian Activity.

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### AN APPEAL TO CHRISTIAN MINISTERS.

*By the Rev. J. A. James.*

WE now leave America and come to ourselves. Shall we have a blessed season of refreshing from the presence of the Lord? I have attempted, perhaps with success, to show that we need it, and have endeavoured to make it appear in what it consists—not merely or necessarily in organized efforts, exciting scenes, or prevailing excitement, but in the multiplied conversion of souls, and the wakening up of the churches to a higher state of religious life, in whatever way, perhaps a somewhat silent one, this may be effected. The man who says we do not need it must be deplorably ignorant of himself, the world, and the church. "Shall we have this revival?" I again ask. That depends in great measure upon ourselves. Does it not depend,

under God, upon a sinner's own self whether he shall be converted or not?—upon a believer's own self whether he shall be edified or not? I know very well that both are dependent on Divine grace—the one for conversion, and the other for edification; and that it is God "who worketh in them both to will and to do, according to His good pleasure." But Divine sovereignty does not set aside human responsibility, nor God's Spirit supersede the use of man's natural powers of deliberation and determination. The sinner may be converted and the believer edified, if they will, though it is God that makes them willing. So our churches may be revived if they will, and thus it does in reality depend in one sense upon ourselves. And the full admission of this is the next step, after the confession of their need of it, towards obtaining the blessing. If we sink into

a self-complacent, self-satisfied state, and are content with our present condition and rate of progress, we cannot be revived; nor can we, if we abuse the doctrine of Divine sovereignty and the work of the Spirit, to produce a mistaken view of our own powers, duties, and obligations, and an indolent reliance upon His grace. The man who says, "I do not want a particular object," and he who says, "I can do nothing to get it," are equi-distant from obtaining it. On the contrary, he who says, "I am destitute of it, and I can and will do everything in my power to obtain it," will, if the thing be attainable, possess it.

This is the general state of mind we must entertain in reference to the condition of our country and our churches. Let there be a deep pervading lamentation over the slow progress of religion amongst our population. Let there be the spirit of David, who said, "Rivers of waters run down mine eyes because they keep not Thy law." Let there be a profound grief for the Laodicean spirit which too extensively prevails in our British Israel. Let there be the view of the true spirit of a revival taken by my friend, Dr. Patton, in his admirable tract, which makes this spirit to consist in sympathy with Christ in His sufferings for the good of others; and, united with this, let there be a deep conviction that, under God, it depends upon ourselves, whether we shall be thus blessed or not. In short, let there be only the deep pervading conviction of these three ideas—we NEED to be revived, we CAN be revived, and we WILL be revived, and it is done. God will give the blessing to such a people.

What I am afraid of is, that all this talk about revivals will end in talk. I am not without apprehension that we have already talked too much about the matter, and that I myself, perhaps, have fallen into the mistake. "The kingdom of God cometh not by observation." People may grow tired of the subject. It may nauseate and surfeit delicate stomachs, and be considered almost a cant term and religious slang. I really begin to fear lest this our zeal to awaken public attention has only wearied rather than stimulated, and roused indifference into hostility.

Still, notwithstanding all this, the subject remains in its dread reality and

awful importance. *There* are the masses perishing all around us, even in this valley of vision; *there* are God's ministers complaining of their want of success; *there* are the churches of Christ, to a considerable extent, with their lamps burning dimly, and their salt losing its savour; and *there*, in God's Book, are the calls upon the watchmen who are upon the walls of Zion, to blow the trumpet, and lift up the voice of alarm. Oh, then, ministers of God's truth, heralds of salvation, servants of Christ, grow not weary of the subject, turn not with loathing from the name of revival till the possession of the thing itself shall render the iteration of the theme unnecessary. I will never cease while I live, and which cannot be very long, to remind you and myself too, that upon us it depends whether the churches shall be revived or not. Upon us, as I think I have said elsewhere, it depends whether the blessing shall ooze and trickle in drops, or flow in streams into our churches; whether the churches shall be languid or vigorous, whether religion shall progress or be stationary, whether the destroyer of souls shall be left to pursue his work of perdition, or be arrested.

Our responsibility is tremendous. It would seem as if, in America, the revival began with the people and went on to the ministry, and the tide of influence rose from the pew to the pulpit. Shall it be so *here*? Shall we wait for an impulse from our hearers? Shall their hearts be warmer than ours, and communicate heat to us? Shall they see us slumbering at our posts, and have to wake us up to our duty? Shall the soldiers have to lead on the officers to battle? God forbid. Let us take our position in front and keep it. May we use our influence to bring on a true revival in our land and in our churches. Do you ask what we are to do? I answer, let us seek to have our own personal godliness increased. Are the ministers of this day equal, in devotional spirit, to those of bygone periods? Are we men of the closet as well as of the study and the pulpit?—men of prayer and daily close communion with God? Do we not know and often tell our people that our strength lies in their prayers? Do we, then, draw forth their prayers for us by the intense fervour of



ours for them? Can we inspire devotion if we do not feel it? Do we lead, yea, impel them to the Throne of Grace by our supplications, as well as send them there by our sermons? Is our heart the central fire of the church, as our head is the central lamp? Do our hearers get heat from the one as well as light from

the other? Do we, by our sermons, our prayers, our conversation, our general bearing, breathe into them the spirit of faith, and hope, and love? Should not revival begin with us? If not, God grant that it may reach us through the people.

## Narratives and Anecdotes.

### DELHI.

THE REV. JAMES SMITH, who, about ten months ago, left England, with Mrs. S. and family, having first visited Australia, returned to India, and proceeded to the scenes of his former labours in the north western provinces. In a letter to the *Freeman*, dated Delhi, March 4, Mr. S. says:—

“Having arrived at my journey's end, I hasten to fulfil my promise of writing to you. I cannot tell you how thankful we are to be once more settled in a place we can call home. Our voyage from Australia was a very tedious one of eight weeks, with scarcely any society besides that of horses. However, through the goodness of God, we landed early in January at Calcutta, and at once made arrangements for our journey to Agra, a distance of some 900 miles. Calcutta tells nothing of the story of the Sepoy mutiny, and the only change I could at all realize was an increase of bustle and noise, with a considerable advance in the price of everything wearable or eatable. We left Calcutta by horse dák on the 26th of January; and, notwithstanding stories of straggling bands of marauding Sepoys, we took with us neither revolver, sword, pistol, nor even stick, until, at Sheerghatty, I got my foot crushed by the carriage-wheel going over it, and was obliged to get both stick and crutch in order to proceed on our journey. The grand trunk road is almost filled with European goods, sent to supply the want caused by the wanton destruction perpetrated by the Sepoys, and the great increase in consumption from the presence of such vast numbers of English troops. Produce is also commencing to flow towards Calcutta; we met with large quantities of hides, and, as we ap-

proached Agra, the cotton crop having just been housed, we met some hundreds of well-laden hackeries with that important article. One thing appeared to me very striking. When I went down the country three years ago on my way home, the whole population was armed; every man I met carried a sword, pistol, or matchlock—not a few all three. Now such a thing is not to be seen. This one result will eventually save as much life as the mutiny has destroyed.

There is nothing very particular to be seen as regards the destruction of property by the mutiny until we arrived at Allahabad. Here we found many old friends, who have come down from Agra in consequence of the change in the seat of Government. Mr. Reid kindly received us, and we remained with him three days. Opposite his bungalow are the ruins of the infantry mess-house, in which the 6th Native Infantry so treacherously massacred their officers before they proceeded to Delhi. Allahabad has suffered a good deal; all the Europeans' residences have been destroyed, and in return we have made havoc of the native houses, sweeping away hundreds of them without leaving one brick upon another. Great improvements are being made in the station, in order to make it worthy the name of the capital of the North-West Provinces. New streets are being opened and old ones widened, and the English part will be a great improvement on the past.

Here we took rail to Cawnpore; and, oh! the crowds of painful feelings that rush into one's mind on entering the Nana's slaughter-house. Would that the remembrance of Cawnpore could be effaced from the memory; but it is impossible. On entering the station I was completely bewildered; such is the

destruction of household property, that it is impossible to recognise scenes among which I resided for five years; whole piles of buildings are gone, and nothing but the level ground on which they stood remains. The respectable inhabitants assured me that many natives were mutilated by the Nana, for trying to carry provisions to the famishing christians, and a friend of ours here saw one on his way up from Allahabad with ear, nose, and hand cut off. The man himself stated that he was one out of hundreds thus treated at Cawnpore, because they were suspected of favouring the British; but more of this subject at some future time. We were thankful to turn our backs on Cawnpore, and try to forget the terrible humiliation to which our countrywomen, as well as men, were there subjected.

We were most warmly received by our friends at Agra, and hospitably entertained by brother Gregson. I was glad to find most of my old Chitoura flock gathered together under the pastorate of Bernard, the valuable native preacher whom I left in charge when sickness forced me to go home. I could not help comparing former times with present. When I left India, not a native christian could get employment even in the meanest situation, notwithstanding Mr. Halliday's declaration to the contrary. Now, if there were thousands more in every town, they would be immediately employed. I everywhere met our people, no longer the dejected downcast beings they once wore, but clean and smart as to their attire, and manly and bold in bearing. The mutiny has accomplished the disenthralment of the native Christian community, and we may reasonably hope that in future they will not only be able to sustain themselves in independence, but aid on the cause of the Redeemer among the perishing heathen. I visited Chitoura, and found it deserted, with the exception of Thakur Das, who, with Bernard, labours among the villages in the district. Thus, with two missionaries in Agra, and two native brethren in the district of Chitoura, the ground appears to be pretty well occupied; and hence, with Delhi loudly calling for a missionary, and totally unoccupied by any society, I felt I must leave my peaceful house and luxuriant garden, with my former field of labour, and again seek a

home among strangers. There were other reasons for my choosing Delhi, which I need not here mention.

On our arrival, I at once commenced preaching in the city, where I am never at a loss for a congregation of attentive listeners. I feel it to be a privilege to proclaim the Saviour's message of mercy to the people of Delhi. Here Thompson laboured and died, and here Waiyat Ali, Chuman Lal, and others, sealed their testimony to the truth of Christ's gospel with their blood. A few months since nothing but the cannon's roar and the smash of houses, intermingled with the groans of the dying and wounded, was to be heard. How different the sounds of mercy and pardon, and how pleasant to convey such sounds to the multitudes who have suffered so much, whatever their faults may have been! Pray that God's grace may abound where cruelties not to be mentioned have been perpetrated on unoffending women and helpless childhood!

The labouring population with the mercantile classes everywhere hail the return of British power, and every inquiry convinces me more and more that the mutiny was confined to the military tribes and Mohammedans. There is the strongest proof that the masses of the people had no sympathy with the revolt, and, where left to their own voluntary action, they stood aloof from it. Peace may now be said to be everywhere restored, and now for the work of reconstruction and reform. Her Majesty's proclamation was, generally speaking, all that we could desire; but the impression it was calculated to produce has been negated by a course of action totally contrary to both its letter and spirit. Men tried and condemned are pardoned; noted leaders among the rebels have had restored both possessions and power; and thus the suffering European community has been brought almost into a state of rebellion; and, what is worse, many of them speak of the natives with the greatest contempt and hatred. But notwithstanding the clouds that hang over our horizon, I trust we have a bright day yet before us. There is something in the individual character of Englishmen that counteracts the blunders of the State, and so it will be in India. Hence I hope for the best."

## Baptisms.

### FOREIGN.

**AUSTRALIA.**—*Collins Street, Melbourne.*—On Wednesday, 29th December, after a sermon by Mr. Taylor, two believers (mother and daughter) were baptized on a profession of their faith in Christ; on the following sabbath, they, with nine others, were admitted to the fellowship of the church.

*Chapel Street, Prahran.*—On Lord's-day morning, December 26th, the ordinance of believers' baptism was administered to two young brethren, at the above place of worship. An appropriate sermon was preached on the occasion from Acts xix. 1—7. The service was very solemn and appeared to produce a deep impression on the minds of many present. In the evening of the same day they were admitted into the church, receiving the right hand of fellowship at the table of the Lord.

*Charles Street, Prahran.*—On sabbath day, January 2nd, after a discourse founded on the 2nd Epistle John, 1st clause of the 6th verse, "This is love, that we walk after his commandments," three believers followed the command of their Lord, and were baptized in the name of the Father, and of the Son, and of the Holy Ghost, and in the evening were received into fellowship with the church, and with his people commemorated the dying love of their Divine Redeemer. The services on these occasions were deeply interesting; God was with us; and in these accessions to our number we have pleasing indications that the work of the Lord is progressing in our midst. Oh, that such scenes may be often witnessed here, and many be added to the church who shall everlastingly be saved!

*Collingwood.*—We copy the following somewhat singular report of a baptism at this place from the *Australasian Baptist Magazine*, to whose Editors it was addressed:—Dear Brethren,—Again the pleasing duty devolves on me of announcing, to the praise of the God of all grace, who worketh all things after the counsel of his own will, to you for insertion in your periodical, that in Rehoboth Chapel on the evening of the 12th Dec., being the "First day of the week," I did, on

profession of their faith in the Son of God, in the name of the Lord Jesus, bury, by immersion, two brethren and two sisters, in the symbolic-grace of the Lord Jesus (Romans vi. 3, 4), in obedience to his command, after the prescribed order (Matt. xxviii. 19). One of the brethren is the husband of a sister, who, together with her son were immersed in November last, as noticed in your magazine for this month. The other is an old disciple, who declared before the church that he had for forty years been convinced that the baptism, by dipping, of believers, was scriptural, and that the "Rantism" of infants, or to use his own words, "Infant sprinkling was a mere farce, a nothing at all." Yet he did not submit to it, but continued to neglect it, looking on it as a matter of little importance! Neither did he see himself to be a disorderly walker in this his course, until a little tract was put, a few weeks back, into his hand, by which, under God, he was convinced of his error. Then turning to the two female candidates, who are his daughters, he exclaimed, "But now, by the good hand of God on me, I am here with my two children to obey our Lord's command, not," added he, "that by so doing we think to insure our salvation; no, that is already accomplished, but as an act of consistent obedience in love to him who hath saved us and given us to know it in measure; therefore we follow his example." I add, that like the eunuch of old, this man, after fellowship with the church in "breaking of bread," departed, going on his way rejoicing. A query arises relative to the cause or causes of procrastination, not only in the above, but in many other instances, as to whether laxity in non-adherence to scriptural precept, principle, practice, and order, by the baptist denomination, as a whole, has to do with it; but I forbear, and remain yours to serve in the truth and the love of it,  
J. J. MOURITZ.

**WEST INDIES.**—"*Rum Cay* is a salt and agricultural island. Its inhabitants number about 800. Most of the adults are baptists by profession, about 200 of whom are members of the church in good standing. Mr. George Hall is our act-

ing presiding elder. He reported favourably of the church and schools. I first met the elders, deacons, and leaders, and received a report of each class. They had a long list of inquirers, and after much consultation seventeen were selected for baptism. The ordinance was administered on Sunday morning, about eleven o'clock, in the open sea, before a large concourse of spectators. Perfect order was observed, and a deep solemnity pervaded the vast assembly. The scene, so much like that in the wilderness of Judea, when Christ was baptized; the songs of praise, so heartily sung; the youthful appearance of some of the candidates, contrasting appropriately with the matured looks of others; the flowing tears of a few, and the heavenly smiles of many, tended to make a pleasant impression, an impression long to be remembered. The afternoon was devoted to administering the Lord's Supper, when twenty were received into the church in the usual way. Here we are building a very fine chapel, but want means to proceed."

#### DOMESTIC.

OSWALDTWISTLE, *Lancashire*—After a sermon by Mr. Harbottle, Mr. T. Bury baptized two young men in Jan. One of these was awakened by reading the scriptures. The other, who was just getting entangled by bad company, was taken aside by his father, who talked seriously and kindly to him, and prayed with him. To this means he ascribed his conversion through God's blessing. In February we had three candidates baptized by Mr. W. E. Jackson. These were females from the sabbath school. One of them who has had great trials at home, though apparently of a retiring disposition, could not refrain, on going down into the water, from reciting the lines,

"Through floods and flames if Jesus leads,  
I'll follow where he goes."

This produced a deep impression on the audience.—On the last sabbath in March, after a sermon by Mr. J. Harbottle, Mr. T. Bury baptized a man and his wife in middle age, who had formerly been hearers among the Independents in Darwen. We have more waiting for baptism.

HONITON.—Six believers were baptized by Mr. W. E. Foote, May 8. The Lord is evidently giving testimony to the word of his grace amongst us. We expect that more will shortly come forward.

T. H. G.

TAMWORTH.—On the second Lord's-day in February, the ordinance of believers baptism was administered in our chapel, when five persons followed the Saviour through the baptismal stream, after a sermon by Mr. Pitchford, of Birmingham. The chapel was crowded to excess, many being unable to obtain admittance. On April 24, Mr. Pitchford baptized three others, after an address by Mr. Miles, of Birmingham. These were all added to the church. Two were husband and wife, who received their first serious impressions from an open-air service we had last summer. We are glad to say that the baptist cause in this town is presenting a brighter aspect than it has done for some years. Our prayer and social class meetings are well attended.

R. C.

READING.—We had the pleasure of witnessing the baptism of sixteen young disciples of the Holy Saviour on Lord's-day evening, April 24th. Thirteen of these were fruit from the ministry of Mr. Aldis, our pastor. Of the other three, one was an Independent, one from the Established Church, and the other had been proposed to a sister church previously to coming to Reading. These were all received into our fellowship.

E. M.

HULL, *George-street*.—On the evening of what is called Good Friday, our pastor, Mr. Odell, immersed seven disciples. Three were sisters, the daughter of a widow, who is herself a member; another was a sister of one of our members; two were father and daughter, the mother having long been a member. Four of these were from our sabbath school. A good work is now going on amongst us. To God be all the glory! M. E. P.

STAFFORD.—We continue to worship in the Theatre, and we have great cause for thankfulness that the Lord has more than doubled our numbers since our church was formed in May last; and I am happy to say we have several more inquirers. On the first Lord's-day in May, at the Dark House Chapel, Cosesley, when Mr. Young baptized eight believers, two were from Stafford. J. L.

LONG SUTTON, *Lincolnshire*.—We have had several baptisms this year. One was baptized in Jan.; in Feb., two teachers; and in March, two others thus followed the example of their Lord and Master. Mr. Hester preached to large congregations.

J. R.

**DUFFIELD, near Derby.**—Lord's-day, May the 5th, was a solemn and interesting day to us, when Mr. G. Wright, of Derby, baptized two candidates. One had been a Wesleyan Methodist for about twenty years, and an acceptable local preacher for eight years. Before descending into the water he referred to the change that had taken place in his views on the subject of baptism. For three years he had doubted the practice of infant sprinkling, and had perused works on both sides of the controversy. He then searched the scriptures with great care, and the result was, that he had been compelled, by the force of truth, to leave a church with which were associations that would be dear to him in heaven, and connect himself with a church to which he was almost a stranger. But he felt that he was following truth, and he was assured that God would not forsake him.

**HARBORNE, near Birmingham.**—On Tuesday evening, April 19, the ordinance of believers baptism was administered here by our pastor, Mr. T. McLean, when seven believers were immersed upon a profession of their faith in the adorable Son of God. On Wednesday evening, April 20, two others thus put on Christ by baptism. T. M.

**FENNY STRATFORD.**—On the first Lord's-day in May, Mr. C. H. Hosken baptized four believers after a sermon from "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." One of the candidates came about the same distance on this occasion as his Divine Master did on that. L. H.

**KISLINGBURY.**—Mr. Stenson baptized a mother, May 1, who had not attended any place of worship for some time, but was brought to hear the word by means of her little boy attending our sabbath school. The husband has become a teacher. T. C.

**LONDON, New Park Street.**—Mr. Spurgeon baptized ten believers in the Lord Jesus on Monday evening, April 25th; and on Thursday evening, the 28th, eleven others thus devoted themselves to Him who died for them and rose again. D. E.

**KINGSTON-ON-THAMES.**—After a sermon founded on the words, "Whose heart the Lord opened," Mr. Medhurst immersed four candidates on the evening of April 27th, who rejoiced thus to testify their love to their exalted Saviour. H. S.

**NORTHAMPTON, Grafton Street.**—We have had baptisms, but have not reported them hitherto. We formerly baptized in the river, but meeting with annoyance from some rude fellows of the baser sort, we have lately been favoured with the use of the baptistry at Mount Zion Chapel. Five females and one male were baptized there on May 1st, and added to our communion. Two were young persons from the sabbath school. One had met with much opposition from her husband, but he now attends our worship with her. We have more inquirers. J. S.

**SCARBRO'.**—On sabbath-day, April 3, our pastor, Dr. Evans, immersed eight males and five females, eleven of whom were received into our fellowship, and two remain with the Independents. Several more are waiting to unite with us, and the subject of baptism is exciting much interest in the town. Many persons connected with other denominations are beginning to enquire, in the language of the text chosen by our pastor on this occasion, "Why baptizest thou then?" The chapel was crowded to witness the solemn ordinance in our new baptistry. J. A.

**SHOTLEY BRIDGE.**—Our pastor, Mr. G. Whitehead, after a discourse to a crowded and attentive audience, immersed one candidate on a profession of his faith in the Lord Jesus, April 24; and on May 8th, two more. These were times of refreshing from the presence of the Lord. T. H.

**WOKINGHAM.**—On Lord's-day, May 1st, four believers were baptized by our pastor, Mr. C. H. Harcourt, on satisfactory evidence of their repentance towards God, and faith in our Lord Jesus Christ. We trust that more will be constrained by the love of Christ thus to follow Him. S. S.

**BIRMINGHAM, Cannon Street.**—On the first sabbath in May five candidates were baptized by Mr. Isaac Lord, our minister. There was a good attendance, and much order was observed. May these go on their way rejoicing, "leaning on their beloved." J. M.

**BIRMINGHAM, Hope Street.**—Our baptistry was again opened on Lord's-day, April 24, when three females were immersed into the names of the Holy Three, by Mr. Griffiths. May they be faithful unto death! We have several more waiting thus to follow their Lord.

LANGLEY, *Essex*.—The ordinance of believers' baptism was administered at this place, May 16, by our pastor, Mr. C. Smith, when three followers of the Lamb thus put on the profession of his name. These were brought to serious reflection by the Divine blessing on the visits of our pastor.  
J. W.

LIVERPOOL, *Great Cross Hall-street—Welsh Baptists*.—On the evening of Lord's-day, April 17, after preaching, our minister, Mr. Thomas, went down into the water and immersed one female, who was added to the church. We have others waiting for the same privilege  
J. S. H. E.

BARNSELY.—Eight candidates were immersed, May 15th, by our pastor, Mr. L. B. Brown, after an interesting baptismal address. Others are seeking after God, and give cheering promise of decision for Christ.  
H. M. W.

ASTON, *Oxon*.—Our pastor, Mr. Arthur, had the pleasure of baptizing fifteen believers in the Saviour, after a sermon to a large and attentive congregation, May 24. Many more candidates are waiting to be added by baptism.  
H. L.

CLAYTON, *Yorkshire*.—After a sermon to a crowded congregation, Mr. H. Asten, our pastor, baptized nine disciples of Jesus, March 20. One was an Independent. Eight were received into our fellowship.  
G. A.

ST. IVES, *Hunts*.—Mr. Williams of Houghton, after a discourse on baptism, immersed thirteen candidates in the river Ouse, May 1st. It was a day of much spiritual profit.  
W. S.

SUNNYSIDE, *Lancashire*.—Two females from the sabbath-school were baptized by Mr. Nichols, pastor, after an appropriate address by Mr. Bennett, of Barnoldswick, on Lord's-day, April 24th.

CUDDINGTON, *near Aylesbury*.—Three believers were baptized by Mr. E. Bedding, March 24. May they follow Christ to heaven.  
E. B.

HALIFAX, *Pellon Lane*.—On the evening of February 3rd, seven females were baptized; and on April 28th, two males and two females. Two are teachers and eight scholars in our sabbath school.  
J. C.

MINCHINGHAMPTON, *Gloucestershire*.—On Monday evening, April 18, after an address by Mr. Kiddle of Tetbury, five believers were baptized by our pastor, Mr. Deavin.

WALES.—Many of your readers are aware that a religious revival has been going on in Cardiganshire for several months past, but which, through the goodness of our Heavenly Father, is not confined to that county, as several churches in other counties have had numerous additions, and we should like to see the baptisms which have taken place on those occasions inserted in your pages. More than a hundred persons have been recently baptized at Blaenywau; fifty-five at Blaenyffos; forty at Kilvowir, and about the same number at Kilgerran, and also at Ebenezer and a great number in other places in the county of Pembroke. The baptist church at Cardigan has not been left without manifest tokens of divine favour in this "time of refreshing from the presence of the Lord." April 3rd, two seamen were baptized, the first-fruits of the revival; April 17th, I baptized six others; and sixteen more on May 1st. But May 22nd will be long remembered here, not only on account of the greater number baptized—which amounted to thirty-three, thirteen males and twenty females—but also on account of the baptism being administered out of doors, to the evident satisfaction of a very large and respectable congregation, consisting of at least two thousand persons. We first met in the chapel at half-past nine, A.M., and held a short service, and thence proceeded to the water-side, where, after rehearsing\* the 3rd chap. of Matthew and a part of the 8th chap. of the Acts, I made a few observations on verse 35, showing that Jesus could not be fully preached without preaching baptism, and that baptism could not be preached but in connection with Jesus, not only as its founder, but also as the sum and substance of that ordinance in his death, burial, and resurrection. The morning was remarkably fine, the place commodious, the different elevations enabling the people to see without difficulty. The greatest decorum was observed, and the people seemed bent on hearing and seeing what was going on; and all, with the exception of myself, had the advantage of having the flame of their devotion enhanced by the beautiful scenery with which they were surrounded on so lovely a morning. We pray that the Lord may continue his goodness, and

\* The minister is blind.

that "God, even our own God, may bless us, and cause his face to shine upon us, that his way may be known upon earth, and his saving health among all nations."

*Cardiff, Bethany.*—On the first sabbath in May, Mr. Tilley immersed three males and five females; one was the only son of a pious mother, and a child of many prayers; he had long been the subject of convictions, but delayed to give himself to the Lord until brought to decision in the following manner. One morning he was at the East Bute Dock, when a steamer was accidentally blown up. Those on board met with an instant and fearful death, while the broken fragments were hurled with great violence to a considerable distance, doing great in-

jury to many; and, although some fell near our young friend, by the kind care of a merciful Providence, he escaped unhurt. His remarkable preservation in the midst of so much danger made a deep impression on his mind, and he determined to give himself to the Lord and to his people at once. May he be steadfast to the end! Two of the females were from the Church of England; another was the wife of a member, and the two others daughters of members. They were all added to the church. J. J.

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We have also received a long list of baptisms in various parts of Wales, but too late for us to arrange in due order now. They will appear next month.

## Baptism Facts and Anecdotes.

### A CONFESSION ON BAPTISM.

WE have received a copy of a handbill respectably printed, the contents of which we give beneath. Can any of our friends tell us some of the facts of this case?

"*The Confession of an Error on the Subject of Baptism.*"

Influenced by that which, it seems to me, I owe to the church of God, I feel bound to take this means of stating that I have withdrawn from circulation a Pamphlet written by me at the early part of last year, in Defence of Infant Baptism. It is but fair to say, that an elaborate Refutation of it by R. GOVETT, published by Houlston, mainly tended to stagger me. Lord CONGLETON also wrote a Refutation of it. I do not at all subscribe to *all* they urged, but I am bound to own that, in the main, they were right and I was wrong. I had, while writing my own, seen one by R. GOVETT, entitled 'Your Children Holy;' or, 'Were Infants Baptized in the Apostle's Days?' it is an exposition of 1 Cor. vii. 14. I saw the great weight of his argument, *if it were true*, but I thought I had detected a fallacy in it, and sought to expose it. In his 'Refutation' Mr. GOVETT has shewn that my attempt to overthrow his argument was a failure. What less can I do than own it? It would not become me, on this occasion, (so at least it appears to me,) to enlarge upon the reasons which have prevailed with me in withdrawing my tract; it may suffice here to say that it is to me, in the main point of it, no more than waste paper. I regret having been the means of confirming any (however few they may be, and I am glad to know from the small circulation of my tract that they must be few,) in that which has *not Holy Scripture for its warrant.*

If any wish to see what *God says* of Baptism, let them *search the Scriptures.* If any wish to see what a sound critic and incomparable logician has to say against the arguments of men in favour of Infant Baptism, let them consult the work of Dr. CARSON.

CATESBY PAGET.

*Hampton Court, May 2nd, 1859.*  
Kingston-on-Thames: Phillipson. London: Nisbet and Yapp."

### BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND.

LAST month, at page 156, we gave a brief notice of what is described more fully in the following paragraph:—

"A very interesting and solemn ceremony took place, at Trevechin Parish Church, near Pontypool, on Thursday, when a respectable yeoman, from the parish of Llandaff, was admitted into the church by baptism administered "by dipping in the water." The candidate

was accompanied by his own pastor, the Rev. H. B. Bevan, M.A., a minor canon of Llandaff Cathedral, who also officiated on the occasion, assisted by the Rev. Thomas Davies, incumbent of Trevechin, in the presence of a few witnesses. Since this church was provided, a few years ago, with accommodation for carrying out the rubrical directions in the Prayer-book, a few persons of tender consciences, who prefer baptism "in the water," and not "by pouring of water," have availed themselves of it, and thus their consciences have felt great relief. It is now said that the excellent Bishop of Llandaff has made up his mind that the Cathedral of Llandaff, the mother church of the diocese, shall not in future send to her distant daughters her candidates for baptism by immersion, but will at once

get a baptistry constructed in that venerable edifice, for the purpose of admitting into her communion persons not baptized in infancy, but those of "riper years," who prefer the one mode to the other, and to whom the church gives perfect liberty to judge for themselves. — *Pontypool Free Press.*"

We hope Welshmen will know how to appreciate the generosity of a church which gives them "perfect liberty to judge for themselves." Mr. Daniel O'Connell was wont to say in such a case, "Thank you for nothing!" But is this new-born display of liberality a spontaneous act on the part of the "excellent bishop" and his clergy? Has the almost universal conviction in Wales that baptism is by dipping, and dipping only, nothing to do with it?

## Sabbath Schools and Education.

### RAGGED TOM, THE SURETY.

ONE sabbath afternoon a big boy stood at the door of a sabbath school. He was so bad that he had been turned out of school the sabbath before. His father and mother had brought him, and begged that he might be received again. The superintendent said, "We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example." "We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home; he will be lost if you do not take him back." "We could take him back if we could secure his good behaviour. I will see," said the superintendent. So he stepped back into the school and rang his bell for silence. All listened while he said, "That boy wants to come into the school again; but we cannot take him back without making sure of his good behaviour. Will any one be surety for him?" A pause followed. The elder boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big bad boy, and was very sorry that no one would be his surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his mother was

heard his little voice, saying, "If you please, sir, I will, sir." "You Tom! a little boy like you? Do you know what it means to be surety, Tom?" "Yes, sir, if you please; it means that when he is a bad boy again, I'm to be punished for it." "And are you willing to be punished for that big boy?" "Yes, sir, if he's bad again." "Then come in," said the superintendent, looking at the door; and the big boy, with a downcast face, walked across the floor. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me—never!" I think God had put that thought into the big boy's mind. He was graciously helping Tom's work as the surety. As the children were leaving school, the superintendent saw this big boy and little Tom walking and talking together. He said to himself, "I am afraid that boy will do Tom harm. I must go and look after them." When he reached the cottage where Tom lived, he said to the mother, "Where is your son Tom?" "Oh! he's just gone up stairs with a great boy that he brought in with him. I don't know what they are doing." "May I go up?" "Oh, yes, sir." The superintendent went slowly and gently up the stairs, and as he reached the top he could see through the door that Tom and the big



boy were kneeling together. He soon heard Tom's voice, saying, "O, Lord, make this boy that has been the worst boy in the school, O Lord, make him the best boy." The superintendent knelt down by Tom's side, and they all prayed together. God heard them, and made the big bad boy to become one of the best boys in the school. And he raised up friends for "Ragged Tom," who put him to school, and after that sent him to college, so that he was able to go as a missionary to the heathen.

## Religious Tracts.

### TRACTS AMONGST SABBATH BREAKERS.

SABBATH desecration is so common with us that I fear many Christians do not lay it to heart as they should do. I have seen thirty-eight men at work in what is termed the 'garden-field' at one time on a Sunday morning, and this piece of land is let out to them by a clergyman. But this is as nothing when compared with our eighty-five shops which are open on that day, and our hotels, public-houses, and the number of persons employed in connexion with them, as well as those who are engaged at the railway—flymen, porters, &c.; and then we must add omnibus-drivers, and conductors, horse-keepers, watermen, and I know not who besides, all disregarding the Lord's commands, for that which perishes with the using, and can never give them an hour's true happiness.

Although I cannot enter every house and sit down, read the scriptures, and pray with every family, there are yet but few who will not kindly listen to a few words of exhortation to repent and believe the gospel, and willingly receive a tract from me. I am fully persuaded the Lord has given me the confidence of the people, and I pray that the hearts thus opened to express to me their varied sorrows may, by the grace of the Holy Spirit, be inclined to receive his testimony concerning Christ Jesus, which has been so many times sounded in their ears.

Under a deep sense of the difficulty and importance of reading to the working men, I resolved to spend as much time as I conveniently could in visiting them and giving them tracts in those places where I knew they were accustomed to assemble for idle talk. On the morning's of the Lord's-day I have gone forth into the streets, and along by the side of the river, with my Bible and a good stock of tracts, and have on these occasions frequently met with and spoken

more or less on the truths of the gospel to as many as sixty men. Although I cannot say I have attempted open-air preaching (fearing, perhaps foolishly, that unless I had some christian to stand by and countenance me I should not succeed), yet I have often read the scriptures while thus engaged, and when the infidel has misquoted the word of God I have handed round my Bible to the audience to convince them how entirely without foundation were the assertions of the scoffer. The majority of these men received my remarks and tracts courteously, but some refused them with loud and bitter curses. These were generally men I found fishing. On one occasion I came in contact with two gentlemen who were preparing to sketch the surrounding scenery, who contended that the command to keep holy the sabbath-day was no longer binding on man, and concluded by one of them giving me a printed paper, of which, I presume, he was the author, setting forth at some length his views on the subject, and containing many references to scripture. I gave them each a copy of the tract, 'The Sabbath of the Lord,' and we mutually agreed each to read what had been given. These labours I have continued on the evenings of the same day on the terrace. The persons I met, with here were chiefly Sunday visitors, and some of them belonging to the upper classes of society. Men of wealth and rank have here been supplied with these little publications, others treated them with scorn, and gave utterance to their feelings in strong expressions of anger and contempt, but these were exceptions. Sometimes vehicles were driven up to the spot where I have been standing, while the gay and thoughtless occupants, who were seeking their own pleasure on the Lord's-day, and the drivers, have requested me, in an imperious tone, to give them tracts.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**ANNIVERSARY OF THE BAPTIST CHURCH IN HAMBURG.**—The following interesting sketch of this commemorative festival is from the pen of Miss Oncken, daughter of the esteemed pastor of the church.—“To the Christian, perhaps, no faculty is a source of more vivid enjoyment than memory. Each heaven-bound pilgrim through ‘the desert of this world,’ knows its soul-reviving power, and even when ready to faint by the way, is yet enabled under its influence to sing unto the Lord,

‘Each sweet Ebenezer I have in review  
Confirms his good pleasure to bring me quite through.’  
Such pleasure of retrospect was recently, in a large measure, enjoyed by the Baptist Church in Hamburg, on the occasion of the twenty-fifth anniversary of the formation of the church. Two days—the 22nd and 23rd April—were devoted to this festival; the former commemorative of the baptism in the Elbe of the first seven believers, by Dr. Sears, of America, in 1834, the latter as the day on which these seven disciples were formed into a church. Our festival happening to occur exactly at Easter, not many pastors and missionaries from other churches could be present. At these holiday-seasons there is usually a large influx of country people to the towns, and many of our pastors felt it to be their first duty to remain at their posts. All these, however, sent letters expressive of their entire sympathy with us on the happy event. Brother Krüger, the only survivor, besides my father, of our first seven members, resides in America. He had accepted the invitation of the church to be present on the occasion, but circumstances still unexplained prevented his arrival. Our much revered friend, Dr. B. Sears, supplied the lack of his presence by a fraternal epistle. Notwithstanding the absence of the above-named friends, our circle was considerably enlarged, and we rejoiced especially to have in our midst our faithful instructor in days past, the poet of our churches, Rev. J. Köbner, to whom also we were indebted for the hymns sung at our festival. The church met for prayer at nine o’clock A.M., April 22. Many fervent petitions were offered up, the Lord having evidently touched the lips of the speakers with a live coal from the altar. In the afternoon of the same day, the baptism of five believers took place, not now as with the ‘seven’ in 1834 in the open river, but in the baptistry of our chapel, ‘none daring to make us afraid.’ This circumstance, naturally suggestive of comparison,

unaided by words spoke powerfully to our hearts. On Saturday, April 23, the church again assembled at nine o’clock A.M. And now the chapel was festively decorated. Garlands and festoons of ivy were gracefully disposed throughout the building, and above the two entrance-doors were large wreaths having within them inscriptions made with everlasting flowers. One wreath contained the words:—‘1834, 7. God with us;’ the other:—‘1859, 7,000, Ebenezer.’ After an opening hymn, the reading of Psalms lxxi. and cxliii., and prayer by Mr. Köbner, our choir (consisting exclusively of members of the church) sang an anthem from the words of Scripture, composed by our ‘Jeduthun,’ Mr. J. Braun, one of the deacons of the church. Prayer was then offered up by Mr. Schaffner, and a hymn sung, from which the following rendering of one verse may serve as an indication of the tenor of the entire composition.

‘From yon fresh grove where Elbe’s broad stream is flowing,

Unto the distant Neckar’s lovely strand,  
Our God, our strength, has ever been bestowing,  
His wondrous blessing with a father’s hand.  
Cities upon the hills proclaim his glory

From Eastern Niemen to the Western Rhine,  
And Love unites them as they tell the story—  
Our founder—God; our destiny—divine.’

Mr. Köbner then addressed Mr. Oncken in affectionate terms, referring to the wisdom, courage, and perseverance he had displayed. Mr. O. then gave an historical sketch of the rise and progress of the German baptist churches. Mr. Schaffner then, turning to Mr. Oncken, said, ‘I feel incompetent to interpret those feelings fully, yet I venture to assure you, beloved Brother Oncken, that only emotions of sincerest gratitude and attachment are to be found in our hearts to day, on the 25th anniversary of your union with us, if I may say so—our silver wedding-day. We have, alas, caused you trouble enough, but our affection to you has been ever the same, and this we know you have, even amid unquiet scenes, never doubted. The church desire to express their feelings in a tangible form, and this being as it were our silver wedding-day, a silver gift seemed appropriate, yet gold, as being a more precious and enduring metal, has been chosen. And as you have at all times set us an example of punctuality, we have selected the watch I hold in my hand as a remembrance of this day. May it be a useful companion to you until time shall have ceased for you.’ Mr. Oncken, deeply affected, having replied, in a suitable and affectionate address of acknowledgment, Mr. Gülzau, Mr. O.’s pastor, closed this delightful service, which lasted three hours, with prayer.”

## DOMESTIC.

DUBLIN.—Two excellent sermons, in connection with the baptist chapel, Lower Abbey Street, were preached on Lord's-day, April 17, by the Rev. W. Walters, of Halifax. The attendance on both occasions was numerous and most encouraging. The collections were most liberal, and special thanks are due to kind friends in both England and Scotland, who forwarded their contributions. On Monday evening a social tea meeting was held in the chapel, numerous and respectably attended. Collecting cards, which had been taken chiefly by the young friends, were produced, and realised nearly £8, after which Mr. Walters delivered a highly instructive and interesting lecture to an attentive and delighted audience—Subject, "John Bunyan." A pleasing and cheering impression has resulted from all the services, and it is hoped that the ground-rent of £36 will be entirely liquidated by this effort, as the sum realised is much larger than on any former occasion. During the year nearly twenty persons have been baptized; of these twelve have been baptized within the past four months, and nearly all are from the ranks of the young.

GLASGOW, *North Frederick Street*.—The congregation who have met for some time in the Trades' Hall, under the pastoral care of Mr. John Williams, met on Lord's-day, April 24, for the first time in their new chapel, in North Frederick Street. The chapel has been completed at a cost, including ground, of about £2,900. It possesses the merits of compactness, convenience, and comfort, combined with a chastely adorned facade and plain interior. The building is in the Roman style of architecture. On Sabbath morning, Dr. Anderson, of John-street United Presbyterian Church, conducted the opening services, and preached an impressive discourse. In the afternoon, and evening, Mr. Jonathan Watson, of Edinburgh preached. At each of the services, the chapel was quite filled, and the collections amounted to £94.

OSWALDTWISTLE, *Lancashire*.—We had a tea meeting to celebrate the entire extinction of our chapel debt of £250, on April 22nd. The people are, for the most part, working men and women, but they and the sabbath school boys and girls have, by perseverance, done this good work. Just tell this to your readers, that if they have a debt they may do as we have done.

PADDINGTON, *Praed Street*.—Mr. J. Clifford was ordained as the pastor of the General Baptist church meeting here, April 22nd. Dr. Burns, Mr. Underwood, tutor of the G. B. College, J. Stevenson, of Derby, and Dr. Angus, conducted the services, which were of a pleasing and encouraging character.

LONDON, *Bloomsbury Chapel*.—The De-cennium of the connection between pastor and people at this church was marked by a brief service held in the school-room, on Monday, April 11. After prayer, Mr. Offord announced that the members of the church and the friends of their beloved pastor had resolved on presenting him with a book-case and books as a token of their esteem. Sir Morton Peto then, in an address full of deep feeling and interest, reviewed the rise and progress of the church under Mr. Brock's ministry, and with sentiments of gratitude to God and love to his servant, made the presentation. A handsome library case, quite filled with the rich treasures of theological, classical, and general literature, was the emblem, rather than the expression of the people's deep acknowledgments. Mr. Brock devoutly recognised God's goodness and the kindness of his friends, and with heartfelt resolution on all sides to set out anew in the glorious work, the meeting separated.

ST. ALBANS.—On Thursday evening, April 14th, a meeting of an unusual, but interesting character, was held in the school-room of the baptist chapel in this town. The purpose of the meeting was to receive from the Building Committee a financial report of the funds raised for the late enlargement and improvement of the chapel, the erection of school and lecture rooms, a new organ, &c. The Rev. W. Upton, for thirty-seven years past the honoured pastor of the church, presided. Thanksgivings were offered to Almighty God for his mercy in enabling the friends to raise funds for the completion of the whole, without leaving one farthing debt on the place. The total outlay is £850 14s. 3d., upwards of £750 of which has been raised by various means in St. Albans. The announcement that the chapel was entirely free from debt was received with devout joy, and a suitable resolution, in accordance with that feeling, was carried unanimously.

BLOXHAM, *Oxon*.—We had an interesting tea meeting in All Saints Grammar School, kindly lent for the purpose, on Monday, April 9, for the promotion of an attempt at the erection of a larger place of worship, as our present building is now much too small for the congregations. About 400 sat down, and the project was warmly taken up and approved. S. W.

KINGSTON-ON-THAMES.—After sermons for our sabbath school, by our pastor, Mr. Medhurst, on the previous sabbath, we had a crowded and interesting meeting on Friday, April 22, Mr. T. Steele in the chair, when Mr. C. Collins, our former Secretary, was presented with 18 volumes of Barnes's Notes as a memorial of esteem for his valuable services. H. S.

**TELEHAM, Pound Lane Chapel.**—Mr. Cantlow, who for thirteen years has been the esteemed pastor of the church meeting here, was presented, after a large tea meeting, April 28, with several valuable tokens of esteem and affection. Mr. E. Lewis, of Burwell, who baptized Mr. C. many years ago, was in the chair. Mr. Brook, of London, and several other ministers, took part in this delightful service. Mr. C. had the honour of baptizing Mr. C. H. Spurgeon. It is gratifying to add, that this church is enjoying much spiritual prosperity.

**BIRMINGHAM, Bond-street.**—We have received circulars and tracts respecting the conduct of the present minister at this place, and whilst declining to publish their contents, we may express our deep regret that the church and congregation so long under the pastorate of the late venerable Mr. Morgan, and our excellent friend Mr. New, should be torn by divisions and strife.

**ACCRINGTON, Barnes-street.**—About twenty friends were formed into a church at this new place of worship, by Mr. J. Harbottle, on Lord's-day, May 8th, under pleasing prospects of future harmony and prosperity. The new building was opened in April with sermons in the Independent chapel, by Messrs. Dowson of Bradford, Scott of Brearly, Harvey, and Harbottle.

**WEATON BY WEDON, Northamptonshire.**—Mr. R. Pyne was recognized as pastor of the ancient baptist church at this place, April 13th. Several ministers were engaged, and a happy spirit of christian love pervaded the meeting, giving hope of future blessings.

**BARNSTABLE.**—Mr. Newnam, baptist minister in this town, on April 22, was presented, after a tea-meeting at which 600 sat down, with some valuable tokens of esteem from the working classes, for the excellent lectures Mr. N. has lately delivered to them.

**DRAYTON, Bucks.**—A new baptist church consisting of twelve members, was formed in this village, on Friday, May 6, by Mr. Hosken of Fenny Stratford. A crowded congregation witnessed the solemn proceedings.

L. H.

**MINCHINHAMPTON, Gloucestershire.**—Mr. Deavin was recognized as pastor of the baptist church at this place, April 22nd. Mr. Burton, of Portsea, preached, and several ministers took part in the services.

**CREECH ST. MICHAEL.**—We have recently built a new vestry with a gallery over it for the sabbath school children. We had sermons and a tea meeting in April, and the whole of the cost is paid. W. M.

**BACUP, Lancashire, Zion Chapel.**—At the first anniversary services, April 10th, after sermons by Mr. Giles of Sheffield, the collections and contributions amounted to nearly £500.

**SWAFFHAM, Norfolk.**—The new baptist chapel in this town was opened for divine worship on Thursday, May 12th, with sermons by Messrs. Wheeler, of Norwich, in the morning, and Chown, of Bradford, in the evening. In the afternoon a public meeting was held; the pastor of the church, Rev. W. Woods, presided. Short and impressive addresses were delivered by Revs. E. Price and R. Williams, (Independents) Watts, and Wagner. A large number of friends dined together in the old chapel, the pews having been removed to make room, and both it and the school-room were crowded at tea-time. Some few features deserve special mention. Mr. Woods, the pastor of the church, was himself the architect and clerk of the works. The chapel is a gem of beauty and a marvel of cheapness, the total outlay, including purchase of ground, trustees, &c., being only £1,000, and the place will seat 450 without galleries, for the erection of which provision is made. The friends had raised mainly among themselves £800 before the day of opening. Fifty-six pounds were presented as a free-will offering at the early prayer meeting, which, during the day, arose to £65, a beautiful specimen of giving "as to the Lord." Mr. Woods preached two sermons on the next sabbath day. The proceeds of the opening services amounted to £100, a debt of £300 now remains, lent for a season without interest, which it is hoped will soon be removed.

**TROWBRIDGE, Back Street.**—On Monday evening, May 2nd, at a tea-meeting of the members of the church here (held according to custom, but this time free of charge), Jesse Gouldsmith, Esq., rose, and, addressing the pastor, who was in the chair, proceeded to congratulate him and the church on the unbroken harmony which had subsisted between them for nearly sixteen years, and on the uninterrupted success of the ministry during that period. It had occurred to some of them, he said, that they ought to evince their esteem and love for their pastor by a substantial testimonial, and they had privately suggested the design to as many of the members as could be communicated with in the limited interval, and the result was a purely voluntary and spontaneous offering of a purse of ninety-two sovereigns, made up of donations varying from £10 to the very small, but cheerfully bestowed, contributions of the poor. Mr. Barnes warmly acknowledged this renewed proof of affection and confidence, dwelling with special satisfaction on the large number of members concerned in it; and after other brethren had delivered addresses, the meeting (consisting of over 300 communicants) broke up with many interchanges of thankful congratulations and devout hope.



VIEW OF BOMBAY.

## MISSIONARY.

**SOUTH PACIFIC OCEAN.**—*The Fiji, or Feejee Group of Islands.*—At the annual meeting of the Wesleyan Missionary Society, Mr. Pritchard, consul in Fiji, observed:—Very little has been known of this Fiji group until within a very few months. There are 211 islands in this group, and in superficial area they are about equal to the kingdom of Holland when put together in the aggregate. The population numbers about 200,000. Some twenty years ago, every one of these 200,000 were most inveterate cannibals, and, as I said lately at a Bible meeting, a few years ago the most delicate morsel you could offer to a chief in Fiji would be the tender limb of a child; that he would relish above everything else. However, now those chiefs who used to delight in eating each other have given many of their practices up, and at this day may be seen worshipping with your missionaries. In Bau, the capital of Fiji, where many thousands of Fijians have been cooked to feast the king and his ancestors, on the very place where no less than seven ovens once existed for cooking human beings, now stands a chapel. In that same chapel I have seen over a thousand Fijians worshipping, with one of your missionaries leading the services. I have also seen in the same chapel the services led by a Fijian himself, who, only a few years ago, on that very spot probably, was dancing about over some victim that he was cooking for his chief. I would also bear my testimony to the remarks of Dr. Pomeroy with reference to the Sandwich Islands. There the whole people have embraced christianity, although at one time they were almost as bad savages as the Fijians. There is now no trace of cannibalism. At the present moment, of the 200,000 Fijians, there are nominally attached to the Wesleyan Church 60,000. Most of them have given up their cannibalism within the last six or seven years. There are 100,000 who have renounced heathenism, but have not yet attached themselves to any christian creed. So that, at the present time, they are greatly in want of teachers to mould the habits and ideas of those 100,000 Fijians.

**BAPTIST MISSIONARY SOCIETY.**—At the annual meeting of members of this society, held in the library of the Mission house, Dr. Aworth presided. The meeting was occupied for some time with a prolonged discussion respecting the present position of the society. It was shown that while other societies had been increasing their revenues, and extending their operations, the Baptist Missionary Society had remained stationary, and the object of the discussion was to

ascertain the causes of this painful fact, and to decide in what direction to apply the remedy. After this came on the great question of a mission to China. It was introduced in a lengthened address by Dr. Steane, who forcibly shewed the duty of the christian church in regard to the openings which have presented themselves in the East, and ably urged upon the baptist body the necessity of their taking part in the great work which the providence of God imposed upon them. Dr. Steane's resolution was seconded by Mr. Pentress, and carried with but one dissident.

## RELIGIOUS.

**TURKEY.**—The progress of Christ's work in the Mohammedan empire is cheering. A revival of great power is going on. In the seminary at Bebek it first manifested itself, and several of the students feel the influence of divine truth. Dr. Dwight thus writes of the work at various places:—"The pious students, full of love and zeal, went forth among the neighbouring churches, to labour chiefly among Church members. One of them went to Broosa, and a revival has actually commenced there, the Church members being greatly stirred up to confess their sins and pray, and some among the impatient being awakened. A few already, it is hoped, have given their hearts to the Saviour. There is a wonderful revival going on here among the girls in a Jewish school, under the teaching of the Free Scotch Church missionaries. Twelve or more Jewesses have been hopefully converted, and in a most remarkable manner. We have commenced a daily prayer-meeting, held at noon in a room in Vezir Khan, not far from the bazaars. We hope that many of our brethren, who are in business, will be induced to attend." He speaks of hopeful appearances in Constantinople, and sends an account of spiritual progress in other places in that region.

**FRANCE.**—The illustrious statesman and historian, M. Guizot, presided at a meeting of the French Protestant Bible Society, in Paris, a few days ago. As an example of the spread of free thought and discussion in France, the proceedings of the meetings are remarkable. The illustrious chairman delivered an address, in which he stated that the Society had distributed from the years 1855 to 1856, 7,783 volumes of Bibles and New Testaments; 1856 to 1857, 9,093 vols.; 1857 to 1858, 11,184 volumes; and from 1858 to 1859, upwards of 13,000. With the caution necessary to a society of this kind in a country where the religion of the State was of an opposite character to that of the Association, it was requisite to confine the work of the Society to Protestants, and this,

M. Guizot stated, they had strictly attended to. The funds of the Association are also said to be gradually increasing.

**AGED PILGRIMS' FRIEND SOCIETY.**—The fifty-second annual meeting was held May 2nd, at the London Tavern, the Lord Mayor in the chair. Mr. W. Jackson read the annual report, which stated that there were 404 pensioners on the books, amongst whom had been distributed during the past year £2233. 42 Pilgrims were in the Asylum at Camberwell. The "New Asylum Fund" was steadily progressing—about £800 in hand, and it is hoped that this "Jubilee Memorial" will ere long be raised for a larger number of the Lord's aged people. Special notice was taken in the report of the Rev. J. Bissett, the "Founder" of the society in 1807, who died at Hitchin, April 2, in his 88th year, whose long-continued, valuable, and gratuitous services, as one of the secretaries, will ever be remembered with affectionate veneration. Mr. Box read the cash statement:—Income, £2000 17s. 9d.; expenses, £2356 19s. 10d.; balance, £243 17s. 11d.

#### GENERAL.

**HARDLY CREDIBLE.**—A very singular discovery has been made by M. L. Scott, by means of which sounds may be made to record themselves, whether these sounds are those of musical instruments, or emitted by the voice in singing or speaking. Professor Wheatstone, during his recent visit to Paris, was invited by the Abbe Moigno to inspect the papers on which these sounds had printed themselves, and is said to have been greatly surprised and pleased with what he saw. The mark produced on the paper by a particular note is invariably the same, so, also, if a person speaks, the tone of voice in which he speaks is faithfully recorded. As yet no practical advantage has been obtained by this discovery; but M. L. Scott is sanguine that, in course of time, he will so far improve his apparatus that it will be capable of printing a speech, which may be written off verbatim, to the great saving of the labour of parliamentary reporters.—*Photographic News.*

**THE FIRST DRINKING FOUNTAIN IN LONDON.**—Mrs. Willson, the daughter of the Archbishop of Canterbury, opened on April 21 the first public drinking fountain in London, which is placed near St. Sepulchre's church. The lady expressed the best wishes of her father that this might be the first of many such fountains, and then performed the ceremony of drinking water from the fountain. The company afterwards adjourned to the vestry-room of St. Sepulchre's church, near to which the fountain is erected, to

hear an address of thanks from the butchers of the neighbouring market to Mrs. Gurney, the wife of the gentleman who has so kindly conferred this boon upon the locality.

**RAILWAY ACCIDENTS.**—During the latter half of the year 1858, 133 persons were killed and 381 injured by railway accidents in the United Kingdom. Fifteen passengers were killed and six injured from their own misconduct and want of caution, while forty-nine servants of railway companies were killed and twenty-five injured from their own carelessness and violation of rules. The total number of accidents to passenger trains during the half-year was twenty-four, and to goods trains five; nineteen of these accidents arose from collisions.

**BEER.**—A Parliamentary return, just published, shows that there are 63,008 licensed victuallers in England, and about 40,000 licensed beersellers. The quantity of malt consumed between October 10th, 1857, and October 10th, 1858, by brewers, was 26,090, 753 bushels; by victuallers, 7,204,563; by persons licensed to sell beer to be drunk or not on the premises, 3,092,777.

**THE INVENTOR OF LUCIFRE MATCHES.**—Mr. John Walker, chemist, of Stockton, and the original inventor of lucifer matches, died in that town the other day at the age of seventy-eight. For a considerable time he realized a handsome income from the sale of his matches in boxes at 1s. 6d. each.

**THE GREAT EASTERN STEAMER.**—About 500 workmen, of various departments, are now employed on board this noble vessel, and as the necessary funds are now available it is confidently anticipated that she will be completed by August next.

#### REVIEW OF THE PAST MONTH.

*Wednesday, May 25th.*

**AT HOME.**—The Elections have terminated as was expected, and as is usual because of their influence, with some gain to the party in office; but not large enough to give ministers a majority of members in the House. In a few days the new parliament will meet, and it will require all the dexterity of Disraeli to manage his men, so that he and his party may not soon suffer a defeat and retire before the united strength of the Liberals. We say "united," for that is the one thing now needed in order to the complete success of the friends of progressive reform, who have been divided too long. Indeed, this was the leading excuse of Lord Derby for a dissolution—his opposition was divided among themselves. We hope this reproach will now be wiped away. The Liberals ought to learn wisdom from the things they have lately suffered. We hope that in future they will be more considerate and practical.

ABROAD.—War has begun its dreadful doings. So far, however, there has been little more than the mustering of the forces, marching, and counter-marching. One sharp conflict has taken place near Montebello, a place famous in the campaigns of the great Napoleon, and from which he gave the title of Duke to one of his generals. This affair was to the disadvantage of the Austrians, who retired before their opponents. The states of Italy not under the immediate

rule of Austria, have all declared for freedom in a peaceful but decided spirit, and their princes have either fled or been allowed to depart. We now wait to hear of "hosts encountering hosts," with all the dreadful details of killed, wounded, prisoners, violence, and destruction. When, oh! when will the days come when men shall learn war no more? Shall the sword devour for ever? "Scatter thou the people that delight in war!"

## Marriages.

April 5, at the baptist chapel, Chatham, by Mr. J. Couetts, Mr. Richard Henderson, of Sandhurst, to Miss Mary Ann Huggett, of Chatham.

April 9, in West street baptist chapel, Rochdale, by Mr. W. F. Burchell, Mr. James Jackson, to Miss Fitton, of Spotland.

April 10, at the baptist chapel, Warwick, by Mr. J. W. Percy, Mr. William Morris to Miss Ann White.

April 12, at Bloomsbury baptist chapel, by Mr. Brock, Mr. James Henry Waggett, of Argyll-street, Regent-street, to Anna Maria Dow, second daughter of the late Mr. William Dow, of Wisbeach.

April 13, at Hope baptist chapel, Devonport, by license, by Mr. Horton, Mr. R. G. Moses, B.A., to Mary Matilda, only surviving child of the late Mr. Robert Bird, of Morice Town.

April 16, at the baptist chapel, Paulton, by Mr. Davies, Mr. Henry Green, to Miss Elizabeth Goford, both of Radstock.

April 19, at St. Mary's baptist chapel, Norwich, by Mr. Alexander, Mr. Thomas Cooper Wild, to Maria Mary Carr Isbell, eldest daughter of Mr. S. S. Isbell, of that city.

April 19, at Charles-street baptist chapel, Leicester, by Mr. Lomas, Mr. William Gee, to Mary Jane, eldest daughter of the late W. S. Harris, Esq., Leicester.

April 21, at the General Baptist chapel, Spalding, by Mr. J. C. Jones, M.A., Mr. J. Cholerton, baptist minister, Pinchbeck, to Betsy, eldest daughter of Mr. E. Foster, Spalding.

April 21, at Pembroke baptist chapel, by Mr. H. S. Brown, Mr. T. Duncan, to Jane Maria, daughter of Mr. J. Webb, of Liverpool.

April 22, at Pembroke baptist chapel, Liverpool, by Mr. Richard Webb, Mr. J. Whittingham, of Whitechurch, Salop, to Miss Blee, of Liverpool.

April 24, at Bishop's Stortford baptist chapel, by Mr. Hodgkins, Mr. John Turner, of Sawbridgeworth, to Mary Ann Barker, of the same place.

April 28, at the baptist chapel, Barnstaple, by Mr. Shoorbridge, the Rev. J. Blakeway Little, of South Molton, to Eusebia Mary, youngest daughter of the late Rev. Edmund Clarke, of Truro.

April 28, at Cross Street baptist chapel, Islington, by Mr. C. H. Spurgeon, T. Rowland, son of W. M. Hill, Esq., of Islington, to Elizabeth, youngest daughter of the late Charles Gray, Esq., of Islington.

April 29, at the baptist chapel, Great Sampford, by Mr. W. C. Ellis, Mr. Charles Andrews, to Miss Elizabeth Dorkin.

May 3, at the baptist chapel, Watchet, Somerset, by Mr. R. Priske, Mr. George Evered, of Kiln, near Bridgewater, to Emma Chubb, third daughter of Mr. W. Pole, of Egrove House, Williton, Somerset. Also, Mr. John Evered, brother to the above, to Jemima Wandsborough, fifth daughter of the above Mr. Pole.

May 4, at Middleton Road chapel, Hackney, by the bride's father, Mr. J. Lawson of Leeds, to Sarah, eldest daughter of Mr. J. Howard Hinton, of De Beauvoir Square, London.

May 5, at Glasgoed baptist chapel, by Mr. Rees Rees, Mr. Charles Merriman, to Miss Mary Lanwern.

May 9, at the baptist meeting-house, Waterford, by Mr. T. Wilshire, Mr. Robert Goodbody of Parsonstown, to Annie, only surviving daughter of the late Rev. W. Thomas, formerly of Moate, County Westmeath. A handsome Family Bible was presented by the pastor to the newly-wedded pair.

May 23, at the baptist chapel, Windsor, by Mr. Lillycrop, Mr. Edwin Harman, to Miss E. H. Putman.



## Deaths.

March 20, Mr. Jacob Comly, a member of the English baptist church, Cardiff, in the 80th year of his age. Mr. O. was many years a member, and a village preacher among the Independents, and was not baptized until nearly threescore and ten.

April 9, Mr. James Blair, baptist minister, Bridge of Allan, Scotland, aged 61. Mr. B. was an active and acceptable preacher of the gospel, and for several years past had done much in providing gratuitous medicinal relief for the afflicted poor, which he always accompanied with spiritual advice and consolation.

April 12, at Park Cottage, Newbold-on-Avon, Mr. Edward Fall, fifty-six years a member, and forty years the respected pastor of the baptist church, Rugby, aged 80. He came to his grave in a full age, like as a shock of corn cometh in in its season.

April 14, Miss Emma Sims, Paulton, Somerset, aged 34. She had been an active and consistent member of the baptist church in that place for nineteen years. Her end was peace.

April 15, of diphtheria, Georgina Willets Quick, aged 4 years and 5 months; April 22, Richard Penman Quick, aged 3 years; and April 30, Caroline Turpin Quick, aged 7 years and a half—children of the Rev. H. Quick, of Bristol. "They were lovely and pleasant in their lives, and in their deaths they were not divided."

April 21st, at Necton, Norfolk, aged 37, Mr. Richard Baker, for ten years the beloved pastor of the baptist church in that village. His earthly remains were followed to an early grave by a vast concourse of friends and a mourning church and congregation. It was a solemn scene. Messrs. Stutterd of Castleacre, and Wigner of Lynn, conducted the solemn services at his interment. When drawing near his end he exclaimed, "All is calm, calm—no fears, no raptures. I am not afraid to enter eternity."

April 25, at his residence, Trinity Terrace, Southwark, after a protracted and painful illness, the Rev. George Francis, in the 72nd year of his age. Our departed friend had been engaged in the ministry for nearly fifty years, twenty-four of which he spent at Colchester. He afterwards became pastor of the newly-formed baptist church in the Waterloo Road, London; but more recently, till the state of his health prevented, he was travelling agent to the Bible Translation Society. His end was peace.

April 25, at Hook Norton, Oxon, Mr. W. Maizey, baptist minister, aged 49.

April 30, Henry Mitchell, Esq., of Ibbotroyd, Wadsworth, Yorkshire, in his 35th year. He was a deacon of the baptist church, Wainsgate, was much beloved, and is deeply lamented.

May 2, at King Stanley, Gloucestershire, Mary, the beloved wife of Mr. George Seorey, in the 62nd year of her age. She fell asleep in Jesus.

May 5, at Hunmanby, Yorks., Mary Ann Morris, the beloved wife of Mr. R. Morris, baptist minister.

May 5, Mrs. Julia Simpkins, of Marston, Beds., aged 71, after a long and very painful affliction. Mrs. S. was a worthy member of the baptist church at Cranfield, and was baptized when very young. Though deaf for many years, and living at some distance, she was scarcely ever absent from the house of God at preachings or prayer meetings. Her place was on the pulpit steps with her ear trumpet. Few have trodden a more thorny path than our late sister, but she is now at rest. For she died in Jesus, and is blessed for ever. Her dying request was for her nurse to sing—

"Dear dying Lamb! thy precious blood  
Shall never lose its power."

May 7, after a lingering illness, at Hatch, near Taunton, Mrs. Judith Fry, widow of the late Rev. Robert Fry, formerly for many years pastor of the baptist church, Hatch Beauhamp, in her 77th year.

May 10, at Stalybridge, deeply regretted by a large circle of friends, Mr. John Brooks, many years a valuable deacon of the General Baptist church, Stalybridge, in the 55th year of his age. "He was a good man, and feared God above many."

Recently, at Necton, Norfolk, in the 80th year of her age, Mrs. Bunn, the relict of the late Mr. Robert Bunn, the founder of the baptist church at that place, and its first pastor. Mrs. Bunn was baptized in the year 1800, having been a member fifty-nine years.

She sleeps in Jesus and is blest,  
How kind her slumbers are!

RECENT DEATHS.—LADY MORGAN, the well-known authoress.—BARON ALEX. VON HUMBOLDT, of Berlin, the distinguished traveller and scholar, in his 90th year.—THE DUKE OF LEEDS, in his 61st year.—At Naples, Dr. DRONYSIUS LARDNER, the celebrated philosopher.—The persecuting and unhappy KING of NAPLES, after long suffering.—And, we regret to add, very suddenly, JOSEPH STURGE, of Birmingham, the consistent and persevering advocate of liberty, peace, and progress.

THE  
BAPTIST REPORTER.

JULY, 1859.

ANNIVERSARIES OF BAPTIST SOCIETIES, 1859.

SELECTIONS FROM THE ADDRESSES.

BAPTIST MISSIONARY SOCIETY.

The EARL OF CARLISLE, *Chairman*.  
—I am addressing, for the most part, the members of the Baptist Missionary Society—and yet many of you will be aware that I myself belong to another religious fellowship, differently constituted and governed, with many differences of form and ritual, with some differences of opinion and principle; and I do not dissemble that I by no means lightly estimate the merits of my own religious community, and that I feel that my primary and current obligation would lead me to sympathise and to share both in its domestic ministrations and in its missionary exertions. Yet, at the same time, I feel that there are subjects, and there are undertakings, in the presence of which all minor distinctions and all subordinate differences become absolutely pale, faint, and colourless. I do not say that they disappear wholly from our view, or cease to influence our conduct; but, like the stars in the sky of the morning, while they retain their allotted spheres, and even their own intrinsic lustre, yet, in the presence of such views and feelings, we take no longer heed of them in the full blaze of the day. So I feel

that when our thoughts are directed to eight hundred millions of heathens, we can no longer dwell upon such topics, important as they may be, as the precise period of baptism, or the method of ordination, but that we must feel it to be the paramount call upon us to win souls to Christ, and enlarge the boundaries of his kingdom. I cannot forget that the Baptist Missionary Society has borne no obscure or ignoble part in the history of christian missions. I cannot forget that it has chosen for its own fields of labour the most arduous, the most exposed, at times the most apparently hopeless, posts in the glorious warfare; and that it has, on more than one occasion, found itself, if I may use the term, leading, as it were, the forlorn hope in the gospel sieges—at all times alike with the same unmoved attitude, and the same unblenching front, meeting the opposition of the day, whether that opposition which it had to encounter manifested itself, as in the earliest days of the Society, in the form of unsparing ridicule from wits and from reviewers, or, after a long interval of devoted and indefatigable service, in the more appalling form of mutiny, havoc, and bloody mas-

sacre. Such has been your career of fiery trial at all times in the annals of this mission, beginning with your first establishment at Serampore, under the honoured championship of Carey; thence, as the official and imperial hostility gradually subsided, through a series of hard-fought struggles, sometimes in connection with other Christian communities, sometimes foremost or almost alone. I may refer to the unremitting efforts to abolish suttees, now happily crowned with success; to the permission for widows to marry, more recently achieved; to the continuous protest against caste, I hope now in the process of achievement; to the establishment of native schools; to the diffusion of printing-presses; to the translation into, I believe, more than thirty Indian languages and dialects of the New Testament;—to all these processes, carried on with singular constancy and faithfulness, till, in the midst of these healing and promising operations, which seemed to indicate tranquility and to predict progress, out burst that fearful crisis which shook the pillars of the state, and plunged so many domestic households into terror and misery. Well, in the midst of these fearful scenes, this your Society, had its own conspicuous martyrs, both British and native—both male and female. So that, as I indicated before, it may be truly said, that your Society has borne a faithful, consistent, and unfaltering witness, from the laying of the first stone or foundation of Serampore, to the storming of the blood-stained ramparts of Delhi. It is impossible, it seems to me, to consider the present state of the world, especially of our European portion of it, without feelings of deep anxiety, suspense—I had almost said, of awe. I know that every one ought to feel scrupulous, and even timid, in venturing upon the domain of unfulfilled prophecy.

I only mention what follows as a mere matter of fact. Having been for some time past led to compare the train of passing events with the various schemes of interpretation set forth by different authorities—whose very variety and wide divergence, I will say, ought, at least, to inculcate modesty and moderation in men—yet no later ago than last year, I came to the conclusion that all historical coincidences seemed to point to the speedy and close consummation of prophetic announcements, if it had not been for one feature which was then wanting, and that was the appearance of three separate powers upon the territory of the old Roman empire, and the outburst of strife and war among them. I mention only what struck my own mind while we were still indulging fond prospects of continued peace and growing prosperity; I do not strain any allusion to the events upon which we are hanging with such breathless suspense. The issue will explain its own meaning, and teach its own lessons. But whilst I trust, as a nation, we shall find even here an additional motive, if any such could be wanting, for keeping ourselves, as long as we possibly can, free from all interference in the guilty and unhallowed strife, I will only remind you, as individuals, each in your own personal sphere of influence and action, that you are alike best fulfilling the magnificent behests of prophecy, and also what is a matter of still closer personal concern to you, you are complying with the plain commands of Christian duty, when you do all that in you lies to spread the knowledge of the everlasting gospel, to teach the ignorant, to civilize the savage, to soften the cruel, to dry the tears, to enlighten the consciences, to kindle the hopes of mankind, to justify the ways, and to promote the glory of God.

Rev. T. MORGAN, *Missionary*.—I have felt it to be the highest honour that God could confer upon me to be allowed to preach the gospel to the Hindoos, and next to that the honour of being associated with the baptist mission, because it originated in the deep love of God, was matured in pure christian principles, and is transparently honest in all its organisations and in all its agencies. Its founders and pioneers were men great in the love of God, heroic in their self-denial, and enabled by their achievements; and their successors have not been unworthy of them. I have known them now for twenty years; not one has failed through defect of character; not one has been allured by the blandishments of wealth. Though not surrounded by much of this life, yet they have been faithful to their mission and faithful to their God; and there is one gentleman on this platform who gave up an honourable and lucrative profession to sustain the character of a baptist missionary, and he has well and honourably sustained it for the long period of forty years. I must admit, there is something due to the Secretary and Committee of the Society for their kindness and sympathy and consideration. They have ever recognised the individual responsibility of the missionaries; they have left them to work on untrammelled, and with as much freedom as is compatible with the responsibility of that Committee to the christian public. Having, then, been sustained for twenty years, having been permitted to realise my fondest hope, I feel grateful. I desire to express that gratitude; therefore, my christian friends, let me entreat you to lay no ruthless hand upon the mission; mar not its beauty; diminish not its usefulness; but, as a flower of heaven, cherish it kindly and tenderly. Hindooism is not a system, but a living embodiment of

every system that ever was inspired by the prince of darkness. Systems, which in other countries have grown up and flourished and died away, in India have attained a gigantic growth like the banian tree; but not beautiful like the banian tree, rather like the fabulous upas tree, distilling poison, sterility, desolation, and death all around. There is not throughout India one correct idea of the nature of God. We are told that he is a being without a single attribute. If you can understand that, it is more than I ever could. Therefore the Hindoos say, "We must have an image, a visible object to look upon ere we can worship him." We are told that matter and spirit are eternal—that all within the cognizance of our senses and mind is itself only an emanation of God, and that there is about the mind an illusion which hinders us from seeing all that. And, consequently, the Hindoo, the most common and ignorant man, will tell you, "I have no individuality, therefore I can do neither good nor evil. God, like a man playing upon a fiddle, does what he likes with me." There is not again one correct idea of the moral nature of God. We say God is a being of infinite perfection, and therefore cannot sin. The Hindoos say, because he is supreme he can do what he likes. He can commit any crime and any atrocity. There is not between all the millions of India and the eternal God any connection. There is no praise, no love, no adoration. And why? Because this idea is floating before the popular mind, that there is no favour to be had from the gods without propitiation, there is no propitiation without a gift, and no gift can be offered but through the brahmin; and it is through the brahmin that God is robbed of all the honour, and the people of their substance. Mark that. No man feels he has anything to do with

God. He brings his rice, or anything else, and puts it down. The brahmin takes it and gives it to the god, and there is an end of the matter. There is not about the Hindoo system any idea of holiness. It is true the elements of sin exist in all countries, but in your country there are also the elements of holiness. In the lowest depths of London, people know that there are holier and better men than themselves existing; and though they are low down in the deep darkness, they can see the light shining above them. But in India all is bad; the gods are bad; holy men even are wicked; all around are wicked; all is one putrescent mass throwing out miasma, and malaria, and death all around, just like your Thames last summer. The nearest approach to a character amongst the Hindoo is included in the one word *merit*. There are certain actions meritorious, such as bathing in the Ganges, gifts to brahmins, gifts to religious beggars. Let a man abandon his home, gather around him every element of misery, and banish every element of holiness, and be as unhuman and wretched as he can, and that is a source of great merit. There is another source of merit; that is, to hear religious books read. Now, it is said in one of their books: There was a man that had a cow—not an unusual thing; but this was a wonderful cow. A large army came near, and this wonderful cow supplied that army with all manner of provisions; in fact, she proved a valuable commissariat. When the army was going away the king said to the cow, "Now, I want you; I can't part with you." The cow went to the owner and said, "What am I to do? They want to take me away." The man said, "I can't help it; you must do the best you can." So the cow went and assailed armed men of all descriptions, and annihilated that army. Now, what is the sequel?

It is actually said, that if a man reads this and believes this, he will have wealth, and honour, and greatness, and happiness beyond the grave. Was there ever a greater outrage on the intelligence of men than that? Well, then, inseparably connected with the doctrine of merit is that of transmigration. In proportion to the amount of merit will be the amount of repose in heaven, the amount of happiness in after birth. Now, in all this there is no morality, no recognition of Providence, no gratitude to God or man. Whatever a Hindoo has, he feels that he has deserved it all in a former birth. The tendency of all this is to develop and strengthen the very essence of sin, and that is selfishness. Let a man be guilty of as many crimes as he likes, if he only has merit enough, money enough, to put in the other scale, that will preponderate all. The Hindoo has before his mind, not the idea of eternal life, but nothing but a continued succession of births, being whirled and driven all through the revolutions of ages like a feather on the mountain torrent. The end of all Hindooism is absorption into the Deity—the loss of individual consciousness. And turn to the Buddhists, of whom there are 500,000,000. They have no God; they believe in merit; and they believe in reference to an hereafter—what? Oh how dreadful is the thought! Here are 500,000,000 human beings whose only hope of heaven is extinction—annihilation—like putting out the light. -Look at that broad fact. With the glorious light of heaven shining upon the path of immortality, can you look upon all these beings without a feeling of pity and compassion? Oh! how great and glorious is the truth that we have to convey to India. When I understood all this, I used to feel, "There is one sentence in the Gospel worth conveying to India

and to China, and that is, 'Eternal life.'" Oh! for the trump of an archangel: I would stand on the brow of the Himalaya, and proclaim to the teeming panting millions, "Jesus Christ, whom to know is life eternal." Now that is the system: let me point out some traits of the character which the system produces. It is universally admitted that there is no quality more common amongst the Hindoos than want of regard to truth. There is no truth in India. Examine the theology and the ethics, the geography and the astronomy, common amongst the people—all are false. Go into the courts, and ninety-nine cases out of a hundred are supported by perjury, not by the vile and despicable, but by the most respectable. If it were notorious that the most respectable man in or out of Calcutta supported his case by perjury, it would not endanger his reputation; but if a friend were to ask him to go to court and to swear to a falsehood, he would suffer if he did not do so, because he would not oblige a friend by doing an action that cost him so little trouble. There may be men that would not do this; but the best Hindoo that I ever knew was a brahmin, and I asked him the simple question, "Would you go into court to swear a falsehood?" "Of course I would," he said. "I would go and swear anything to oblige a friend. Do you think I am such a cruel man—that I have no benevolence about me? Of course, I would go and swear for a friend. I would not injure a man; but I would get a man away from the hand of the magistrate, if I could." Young men will come to my office; I know nothing about them, and they will ask me to write down that I know them to be moral, and honest, and intelligent, and clever, and everything in the world; and when I will not do it they are perfectly amazed. "We were told you

were a benevolent man, a kind-hearted man; you are a man of God, everybody takes your word—then why refuse to do it?" I say, "I cannot write a falsehood; I know nothing at all about you;" and they seem amazed. There is absolute cruelty throughout the whole system. A Hindoo, it is very probable, would not take away the life of a cobra; but he would burn his mother, if he could get away from the government, to-morrow. A Hindoo would not tread upon an insect; but he would kill his daughter, or throw her to the crocodiles. When the cow is sick, she is let loose to do what she likes; but when the mother is sick, she is carried away to the banks of the Ganges, and exposed to the dews by day and night; and if she will not die, they can put mud in her mouth, and put her in the way of the tide, and away she goes. When the cow recovers there is rejoicing, and the brahmins are invited to a very great feast; but should the mother, or the wife, or sister, by any chance escape and come back to her own house, she is told that she is dead, or ought to be dead, and is spurned from the door as a fugitive and a vagabond, and she has nowhere to go; they will not have her back again. Then the brahmin, the gentle, mild, soft brahmin, has thought it necessary to surround his divinity, by pouring melted lead and boiling oil and hot iron down the throat of any man who will insult him by attempting to speak to him or instruct him. Again; cruelty pervades the whole society, because caste prohibits all interchange of the amenities of life. A man travelling lies down under a tree; the people of the village say, "He does not belong to us, he does not belong to us; we dare not give him a drop of water, we should take away his caste." The man will not take it, he will die rather; for it is better

to die than to lose his caste. I go to a large town where there are twenty thousand people, and preach all day; when the evening time comes, I cannot get a house anywhere, because if I were permitted to enter, it would defile it; consequently, the best thing I can do is to go to the bullocks' house, where the travellers' bullocks are kept, and sweep it out and lie there—not because the people are unkind to me, for they would have been really glad to have obliged me, but such is the horrible spirit of caste, that they cannot exchange the amenities of life. I have limited my remarks on the evil of Hindooism with regard to humanity, but it strikes against all that pertains to God. Think that this idolatry is three thousand years old, that for three thousand years the eternal God has been robbed of all the praise and glory due unto him. Think of all that dishonour that has been heaped upon that God, charged with every crime that ever issued from the human heart; think that this idolatry has been rolling for three thousand years, and gathering more and more of momentum and force and density, and this evil at last dashed in its roar and fury against your countrymen, and awakening in every mind of the civilized world the terrible reality of a terrible evil existing in our world, till it was like the loud sound of ten thousand trumpets calling, "To arms! to arms! Church of the living God; awake to the help of the Lord against the mighty." Seeing before me so many of the mothers and daughters of England, I may be permitted just to allude to your honoured position, and the wretched and degraded position of a Hindoo woman. She is spoken of in the Shastres in the most degraded and libellous terms; all confidence in her is prohibited as an act of unmitigated folly; and it is said, in the laws of Menu, if a husband is destitute of all good qualities, and possessed of every evil quality, yet a wife will revere him as a god. She is married in infancy, and should her husband live, there may be a gleam of sunshine, or it may be altogether unmingled bitterness; and there are thousands of baby widows in Bengal. The noble chairman said, an act has passed in order to permit Hindoo widows to marry; but they do not want to marry; the Hindoo laws are older than ours. The Hindoo law says a daughter is a gift that can never be made twice. Rammohun Roy tried it, I suppose, for twenty-five years. I have been all over the districts where he lived, and over his estate, and the people all laugh at him for his attempt to get a widow to marry. Here and there one may marry, but the feeling of the people is so strong that they must have a stronger element still than an Act of the Legislative Council. We must bring the power of the gospel to bear on the minds of the population. And in reference to education—it is all very well to be told that a Hindoo can be a mathematician, and that there are some young women about Calcutta who can read. Among all the masses of the people, to learn to read is disreputable; and no respectable woman would have it known that she had learned to read. And, moreover, they are told that if they learn to read, their husbands will die. And more than that, Hindoo gentlemen say that reading and writing are incompatible with the life of drudgery to which the Hindoo woman is doomed. All that a woman has in the way of change is to go out, young and old, mother and maid, upon a long weary pilgrimage, to see and observe—what? It is called religion, but it is not religion; it is not morality; it is not amusement; it is vile, unpronounceable, unparalleled; it is an infernal evil,

there is nothing like it; the devil never succeeded in corrupting the human mind so effectually. Then turn to the Hindoo widow. I will give you an answer that was once given to me. I asked, "What is done with the Hindoo woman when her husband dies?" They said, "We take away all her ornaments, all her clothes, and make her sleep on the floor, and partake of the coarsest food; we make her the drudge of all the house." "How long will she live?" "Perhaps seven years." "Why do you do that?" "Because you will not let us burn them; if you would remove that law, we should burn them all, and that would be better than letting them live." Oh, these poor women are unmistakable. There you see them carrying heavy loads, fishing in filthy pools. Look at their countenance; is there one joyous emotion? Their very soul is withered within them. Oh, how long shall this dark, this dreadful, weary night last! Shall not the Hindoo widow be told that the eternal God is the God of the widow? shall she not be told that there is a Saviour who pitied the widow of Nain? Oh, yes, the night is passing away, the day is dawning; light is beaming upon that dark, cheerless, joyless home; and the widow's heart shall sing for joy. I remember, when I first went to India, it was then a common thing for a man to take a tract, tear it up into small pieces, and fling it in my face. Now, when I go to a village, forty, or fifty, or sixty miles from Calcutta, they bring out a chair, if there is one, or their best mat, and spread it under a tree, and all the men, women, and boys come out, and I tell them about Jesus Christ, and answer their questions, and they give me a very hearty invitation to come again. There is one town where I have often been. I suppose there are 20,000 people there. I have preach-

ed several hours in the day, half an hour at each corner. There was an immense crowd, and they have quarrelled where I should stop. One man has said, "Come to my shop, that is the best place;" and another, "Come to my shop;" and as soon as they have found a wily brahmin, throwing out his wily net to catch me, they have said, "Now get your answer ready; put him down;" and as I have been too long in India to be caught in this net, I have succeeded in giving an answer to the satisfaction of the people; and then the brahmin would go away, and the people would shout for joy because the brahmin had been defeated. Man longs for happiness; man longs for immortality; Christ is the desire of all nations. Therefore we present him to them. I do not want a long rigmarole about the evidences of christianity. I just say, "Here is Christ, here is heaven, here is the atonement, here is sympathy, here is love, here is kindness—here it is;" and the men say, "That is what we want." They admit everything. They say, "Yes, there is no comfort in our religion, but there is comfort in your religion. It is full of joy." And again, all that we have done is a contribution towards the great moral power by which Hindooism shall be overthrown. I am a believer, a strong believer in this—that here our labour is imperishable. I do not care whether it is intellectual or physical, the results will always remain. So it is with regard to our moral efforts to ameliorate the condition of men. Nothing is lost. Every prayer that is offered, every penny that is given, every effort that is made, every sermon that is preached—there it is going on accumulating, and by-and-bye it will become a mighty mass that will overthrow and scatter Hindooism from the face of the earth. Oh! my friends, let me, with all the awful realities of the great day



before me, point through all the miseries of India to the degradation that is done to God. Oh, think of the misery of one man, one woman; think what must be the accumulation of the miseries of two hundred millions of people. Mercy points to all that misery, and says, "Send the gospel." Stern Justice asks, "Where is the silver, and where is the gold; where is the eloquent tongue that could tell the story of the cross?" Was it given to excite the admiration of the learned? Was it given to receive the applause of civilised assemblies? No, it was given to proclaim the everlasting gospel. Then, my friends, when Justice calls upon you to work, when the promptings of your own heart call upon you to work, when the position of humanity calls upon you, how can you be idle? We dare not rest, we dare not pause, until all nations shall be blessed in Him, and all nations shall call Him blessed!

Rev. W. M. PUNSHON, *Wesleyan*.—I feel myself always humbled, and have not felt less humbled to-day than on any former occasion, when I listen to statements and appeals that have been made by men who have hazarded their lives in the high places of the missionary field. I feel somewhat as William Pitt must have felt, on one recorded occasion in his history, when, ambitious to add to his other laurels, on the report of a projected French invasion, he took the command of a company of Middlesex Yeomanry, and there was to be a grand review at Dover, conducted by the immortal Sir John Moore, who fell at Corunna. As Pitt and Moore, it is said, were riding together, Pitt was anxious to know in what position he might be enabled to display his valour. He said, "Where shall you place me, supposing the French should actually come?" "Oh," said

Sir John Moore, very archly, "I shall put you and your men, drawn up in line, on the summit of the hill, that you may make a good show and frighten the French in the distance, while I and my troops will fight those on the sea-shore." Now, it seems to me as if those of us who have not had the happiness and honour of venturing ourselves in actual close conflict with the foe, are very much in Pitt's position; and those of us who have listened to-day to the right-hearted, manly, honest, cheerful, christian address, that has been given just now, will, I am sure, rejoice to acknowledge that the missionary is the highest style of man. I cannot—I am sure no spiritually healthy man can—think upon the vast array of benevolent confederacy which will during this month be gathered in this metropolis, and of which this may be considered as in some sort the inaugural assembly, without thanking God and taking courage. These meetings are to my mind amongst the fairest possible types of social and of spiritual greatness. We meet for the purpose of authenticating our principles, of stirring up each other's affection, and of nerv- ing our hearts with bravery for the campaigns of the coming year. We shall find, I take it, in all systems that are not based upon the truth as it is in Jesus, the two grand elements existing now, as they have ever existed in the world, of dishonour to God and of misery to man. You have heard those thoughts brought out briefly this morning. Sin is the transgression of the law, and the transgression of the law of necessity involves disrespect for the authority which has enacted the law. How grievously, then, is this dishonour done to God in the systems which are now rampant in heathendom, and which we seek to overthrow! There is not an attribute

of His nature which idolatry does not insult. It is insulting to His unity, for it has its gods many and its lords many; and the hardihood which can deify at all may multiply its deification at its pleasure. It is insulting to His spirituality, for these rabble deities are inflamed with human passion. It is insulting to His omnipresence, for they are only of local supervision and authority, and are powerless save at their own peculiar shrines. And it is especially insulting to His holiness, for they are but the embodiments of the most monstrous passions and vices, and are gigantic only by being exalted in evil. It is manifest that it must be so; the framer of an idol must make it after some type, and he knows no higher type than his own. Every idol, therefore, is in some sort the photograph of the nature of its artificer. There is a two-fold working. The man conceives of his own nature, weaves its propensions and impulses with attributes, exalts it into a god, and then sets it before him as the model after which he would aspire. First, the man looks at it, and it is altogether such a one as himself; then, by inevitable assimilations, they that make them are like unto them, and so is every one that trusteth in them. There are two thoughts that have pressed very forcibly upon my own mind, which I think will deepen our estimate of this dishonour. The first is, that there is a gradual degeneracy even in error, in each succeeding type. Where are the exquisite statues and immortal verse, in which ancient paganism embodied and perpetuated its conceptions of divinity? Modern idolatry knows nothing of the Sylph or of the Naiad, those light and graceful spirits which peopled the green wood, or played about the grove, or nestled about the banks of rivers, in the elegant mythologies of Greece and Rome. No temple,

even amid the gorgeously superstitious of India, rivals the Parthenon at Athens, or the magnificent temple at Ephesus of the great goddess Diana. No modern Plato, groping in heathen darkness, stumbles upon fragments of divine morality. Heathenism is getting worse and worse, still worse and worse. Like Nebuchadnezzar's image, there are baser metals at the foot than at the head. Each reproduced caricature of the Supreme is more misshapen and hideous than its predecessor. And as in the past, so in the future. We do not expect that the dark river by rolling longer will filtrate itself at last into a pure and pleasant stream. We watch it in its course, as it becomes more feculent and sluggish as it flows, until we lose it in the far-stretching darkness. We have been accustomed, I fear, sometimes to look upon the cruelties of superstition and the idolatries of heathenism as abstractions merely, and as such we have denounced them; but think of them as the embodiments of human thought and of human feeling, and the mass of guilt becomes appalling. But it is not the censor, it is the mind that flings it; it is not the fetish rite, it is the mind which is satisfied with these abominations, and rejoices in this stream of blood; it is not the idol, it is the mind that crouches to it, that gives to the worship all its reality and its life. Now, think of this vast mass of mind—mind fashioned in the image of God—mind capable of enjoying God—mind heaving and stretching with immortality—think of all this vast mass of mind in rebellion, given over to other authority, and heedless of the Jehovah by whom it has been so fearfully and wonderfully made. And, mark, it is not, my lord, a distant nature, a nature alien from ours, and with which we have only a constrained and conventional sympathy. It is *our* nature, *your* nature, and

mine, that is thus foully polluted and impure. It is *your* nature which lifts that frantic hand, and scatters fire-brands, and arrows, and death. It is *your* nature which, to propitiate a deity that has no existence, swings upon that torturing hook, or is crushed beneath that rolling car, or sits moveless and mute by the wayside, blind to the beauty of the landscape, deaf to the harmony of sound. It is *your* nature which bends crouched and craven before that grinning idol—immortal mind, created in the image of God, in dishonoured prostration before a thing that is nothing in the world. It is *your* nature that crowds yon lazaret-house, and taints the troubled air from yonder slave barracoon, and pours out its life to furnish those drink-offerings of blood. It is *your* nature which in those jungle-prowlers, deems murder to be a moral duty, and estimates its hopes of immortality, as the Indian warrior does his valour, by the number of scalps with which it can swell its victory. It is your nature and mine that is thus foully polluted and impure. I am sure that every christian heart must be stirred to its depths by the recital, and every christian tongue must swell its utterance with those who, beneath the altar, cry, burdened and imploringly, unto God, "How long, O Lord, how long shall the wicked triumph?" In the progress of our enterprise, we war necessarily, sometimes against the sordid, sometimes against the sensual interests of men. We assail the vested interests of cupidity and shame; hence we stir up against ourselves enmity. The voluptuary does not like us; the mammon-worshipper looks askance at us; the slave-dealer honours us with his hostility. We stir up against ourselves the rancorous competition of the still numerous class of craftsmen who are making silver shrines.

And, then, we must not forget that we war against systems enfibred around the hearts of nations, and interwoven with their political existence; systems garrisoned by prejudice, systems fought for by astute and veteran defenders, systems magnificent in furniture, systems venerable for age; and then, chiefest of our difficulties, we find in the heart of every man we go to benefit a natural and inveterate enmity. It is no easy thing, then, when these our difficulties are considered, to convert the world. And, then, it is by no means a discouragement, but otherwise, that this is a very unquiet age—an age of sad extremes, an age of upheaving, an age of reconstruction, an age of mighty energy, an age of nascent life, an age when everything is put into the crucible. What is the use of the crucible except to show the gold? It is precisely what we have wanted all along; that there should be inquiry—(not stolid indifference, anything better than that)—inquiry, opposition if you like, something that will bring our principles and our cause before the notice of the public eye, and ear, and mind. Just what we wished for has come to pass. People cannot ignore the great missionary cause now; they must either support it or oppose it; there can be no affectation of indifference to it. Now, that is just what we want. The keen reasoner, the subtle investigator, the antiquarian scholiast, we invite them forward, and we put our cause before them as we have disinterred it from the darkness of ages, and we say, "Tell us whose is that image and superscription?" Ah, full well we know that the labours of years will only show the mark of the mint more clearly—will only bring out into broader relief the image of the sovereign—and that the old, old legend, "Go ye into all the world, and preach the gospel to every creature," will shine out dis-

inct and brilliant upon the lettered gold. Then it is a marvellous thing how public opinion has veered round in our favour—not that we care very much, my lord, for that, it is part of our mission to create public opinion. But as it is as well to have everything favourable when we can without any compromise at the expense of principle, it is an encouraging thing to find that public opinion has veered round so much in our favour. The scurrilous review, the invective, the badinage, the imputation of sinister motive, which in the earlier periods of our history were the current weapons, where are they? There is not a reviewer in the land who dares write an article like that Sydney Smith wrote in the *Edinburgh Review* many years ago. Not that the world likes us any better than it did, not that the enmity of the carnal mind is a whit subdued, but there is a distant respect even for the hated thing. Men are beginning to find out that we are consistent in our evangelism, that aggression and progress are integral parts of christianity. The infidel rails yet—of course, it is his right and his trade; but men draw off from him—they give him “ample room and verge enough.” He continues in his railing and in his ribaldry alone. There are no christian objectors to missionary enterprise now. There is not anywhere in the world a healthy superstition. Wherever the light has gone, if it has not dissipated, it has relieved the darkness. There is less cruelty than there used to be. Priests are less of princes and more of conjurers than they were a while ago. They are maintaining their power by sleight of hand rather than by the potent influence which superstition used to have upon the mind. The religion of China, if one can understand it at all, absurdly gay, as it has been well described, and as dead at heart as some Egyptian

mummy, preserves, as long as its mummy life is continued to it, some remnant of its fantastic beauty; but chip the lid off, and let the air breathe upon it, and, like other mummies, it crumbles into rottenness and dust. Then the gorgeous superstitions of India have, on the confession of their votaries, ceased to aggress, and can hardly hold their own. Mohammedan empire and Mohammedan faith, twin-births of disaster, are ailing and shall die together. The papacy dreams yet as insanely as ever it did. It is the most wonderful somnambulist that the world has ever known; but its reign is over. The city of its harlotry and its pride will speedily be overthrown, and soon—and may God hasten the time—shall there be a track made for the gospel chariot down the broadest street of the mystic Babylon. Everywhere in the ranks of the enemy decrepitude and dismay! Everywhere in the army of Immanuel the renewal of youth and the immortality of hope! Men begin to walk with firm tread, as if they were in a world whose restitution had already begun. The Redeemer is at hand. The world is full of the significant and deepening foretokens of his approach. Nothing can shake us from this majestic reliance. Though the heavens darken above us, though the earth rock beneath us, though there be a shattering among thrones of power, though the world should be desolated successively by famine, and plague, and sword, this hope remaineth, and to its clear and crystal vision every portent is a prophecy, and every omen a pledge of blessing, as it sings—

“Whatever ills the world befall  
A pledge of endless good we call,  
A sign of Jesus near:  
His chariot will not long delay;  
We hear the rumbling wheels, and pray,  
Triumphant Lord appear.”

REV. J. MULLENS, *Missionary*.—I would direct your attention for a short time to that English empire in India, in

which the missionaries of this Society have laboured with distinction, with usefulness, and honour, for a long series of years. And here, my lord, it appears to me that to-day, especially in relation to India, we ought to meet together with a smile upon our face, and our language should be that of congratulation and thankfulness. We look back upon the year that is past, and we find that that empire that seemed to be slipping from our grasp has been re-established. Enemies have been subdued, rebellion has been put down, cold hearted statesmen have felt compelled to move onward with the age, and now that the atmosphere is cleared a little, the more clearly we can discern that whoever has lost during the process of this Indian rebellion, the cause of the gospel has been a decided gainer. The more we look at the circles in which the gospel is now placed, the more thoroughly we shall see that it occupies a new and a more firm position than it ever had. As Englishmen and as christians, we are occupying a new position in India. We have begun a new period of life and a new period of duty. The men that sought to take our lives and to destroy our religion have all passed away, ruined, exiled, or dead. The great brahmin army of Upper India, the stronghold of caste, the great bulwark of Hinduism, that stood in the way of the progress of Western civilisation, of sound knowledge and education, of evenhanded justice, and, above all, of the gospel of Christ, has, in the endeavour to ruin the influence of christianity, only swept itself away, and we may well hope that its influence will never be restored. And, while they have gone into darkness, there are other openings now made for us, and we see societies occupying new stations even in positions that they never occupied before. Our brethren of the Church Missionary Society, with great enterprise and energy, have taken up a new station in the city of Lucknow, and our American Methodist brethren stand side by side with them, and have resolved to establish a large number of missionary stations in the whole of the province of Oude. Shall we not rejoice, then, at these signs of progress, and shall not we at home endeavour to do more than we have ever yet done to sustain the hands of our brethren, and encourage them to go forward, and bid them God speed, with the earnest determination to sus-

tain them to the very last? And then there is one change, my lord, that we cannot forget—a change that has taken place in the Government of India—too important in its influence, and, I think, so fruitful for good, that in our missionary meetings it becomes us to recognise it with thankfulness. We should never forget, at least in this Society, the death of that great East India Company, who, in the days of the Society's youth, voluntarily stepped forward as such a bitter enemy, and desired to stand between the welfare of the souls of the Hindoos and the efforts of our brethren here. We should never forget how for years they persecuted missionaries of this Society, and hunted others—Americans—from the land, resolved, if possible, to prevent them from ever opening their lips on the glorious theme of man's redemption. The East India Company has had a great history. Raised from the low level that it once occupied of traders cringing before native princes, it has become a race of kings, and has built up a kingdom and an empire that has gradually grown higher, broader, deeper, until it has absorbed a population six times as numerous as the population of our own land. The story of the Company contains the history of many a brave deed—of many an earnest action—dictated by high principle, self-denial, and true devotion of heart. The story of the Company contains many a record of a wise law; and, above all, the victories of the Company, in the cause of humanity, during the last twenty years, ought never to be forgotten. They have endeavoured to put down infanticide as well as the suttee; to put a stop to human sacrifice among the Khoonds; and in other parts of the country they have endeavoured to step forward in the cause of humanity, in opening the way for the legal re-marriage of widows; and they have endeavoured to improve their courts of justice, to supply all the large towns with hospitals and dispensaries, and, in a small degree, to improve the education of the people. But they have committed great crimes. They have stood forward ashamed of their own religion, deeming it an element of weakness in their Government, instead of strength. They voluntarily came forward as the patrons of idolatry; they stood side by side with brahmins in presenting offerings to the shrines and temples of Hin-

doom; they sought to put a stop to the gospel by hunting missionaries from the land, and therefore they deserve no panegyric at our hands. And, although we are Englishmen, and now that they are abolished can afford to be generous as well as just, as christians we cannot but rejoice that the accusers of our brethren, who sought to interfere between them and their labours, have been swept away, and have met with the punishment that was justly deserved. We read in the old Anglo-Saxon history how, hundreds of years ago, the good King Alfred heard that, on the coast of Malabar, the Syrian christians had fallen into a dire persecution, in which they had found few friends, and stirred up by his christian sympathy for them, he despatched one of his good prelates, the Bishop of Sherbourne, with presents and with messages of affection and sympathy. The bishop made his way, amid the difficulties of that age, and traversed seas and continents until he reached the spot where these troubles were going on. He was received with thankfulness and affection by the princes and the people in that time of trouble, and having received from them these words of gratitude to their good king, and presents that should answer his own, he returned to report to King Alfred how much his message had been an encouragement and a defence to the down-stricken christians, while they found that the name of our sovereign at home was highly honoured by all his neighbours for the trouble and the sympathy that he had displayed. Look at the different English population that we have in India now from what we had in former years. When good Dr. Carey first landed in Calcutta, there was living in that city an Indian officer, well known amongst his colleagues, Colonel Stewart, whose house was full of Hindoo idols, and who, every day, was accustomed to go down to the banks of the river, clothed like a brahmin, with the sacred thread round his neck; and there, for two hours, every morning, he would make the little mud idols that he worshipped, and repeat all the prayers, and all the sacred texts, that any brahmin would then utter, every day. Colonel Stewart was so infatuated with his attachment to Hindooism, that he not only filled his house with Hindoo idols, but when, on a particular occasion, his regiment was going to the neighbourhood of

the sacred city of Benares, he asked permission to accompany them, in order that he might pay his respects at the great shrine of Siva. At the same time, at the other end of India, there was a man in Travancore, named Captain Powell, who left such an impression upon the people among whom he dwelt—simple devil-worshippers—that when he died, they built a little altar upon his tomb, and there, as the most suitable offering they could present, to appease his malignant anger, in times of peril, danger, and calamity, they presented to him large quantities of brandy and cigars. That is a sad fact, that any one of our countrymen, in name a christian, could so act and so live, in the sight of the heathen, that he should be treated as a malignant devil, and that his manes, and their wrath, should be appeased by the offering of those things to which he had been such a slave in life. Such evils were common in India in that day. Why, we find in the great temples of Madras there were men like Mr. Place and Mr. Garrett, who, to show their sympathy with idolatry, not only used all their government influence to bring these temples under official charge, but they presented one jewel, and then another, and another, a crown for the idol, bracelets for the goddess, plates for her to eat out of, and other similar offerings, just as the Hindoo men and women were themselves accustomed to offer. This plague of infidelity, and irreligion, and love for idolatry, were common throughout the whole of India, and the government sympathised with these things. The government were then composed, to a large extent, of men who were personally involved in these things. But, ah, how different is it now. The more we look at the state of English society in India, and look at the number of those christian friends who are the best supporters and friends of missions, the more thankful should we be that we stand in a position far higher than that which our distinguished brethren first occupied when they took up their station at Serampore. Only last year, we had brought to our notice, for the first time, one of the most singular things that has ever occurred in India, in relation to our government officers. It is published on the authority of Colonel Edwardes, that when good Colonel Nicholson, who was commissioner of the district of Bannoo,

In the Punjaub, left his district, the people came crowding round him, poured out their sorrows and their tears, and declared that the government had removed from their midst the father to whom they all looked up as their best friend. And one man who thought himself wiser than his brethren, resolved that he would institute a special sect, for the worship of "Nicholsyna," as he called him. He gathered his disciples around him, and they all agreed, Hindoo fashion, that such a man could never be a mortal man, but must be an incarnation of one of the great and wise spirits, or deities, of former years; and they all began worshipping Colonel Nicholson as a divine benefactor. However, he heard the story, and sent for the man. He remonstrated and argued with them, and showed them that he was a man and a brother; that he loved their interests and sought to promote them, but that he was no god; and when the man would not be convinced, the story tells us, he gave him a friendly thrashing, and then dismissed him. But the man went back and said to his people that, while the good colonel had refused such homage, nothing was clearer than that he was more divine than ever. The worship was still repeated. Colonel Nicholson sent for the man again, but he told him he would let him off the thrashing he deserved, if he promised that he, and all his people, would transfer their homage to Colonel Beecher, who had just joined the district, and who would carry on the same course of justice and fatherly kindness which Colonel Nicholson had himself adopted. We would much rather see our Indian officers honoured like Colonel Nicholson, than worshipped as malignant spirits, like Captain Powell. All the general arguments upon which we base our missionary efforts come home to us with greater power than ever; and all the special reasons based upon the mutiny, the wider openings for the gospel, the persevering care of our Father in heaven, the duty we owe to him, the responsibility under which he has laid us—all these come home with power to our minds, and should lead us now and henceforth to adopt for ourselves, and to hold up aloft among our christian assemblies, and in all the work we do in the world, that banner with the strange device, "Excelsior!" The more we look at all the claims of home, the

people that are around us, the ignorance still existing at our very doors, and feel that, superadded to this, God gives us a mighty field abroad to cultivate, the more we shall feel that nothing but the most earnest self-denial, the most complete consecration, will enable us to fulfil the duty devolving upon us, and the more resolved, therefore, shall we be to cry as we go on with our duty, "Excelsior!" And while we see the world around us, with its influences, secularising our thoughts, closing the eye of faith by the objects of sense, teaching us to be satisfied with the world, instead of looking to these immortal souls perishing at our doors, and looking across the wide ocean to this mighty empire with its 160 millions,—the more we look at these things, the more we contemplate the new fields and the new opportunities of usefulness, the more should we be stirred up to adopt this as our motto, "Excelsior!" And thus stirred up to duty, casting our care and our faith upon God, denying self, giving our whole power to the work that is committed to our trust, we will go forward, looking only to him; and thus pressing onwards, when our work shall be concluded, when the world, swept of its sins, shall indeed become the kingdom of Christ, the habitation of the Spirit, and the kingdom shall be given back to God the Father, then the glorious company of the ransomed, gathered from every clime, converts speaking every tongue, shall rise with peans of victory to the upper air, and, welcomed by the shouts of rejoicing angels and by the Redeemer's smile, shall begin their new song, higher than earth can hear, "EXCELSIOR, FOR EVER IN THE SKY!"

Our regular readers will not fail to observe that we have occupied more than our usual space with these extracts, to the exclusion, this month, of some of those departments under which we mostly arrange the matter with which we fill up our columns; but as many of our readers see no other report, we were anxious to give them, at this juncture in the history of missions in India, the speeches of the missionaries, together with those of the noble Chairman, and the popular Wesleyan orator. The Rev. Chas. Stovel, and other gentlemen, addressed the assembly, but the above were the chief speakers on this interesting occasion.

## Poetry.

## THE WASTE OF WAR.

Give me the gold that war has cost,  
 Before this peace-expanding day;  
 Tho' wasted skill, the labour lost—  
 The mental treasure thrown away;  
 And I will buy each rood of soil  
 In every yet discovered land,  
 Where hunters roam, where peasants toil,  
 Where many-peopled cities stand.

I'll clothe each shivering wretch on earth,  
 In needful, nay, in brave attire,  
 Vesture befitting banquet mirth,  
 Which kings might envy and admire.  
 In every vale, on every plain,  
 A school shall glad the gazer's sight;  
 Where every poor man's child may gain  
 Pure knowledge, free as air and light.

I'll build asylums for the poor,  
 By age or ailment made forlorn;  
 And none shall thrust them from the door,  
 Or sting with looks and words of scorn.  
 I'll link each alien hemisphere;  
 Help honest men to conquer wrong;  
 Art, Science, Labour, nerve and cheer;  
 Reward the Poet for his song.

In every crowded town shall rise  
 Halls Academic, amply graced;—  
 Where Ignorance may soon be wise,  
 And Coarseness learn both art and taste.  
 To every province shall belong  
 Collegiate structures, and not few—  
 Fill'd with a truth-exploring throng,  
 And teachers of the good and true.

In every free and peopled clime  
 A vast Walhalla hall shall stand;  
 A marble edifice sublime,  
 For the illustrious of the land;  
 A Pantheon for the truly great,  
 The wise, beneficent, and just;  
 A place of wide and lofty state  
 To honour or to hold their dust.

A temple to attract and teach  
 Shall lift its spire on every hill,  
 Where pious men shall feel and preach  
 Peace, mercy, tolerance, good-will;  
 Music of bells on sabbath-days,  
 Round the whole earth shall gladly rise;  
 And one great christian song of praise  
 Stream sweetly upward to the skies!

## Reviews.

*Titles of our Lord, adopted by Himself in the New Testament.* By J. Montagu Randall, Vicar of Langham, Norfolk. London: Religious Tract Society.

CONSISTING of fourteen chapters on some of the most familiar titles adopted by our blessed Lord. They were written, it appears, by the pious author under peculiar circumstances. Mr. R. says—

The circumstances under which this little work has been prepared, will, it is hoped, bespeak in its favour the indulgence of the religious public. Nearly blind, the author has been unable to consult many books, which would have afforded him important assistance. The whole has been written in pencil in a Chiragon, and afterwards transcribed with the greatest care. Only those who, like the author, have written consecutive paragraphs which they could not read, can realize the increase of labour occasioned by the loss of sight. As a thank-offering to his heavenly Father for unnumbered mer-

cies, he has been anxious to cast his mite into the treasury of the Church of Christ, and he fervently prays that it may please the Lord Jesus to accompany its perusal with his effectual blessing.

We may further notice that the subjects are illustrated by many striking incidents. The book is every way adapted for family reading or a sabbath school library.

*The Heavens and the Earth; or Familiar Illustrations of Astronomy.* By the Rev. Thomas Milner, M.A. F.R.G.S. London: Religious Tract Society.

Great pains appear to have been taken to make this work a superior elementary treatise on the sublime science of astronomy. Illustrations by engravings are also given, and pious reflections are here and there appropriately introduced. And so they should be, for

"An undevout astronomer is mad."



*A Message to Young Men. By the Rev. John Stent. London: B. L. Green.*

AN excellent and energetic exhortation to young men to "be strong and very courageous" in resisting evil and promoting good. Young men are the hope of the world, and too much cannot be said or done to make them its blessing.

*On Preaching: A Sermon preached on behalf of the Baptist Missionary Society, 1859. By John Howard Hinton, M.A. London: Houlston and Wright.*

THE purport of this discourse is to show that all who know Christ ought to talk about Christ, and so preach Christ. We shall make some selections hereafter.

## Christian Activity.

### CONVERSION PREACHING.

OUR preaching should have the obvious and designed tendency to bring about conversions. If we would convert sinners we must aim at it. The *converting* element must predominate in our preaching. The ministers of this day, *our* ministry as Dissenters, is more learned than it was half a century ago; but is it more simple, more earnest, more heart-reaching and soul-converting, than it was then? Do not ministers often enter into the pulpit to win souls to Christ by a presentation of the philosophy of religion rather than religion itself? The truth is preached, the seed is there, but obscured by a "beaten" covering. Results prove that in many instances the gospel is presented in human, not in Divine strength; that the attempt is made to turn men to Christ not in God's way, but by a process of reasoning, and displays of human wisdom, which often leave the subject so obscured as to be quite unintelligible to the great majority of hearers. This was not Paul's method of preaching, for he spake not "with enticing words of man's wisdom;" nor yet "with excellence of speech or of wisdom," nor "with wisdom of words;" that the faith of his hearers "should not stand in the wisdom of man, but in the power of God." In accordance with this, a celebrated preacher said, not long before his death, "Modern preaching is too much to the head rather than the heart; too much of the man instead of Christ, and too much the reasonableness of christianity rather than christianity itself." "In my neighbourhood resides one of the ablest ministers in the denomination to which I belong; and though I had often met him in council, I had never heard him preach. Being in a

distant city, I went on the sabbath to a celebrated church, and was pleased to find my neighbour in the pulpit, as I had long desired to hear him; but when he had finished his sermon, I was pained and mortified, for, while the discourse was exceedingly able, and so learned that I had great difficulty in following the train of argument, there was not religion enough in it to give it the character of a sermon if it had been delivered elsewhere. As he proceeded in his argument, exploring the fields of learning, I looked about on the congregation to see what was the effect of such preaching; and while many were dozing, the mass were evidently making an effort to follow and understand the distinguished speaker; and that was called preaching the gospel, but it was not such preaching as is followed by conversion." It must not be supposed, however, that *converting* sermons are to be made up of mere common-places, ordinary platitudes on ordinary topics, mere crude effusions of a warm heart and feeble intellect. No; for conversion a man should stir up his whole soul to find vigorous thought in simple language. All his powers of invention and imagination should be taxed for striking modes of illustration and application.

If by our preaching we would promote a revival of religion, we must also let it be peculiarly adapted to raise and sustain the religious life of the churches both as regards their devotional and active spirit. Spirituality and heavenly-mindedness are essential elements of the religious life, so also is zealous activity. There is more danger in this age of our ministers neglecting the former than the latter, and, therefore, our attention should be much drawn to that. The hearts of the

believer as well as the sinner should be aimed at in our preaching. He is in imminent peril of losing his life of faith in his life of secular business. How immensely important is it for us in this day to preach through the addresses to the seven churches in Asia mentioned in the Apocalypse! The whole Bible furnishes no portion so adapted for raising the tone of piety as this.

It is cheering to see that our ministers are calling the attention of their flocks to the work of the Holy Spirit, and the necessity, in order to a revival, of a larger effusion of His gracious influence. There is too much of reliance upon men and means. Logic, eloquence, oratory, genius, talent, will not convert souls; and yet, from the regard that is paid to these matters, one would think they are all in all. The church is deeply infected with the man-worship of the age. It is fine sermons, full of sparkling thoughts, men are running after and crying up, not the converting and sanctifying truth of the gospel, and this is fostered too much by some preachers themselves in

their ornate and philosophical style of preaching. Not, I repeat, that we can dispense with study and vigorous, powerful thought, and serve both the Lord and our people with that which cost us nothing. We must preach much, and powerfully, and earnestly, upon the work of the Holy Spirit. We must endeavour to feel our weakness without His aid to convert a sinner or sanctify a believer, and make our hearers feel it too. We must send them away from our best sermons, feeling and saying, All this is nothing without God. The spirit will not come down at the bidding of eloquence, talent, genius, and oratory, but at the solicitation of prayer. It was not Peter's powerful discourse, but the united prayers of the church in the upper chamber, that brought down the Holy Ghost. Before the church can be filled with the Spirit, it must be filled with a conviction of the need of His work, and a longing desire to have it, and earnest prayer to obtain it.

*Rev. J. A. James.*

## Narratives and Anecdotes.

**THE CITIES OF THE PLAIN.**—Abraham was at Mamre—that is, Hebron—when the destruction of the cities of the plain occurred. Here, on that eventful day, he “gat up early in the morning, to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace” (Gen. xix. 27, 28). Now, as Hebron is exactly opposite, that is, due west of the middle of the Dead Sea, and not more than twelve or fourteen miles distant from it, it is quite easy to understand how, looking across the wilderness of Judah, he should see what the passage describes. The tremendous convulsion in which the cities of Sodom and Gomorrah had perished, the volcanic fires which burned them up, and the overflowing waters of the Jordan that were rushing into the abyss into which they and the whole surrounding plain had sunk down, could not fail to produce that very spectacle which Scripture sets be-

fore us. My own decided conviction, founded on both what I have read and what I have seen, is, that the cities of the plain are buried beneath the waters of the Dead Sea, if they were not also first engulfed in the soil on which they stood, amid the lightnings from above, and the volcanic fires from beneath in which they were consumed. When God “overthrew these cities,” he also overthrew “all the plain” (Gen. xix. 25.) And while the waters of the lake were thus no doubt pervaded, and, so to speak, poisoned by the mass of saline substances which that tremendous convulsion injected into them, they rolled, at the same time, over the whole length and breadth of the sunken plain. Immediately beyond the southern extremity of the Dead Sea, there is a range of hills several hundred feet in height, and six or eight miles in length, and composed entirely of salt. Detached masses of salt are also numerous all round its south-eastern and south-western shores. Lieutenant Lynch, of the American Navy, when

employed upon his recent and well-known survey of that region, saw one huge pillar of solid salt, capped with carbonate of lime, about forty feet in height. Evidently, therefore, materials in abundance existed in that neighbourhood which needed only to be cast into the lake, or hoaved up into it from beneath, by the convulsion in which the cities of the plain perished, in order to turn it into that intensely salt sea by which they are now covered. It was in all probability through the midst of these pillar-like masses of salt that Lot was hurrying on, when his reluctant wife, lingering and looking back, was turned into such a pillar herself. The length of the Dead Sea, as measured by Lieutenant Lynch, is forty geographical miles; its general breadth from nine to nine and three quarter miles. Its general depth is about 1300 feet.

**THE DEAD SEA.**—The tales told about poisonous exhalations rising from the Dead Sea, and proving fatal to any living creature that haunted its shores, are altogether groundless. Crows and pigeons are frequently observed flying across it, and aquatic birds are occasionally seen swimming in its waters. One's first feeling, indeed, on gaining the beach and looking out on the vast expanse of its rippling waves dancing brightly in the sun, and reflecting the glorious blue of the cloudless heavens, is one of surprise at finding so little to distinguish it from any other lake or sea. There can be no doubt, however, that much of the pleasing impression thus produced is due to the fact, that after riding for hours beneath a broiling sky and over a burning soil, the very sight of water affords an enjoyment of the intensest kind. It is necessary only to stand for a little by the side of that sea, and to contemplate the depressing loneliness and desolation that reign around, in order to realize the character that truly belongs to it. Not one solitary skiff sails that sea—not one solitary fish swims in its waters—not one solitary human habitation, far as the eye or telescope can range, can be descried within sight of its shores—no sustenance for either beast or man, neither grass nor grain does the sterile region by which it is encircled yield. And yet this is the very region that was once the paradise of the land. Truly "Sodom and Gomorrah and the cities about them . . . are set forth for an example, suf-

fering the vengeance of eternal fire." And yet sterile and dreary as is even this northern end of the lake, the aspect of the country around its southern shore is more repulsive still. It is, therefore, literally "all the plain," from the one extremity to the other, which God has overthrown.

Having left the ladders for a little under the care of our escort, the rest of the party proceeded to test the much-famed buoyancy of the waters of this singular sea. It was now about noon, and the heat was so intense, that with uncovered feet it was impossible to stand on the burning beach. To rush into the water, if not an enjoyment, was at least a necessity. Few people have the faculty of swimming in the sea without catching an occasional mouthful of the briny flood that bears them. But, however unpalatable ordinary sea-water may be, it is a positively pleasant drink when compared with the water of the sea of Sodom. It is not only salt—intensely salt—but bitter and burning. The sensation it produces is not simply disagreeable, but painful in no ordinary degree. Every mosquito bite, every little excoriation of the skin feels, when touched by it, as if it had been rubbed with caustic. Nor is the sensation it produces of a momentary kind. It lasts for hours. It needed only this practical acquaintance with the water to help us to understand how the unfortunate fishes that are occasionally swept by the floods of their own delightful Jordan into this acherontic lake, should uniformly die. Many such fishes are found dead floating in this sea, or lying on the beach, cast out by the waves. No fish has ever been found in it alive. Nor is this fact at all difficult of explanation. Not only is there not enough of air to sustain the life of a fish in the dense waters of this sea, but these waters are so saturated with saline substances as to be little better than brine. In 1000 ounces of the water, there are 268 ounces, or upwards of one-fourth of the entire weight, of mineral salts. It is difficult to swim, simply because it is all but impossible to keep one's feet, when in the act of swimming, beneath the surface of the water. They rise, in spite of one, into the air. To lie, or roll about upon the water, costs no greater effort than to do the same thing upon an air-bed. Every swimmer knows how much more buoyant the common sea is than a river

or a fresh-water lake. To explain, therefore, the far greater buoyancy of the Dead Sea, it is only necessary to mention that the specific gravity of its water is nearly one-fourth more than that of the water of the ocean. Among the discomforts connected with bathing in the Dead Sea, is the clammy, noxious

feeling which it leaves upon the skin, and the perfect incrustation of salt with which it covers the hair of one's head. But who would not willingly face annoyance far greater than these, to be able to say that he had breasted the waves beneath which Sodom lies buried!—*Notes of a Clerical Furlough, by R. Buchanan, D. D.*

## Baptisms.

LEICESTER. *Baptism and Reception of Mr. Thomas Cooper.*—It was intended, as stated in our last, that the baptism of Mr. Cooper should take place in the baptistry of Carley Street Chapel, at 7 A.M., but as that place would only accommodate a limited number, and many were anxious to attend, application was made for the use of that of the First Baptist Church, in Friar Lane, which was readily granted. As Mr. C. was engaged to preach three times on that day, it was deemed desirable that the baptismal service should be brief. Mr. T. Price, of Aberdare, South Wales, gave out the Psalm, "This is the day the Lord hath made," &c., read Acts xi. 1—31, and prayed the Divine blessing. Mr. Winks then, standing at the head of the baptistry, addressed a few words to the spectators, and to Mr. C.; and, having invoked the presence of the Father, Son, and Holy Ghost into those sacred names, the candidate was then baptized. Several hundred of spectators witnessed the scene. There was no excitement; all was becomingly orderly and solemn. Mr. Price then gave the audience some interesting statements respecting the frequent and numerous baptisms in Wales, and pronounced the benediction. The whole service was over in half-an-hour. In the evening at nine o'clock the members of the Carley Street church, with many members of other churches, met in their place of worship. Before proceeding to administer the Supper, Mr. Winks addressed a few words of caution, encouragement, and affection to Mr. Cooper, and then gave him the right hand of fellowship in the name of the church; when Mr. C., who had been labouring under strong emotions during the brief address, burst into tears. The scene was touching, affecting—but we dwell not on it.

Mr. Winks was assisted by Mr. Price in administering the sacred elements, and two deacons from Friar Lane assisted in their distribution. One verse only, "Oh, that with yonder sacred throng," &c., was then sung, the whole congregation standing up. So closed this memorable day—a day many can never forget. May its memory ever be fragrant!

HULL, *George Street.*—On the evening of Lord's-day, May 22, five believers were immersed by our pastor, Mr. Odell. Two were an aged couple who had long hesitated about following their Saviour's injunction, "If ye love me keep my commandments." But at length the Word came with power, by the influence of the Holy Spirit, and they had no rest in their conscience until they had followed their Lord in his own way. Two were scholars from our sabbath school. The other was a Wesleyan, who remains amongst her own people. We are thankful that we have more young people who are waiting for baptism and fellowship. We thank God, and hope on. M. E. P.

ASHBY-DE-LA-ZOUCH.—On the morning of the first sabbath in June, six believers went down into the water and were baptized by our pastor, Mr. W. Gray. They were most of them grown-up people, who had attended our chapel for a number of years. They were received into the church on the same day. A great number were present to witness the solemn ordinance; and we hope that in answer to our fervent prayers many more faithful followers of the Lamb may be added unto us. W.

CRADLEY, *Worcestershire.*—Mr. Jeavons, our pastor, led three believers down into the water and baptized them on May 22; and on June 5 four more were thus buried with Christ. These were added, and others are on the way. S. D.

**BEDFORD, Mill Street.**—On the morning of the last sabbath in May, Mr. Killen preached to one of the largest congregations ever seen in the place, and then baptized eight disciples of the Lord Jesus. One of the candidates had been a confirmed infidel twenty years, never entering a place of worship. His wife was baptized a few years ago, much against his will. But at length, won by her good conversation, he was induced to attend our worship. The Holy Spirit first convinced him of sin, and then led him to Christ for salvation from it, and he is now an active teacher. We hope he will now be a useful and honourable man, adorning the doctrine of God his Saviour in all things.

**NUNEATON.**—We had a very interesting scene in our chapel on the first sabbath in May. After an appropriate sermon Mr. Langridge baptized six mothers. They were received into the church in the evening, when a large number of members and spectators were present. Both services were very affecting, and one of the mothers called it a "mothers' feast." I am happy to state that one of these is the mother of the writer.

R. S.

**LIVERPOOL, Athol Street. Welsh.**—Five young disciples of our Lord were buried with him by baptism, May 22, and one on June 5. Thus are we encouraged, and Christ's kingdom extended. The tracts you kindly sent were used on the above occasions very acceptably, and we trust profitably.

W. M. W.

**Great Cross Hall Street. Welsh Baptists.**—We had a baptism on Lord's-day evening, May 29. After preaching, Mr. Thomas baptized four believers. One of these had been a Calvinistic Methodist, but had long resisted her convictions of personal duty as regards baptism. She had refrained from having her children sprinkled, but that was all. Now she discharged this obligation to her Saviour.

J. S. H. E.

**KIRTON-IN-LINDSEY, Lincolnshire.**—One youthful disciple, the youngest son of one of our members, was baptized "as Jesus was," by Mr. Stapleton, on May 29. We had a large congregation.

T. D. C.

**SAINT MELLONS, Monmouthshire.**—Mr. Roberts, of Basseleg, immersed three young females in the river Rumny, April 10, who were added to our communion.

E. C.

**LLARWINGEL, near Monmouth.**—For several years we have not had a baptism to report; but on sabbath-day, May 8, Mr. Johnson, of Raglan, preached to a crowded audience, and then led three young friends down into the river and baptized them. Others are now waiting. On this occasion the parish church was nearly empty, and the next day his "reverence" was very busy visiting and reproving his wandering flock. W. C.

**MALTON, Yorkshire.**—Mr. B. Shakespeare, our pastor, baptized two believers in March, in April two more, and on May 29th one, all of them young. On each occasion we had a large congregation. Others are anxious about their souls, and will, we trust, soon be brought into the fold.

**WALTON, Suffolk.**—Our pastor, Mr. Perrin, baptized ten believers on June 5—five males and five females; seven of these, with one who had returned to us, were received into the church. The other three belong to another denomination of christians in a village about six miles distant.

S. D.

**LONDON, Vernon Chapel, Pentonville.**—After a discourse by Dr. Wills, three followers of the Lord Jesus were baptized on Lord's-day, June 12.

E. D.

[Our friend will find our opinion on his inquiry at pp. 181-2 of our last number.]

**Pimlico, Carmel Chapel.**—Five disciples of the Saviour were buried with him by baptism, June 12, after a suitable discourse on the baptism of the eunuch.

J. E.

[We very much wish we could have more reports of baptisms in the metropolis. Many must take place of which we never hear.]

**OAKHAM.**—Mr. Jenkinson baptized three from the sabbath school on Lord's-day, June 5.

"A flower when offered in the bud,  
Is no mean sacrifice."

May many more such offerings be presented to the churches of the Lord Jesus?

**KINGSTHORPE, Northamptonshire.**—Our pastor, Mr. Litchfield, baptized two candidates, May 8, who were received into the church the same day, with one from a distant church. We hope others will shortly follow their example. J. W.

**MELBOURNE, Cambs.**—On Thursday evening, May 12, Mr. G. Bailey baptized five disciples of Jesus; and on Lord's-day, June 12, six more thus obeyed the commandment of their Lord and Saviour.

MARKET DRAYTON.—After a discourse on Mark xi. 30, Mr. Burroughs, our minister, immersed three believers on a profession of their faith, May 29. The congregation was large and very attentive. Next sabbath these, with two others, were received into the church.

G. E. M.

THETFORD, near *Fly*.—On Wednesday, May 11, Mr. Bailey, of Melbourne, publicly baptized five candidates in the river Ouse, in the presence of a large number of spectators, who lined the banks. But a clerical official in the village was much annoyed by the circumstance!

BOTESDALE, *Suffolk*.—On the evening of Lord's-day, May 29, our pastor led down into the water and baptized four followers of the Holy Saviour. May they all be faithful! We have more waiting to follow in their steps.

W. B.

WOLVERHAMPTON, *John Street*.—We had a baptism of seven believers by Mr. T. Jones, of Blackheath, on the first sabbath in May. Three were sisters, the youngest being fifteen years of age.

HILLSLEY.—On the first Lord's-day in June Mr. S. Chapman baptized three disciples upon their profession of faith in Christ, after a sermon on believers' baptism. May they be faithful.

E. H.

GREAT SAMPFORD, *Essex*.—On Thursday, June 2, Mr. W. C. Ellis baptized two believers, after a discourse from the words, "I made haste and delayed not to keep thy commandments."

GRENDON, *Bucks*.—Mr. Walker baptized a believer in Jesus, May 22. We had a serious and attentive audience to witness the solemn service.

H. S.

CASTLETOWN, near *Newport, Monmouthshire*.—Mr. Williams, of Blaengwaun, baptized eight candidates, April 17, who were received the same day.

E. C.

AUDLEM, *Cheshire*.—We had a public baptism on Lord's-day, May 29, when Mr. Ingram, our pastor, baptized two believers in the Lord Jesus.

R. T.

KINGSTON-ON-THAMES.—Three sisters were baptized into their Lord's death by our pastor, Mr. Medhurst, on Wednesday evening, June 8.

MARTHAM, *Norfolk*.—Mr. E. Davis baptized three believers in the Lord Jesus on a profession of their faith in Him, on Lord's-day, May 29.

TREDEGAR, *Monmouthshire*. *English*.—Four young believers were baptized by Mr. J. Lewis, the pastor, on May 1.

S. R.

BIRMINGHAM, *Newhall Street*.—Our pastor, Mr. O'Neill, baptized four females, on June 12; three of whom were sabbath scholars.

J. M.

[Will our friend let us see the narrative to which he refers?]

WALES.

Llanarthney, *Parish Church*.—On Lord's-day, March 27, the Rev. W. Harris immersed a young lady, aged 21. The Rev. gentleman preached a very impressive discourse, in which he defended immersion as the true baptism.

Pontypool, *Parish Church*.—Last month, a baptistry of this church was used, when a gentleman and lady from the neighbourhood of Cardiff were immersed on a profession of faith in Christ. The Bishop of Llandaff, finding a desire prevailing to administer ordinance by immersion, is about to have a baptistry made in the Old Cathedral Church at Llandaff. These are facts which I shall leave without any comment.

Rhandirmwyn.—March 20, Mr. John Davies immersed twenty-four. This is a thinly populated neighbourhood, and the sight was a glorious one. Mr. D. also immersed fifty-two at *Salem Caio* on April 10. And he further states, that in the three places under his care there are over 140 candidates. This is an astonishing fact in a country so thinly inhabited.

Maesteg, *Spelters*.—March 13th, Mr. Hughes, in consequence of the indisposition of Mr. Davies, baptized seven. And on April 10, brother Rowlands, of Cwrravon, baptized six.

Cymmar.—March 20, Mr. E. Thomas immersed twenty.

Trefforest.—April 3, Mr. Jones, of Rhymney, baptized six believers in the Lord.

Ruthin.—Mr. Jones, on Lord's-day, March 27, baptized six believers.

Bedwas.—April 10, six young people put on Christ by baptism, one of whom was the daughter of Mr. Davies, one of the county magistrates.

Merthyr, *Bethel*.—March 27, Mr. Jones immersed eleven. *Tabernacla*.—April 10, Mr. Robert baptized six.

*Carmel*.—April 3, four were baptized by Mr. Morris. *Huncerean*.—March 27, Mr. Lewis baptized one.

Basseleg, *Bethesda*.—March 27, Mr. Thomas immersed seventeen.

Brynmawr, *Tabor*.—March 27, Mr. Davis baptized four.

*Llwynhendy*.—The following baptisms have taken place during the year:—Jan. 23, seventeen; Feb. 27, fourteen; March 20, two,—all by Mr. Evans, the pastor.

*Elbuc Vale*.—April 10, Mr. Jones baptized five; and on March 13, Mr. Roberts immersed nine believers.

*Pontypridd*.—March 20, Mr. Roberts immersed seventeen; April 3, sixteen; and on April 10, twenty-one.

*Aberdare*.—Mr. Price, on May 14, baptized five in the river Cynnon; and June 6, in the new baptistry, for the first time, thirteen. *Cwmback*.—Mr. Harris, the newly settled pastor, baptized three on Feb. 13; and on April 3, eleven. *Mill-street*.—April 2, Mr. Evans baptized five. *Cardare*.—April 17, two, by Mr. Evans. *Capcook*.—On April 17, Mr. Nickolas immersed six. *Cwmaman*.—Mr. Nickolas, on April 17, baptized seven.

*Bald*.—On Feb. 20, for the first time in the memory of man, four persons were immersed in this stronghold of Welsh Methodism; and on April 3, four more. This new thing in Bald has created quite a stir amongst the people.

*Wautrodau*.—April 17, Mr. Davies immersed ten.

*Gilwyr*.—April 17, Mr. Price immersed twenty-three.

*Cardigan*.—April 17, six, by Mr. D. Davies.

*Penybryn*.—April 17, nine.

*Cilgeran*.—April 24, eighteen.

*Trefach*.—April 17, seventeen.

*Penyparek*.—April 24, Mr. Roberts immersed twenty.

*Ebenezer*.—Mr. Davies, April 24, immersed thirty-seven.

*Rhydargaeon*.—April 24, six believers were baptized.

*Carmarthen*.—April 24, Mr. Jones immersed nine believers in Christ.

*Blaenymaen*.—April 10, Mr. Williams, after a most impressive discourse, immersed forty-two. There are a large number of candidates before the church.

*Talybont*.—April 20, Mr. Williams, of Aberystwyth, on behalf of our minister, immersed twenty believers in the Lord.

*Croesgoch*.—May 8, after a suitable sermon, seventy-five believers in Jesus were baptized according to the New Testament direction.

*Newbridge-upon-Wye*.—March 27, four.

*Mountainash*.—Lord's-day, March 27, six; and on April 24, twenty-three.

*Aberduar*.—April 17, Mr. Williams immersed thirty-eight.

*Aberduloe*.—April 3, three.

*Hircein*.—April 3, six.

*Canton, Cardiff*.—April 3, two by Mr. J. D. Williams.

*Cardiff, Tabernacle*.—Jan. 10, five; Feb. 20, nineteen; March 20, fourteen; all by Mr. Nathaniel Thomas, the pastor.

The above were forwarded by our active friend, Mr. T. Price, of Aberdare, too late for last month. We have also received the following:—

*Llanidloes, Short Bridge-street*.—We have baptized this year: January, three; March, one; April, seven; and restored six. E. E.

*Nantgwyn*.—Mr. Davis baptized six, April 17.

*Staylittle, Montgomeryshire*.—We baptized three in April, and we have nearly fifty more names as candidates before our small church.

*Franks Bridge, Radnorshire*.—Mr. Thomas baptized two, June 12. We have just had the annual meeting of the "Old Welsh Baptist Association" held here. Above 2000 attended. T. R.

*Listvan*.—Mr. Rowe, of Risca, baptized eleven disciples of Jesus Christ, May 1. Two were grand-daughters of Mr. Rees, the founder of the cause at this place. E. C.

*Pembroke Dock*.—W. L., writing from this place, states that they have had nine public baptisms recently. He complains that some reports he sent were not inserted. All we can say is, that we insert every report that reaches us. We shall be glad to hear from him.

*Blaenffos, Pembrokeshire*.—Our pastor, Mr. Price, baptized thirty-six males and seventeen females, on Lord's-day, May 8. All these, with two restored, were added on the same day. The ordinance was administered in a mill pond, where hundreds have been baptized during the last half century. Other candidates are seeking admission. To Jesus Christ be glory and dominion for ever and ever! T. W.

D. J. sends the following:—At *Blaen-gwaun*, March 8, thirty, and April 10, forty-seven; at *Gerazim*, March 1, seventeen; at *Cilgeran*, April 24, eighteen; all by Mr. J. P. Williams. At *Cardigan*, March 1, fourteen, by Mr. D. Davies. At *Vervig*, April 8, nine, by Mr. W. Roberts. At *Penbryn*, March 15, ten, by Mr. D. Price.

*Cardiff, Bethany*.—Mr. Tilly immersed one male and two females, June 5. One of the latter had been a member with the Wesleyans for many years. They were all added to the church. J. J.

## Baptism Facts and Anecdotes.

### THE "BAPTISM BY IMMERSION IN THE CHURCH OF ENGLAND."

A FRIEND, who resides in the vicinity of the place where the baptism referred to in our last, p. 190, took place, writes:—

"The person immediately concerned is well known to me, residing in Llandaff, near the Cathedral. His parents and several other relatives are members of the baptist church at Bethany, Cardiff, which place of worship he regularly attended until his marriage, and indeed for some considerable time afterwards. But his wife being a churchwoman he left the baptist chapel to attend the cathedral with her, and wished to become a member there, but of course they could not receive him into communion without baptism. His parents being baptists, of course he had never undergone that ceremony in his infancy. Believing immersion to be the only scriptural mode, he would not submit to any other; hence the necessity of going to the nearest church where a baptistry large enough could be obtained.

In order, I suppose, to prevent the like necessity occurring again, the Bishop has determined to have a baptistry at Llandaff.

The father of that "church" candidate is an eminently pious man, and an ornament to the church to which he belongs. He has been dismissed from Bethany to the newly formed church at

Canton, of which he is a deacon, he being a resident at Canton, and now retired from business."

### THE "CONFESSION ON BAPTISM."

RESPECTING the handbill of which we gave a copy in our last, page 190, a baptist minister, residing in the neighbourhood, says:—

"Captain Catesby Paget has been an officer in the army, and is now residing in Hampton Court Palace, where he preaches the gospel every Lord's-day. In the early part of 1858 Captain P. wrote and published a tract on 'Infant Baptism.' This tract had a small circulation in Kingston and in London, but as its arguments were stale not much noise was made about it. Since the tract was published a friend lent Captain Paget the unanswerable work of Dr. Carson's, which, with two replies to his own tract, caused him once again to search the scriptures; the result of which was, that infant baptism was not to be found, but that 'believers' baptism,' i. e., immersion, was there clearly revealed. In consequence of this, Captain P. called in the whole of his tracts, and issued the handbill reprinted in your last, a copy of which he forwarded to each person whom he imagined had seen his defence and error. Captain P. has been immersed on a profession of his faith in Jesus. May the Lord honour his labours in the ministry."

## Sabbath Schools and Education.

### ON TEACHING GOD'S WORDS.

BEAR in mind that if it is God's word you are to teach, you should be far, far more anxious to teach it well, than if it were your own; for oh! how infinitely important it is. To teach it well, you must both love and understand the word you have to teach. Willingness to be a teacher professes love to the word. You must also understand it to teach it well. For this you must pray and study; you cannot separate either as a teacher without suffering. Luther blended the two, so must you. There are facilities for

study now, and no teacher should come to his or her class without some knowledge of the word to be taught. Just as you grasp and feel it, so will you teach it. Above all, sit at the Saviour's feet and learn of Him both matter and manner of your teaching.

*Teach God's words.* Never forget that God's words make worlds; God's words fill heaven with bliss; God's words shake the earth; God's words, uttered by His Spirit, renew men's souls. Oh! my hearers, what prattle of men and women, what scandal and song-singing, and play-



writing, and speech-making, and endless chatter we have, all listened to by multitudes, with their ears open for it; applauded, retailed, moving men's souls backward and forward like the waves of the sea; but God's words, that the angels listen to with bliss, that the devils hear and tremble at; creating, renewing, preserving, exalting words; Omnipotent words of love and grace, that might raise us to hold converse with heaven, and deliver us into the spirit of its company whilst still on earth; these words are neglected and uncared for by thousands. They are drawed out, or forced out by some, they are joked with by others, they are heedlessly hearkened to, and never remembered by how many more. Oh! my fellow-workers about to receive them

and deliver them to your children; may they be words of life to you, eliciting the warmest affections of your hearts, ennobling the passions of your souls, enlightening your understandings, and raising the whole powers of your being. May you hear them as the voice of the seven thunders of His power; the rushing of the many waters of His influence; the still small voice of His love! Then when under the influence of these words, you come to your classes with your countenances lit up, with your souls possessed, and they make your tones tremulous with their own unutterable importance, then will you stand as the messengers of God indeed, as very angels, commissioned with the words of the Most High, and the sweet messages of a Saviour's love.

## Religious Tracts.

### THE LANGUAGE OF RELIGIOUS TRACTS.

IT is a remarkable and, at the same time, a most cheering and hopeful fact, that the English language, in which religious tracts are chiefly written and printed, is the most wide-spread and increasing language in the world. We quote a paragraph on this subject:—

“The spread of the English language is a remarkable fact in the providential dealings of the Most High with mankind. Its study is increasing over all Europe. It is the mother tongue of the United States, as well as of the British Isles, and prevails over the whole of the vast colonies of North America appended to the British crown. It is the language of many of the West Indian Islands, and is heard, more or less, in all the centres of commercial activity in South America. It is the tongue of the infant empires of Australia, Van Diemen's Land, and New Zealand, and appears destined to overspread the whole Polynesian island groups. From the Cape it is moving upwards into the interior of Africa; and into whatever part Dr. Livingstone pierces from the West, he will bring with him not only the merchandise but the speech of his country. Along the Egyptian highway to Asia it is becoming a familiar sound. Throughout all India, from Cape Comorin to the Himalayas, it is being acquired by the most active and

influential of the native population; and in five of the crowded ports of China it is one of the dialects of every-day life. Wherever the English tongue is spoken its literature finds its way. Hence it is no exaggeration to say that the preparation of a christian literature in the English language is an object of world-wide importance.”

The distribution of the Religious Tract Society's tracts alone reached, in 1858, during the year, 13,018,484, exclusive of 5,053,750 handbills. What an amount of seed cast upon the waters! To which might be added as many more by other societies and individuals at home and abroad.

OUR DONATIONS OF TRACTS.—We have forwarded, since our last report, to

	4-page Tracts.
Penrose .. .. .	250
Bulwick .. .. .	250
Quinton .. .. .	250

Other applications have been received, which would have met with attention had the applicants followed our oft-repeated directions. Some apply who tell us that they are “constant readers” of the *Reporter*. It may be so, but we fear they are not attentive readers. We again refer such, and all who may apply in future, to the directions in the *Reporter* for May, page 159.

RECEIVED FOR OUR GRATUITOUS DISTRIBUTION.

J. W. C. .. £1. | E. M. R. .. 1s. 0d.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**BAPTISTS IN THE UNITED STATES.**—In the United States, the baptist, with one exception, is the largest denomination of evangelical christians. They are spread through every state and territory. They form one body, differing in nothing but in their position in regard to slavery. Owing to this difference, in 1845, the Southern baptists, by mutual consent, formed separate organisations for their benevolent enterprises; and, by avoiding bickerings, both sections have reaped the full advantages of a division of labour. By the "Baptist Almanack" for 1859, it appears that, in 1857, they had 11,600 churches, 7,141 ministers, 1,025 licentiate, and 923,198 church members; of whom 63,506 were added by baptism during the year. Including those of the British provinces and the West Indies, the total membership was 988,048. Besides these, there are nine minor sects, who agree with the baptists in practising the immersion of believers only, but differ, more or less, on other points. If these be added, with the usual increase for the last two years, the total rises to more than 1,500,000, or a million and a half. The total population attached to baptist views is estimated at from six to seven millions. By the United States census of 1850, it appears that they then had 8,791 church edifices, valued at 10,931,382 dollars, and containing nearly one-fourth of the church accommodations in the United States. Since then these have been greatly multiplied and improved. The number of baptists in this country, with their relative progress and rapidly growing power, is one of the most remarkable facts of the age. As such it may well challenge the attention of the philosophical historian and statesman no less than that of the thoughtful christian. It is not explained by ordinary causes. No large body owes so little of its increase to emigration from Europe. No one of the original colonies was planted by them. Even in Rhode Island, Roger Williams and Dr. John Clarke were not baptists at first. Nor was their introduction or subsequent spread the result of any energetic but despotic missionary system like that of the Methodists. Neither is it the fruit of any foregoing bond of future membership, like infant baptism, on which most of the other sects rely for the perpetuation and spread of their peculiar views of religion,

as well as of religion itself. Nor is it, on the other hand, the consequence of lowering the claims of christianity, the qualifications for church membership, or the vigour of discipline; for no denomination, in these respects, holds up a higher standard. And it is but just to say, that no body of christians in this country has done, or is now doing, more to extend vital evangelical piety at home or abroad. None is more free, yet united; none more conservative, yet progressive; none, though subscribing a common creed, more unanimous in faith and practice, or more closely knit together in love. Those who imagine the contrary do not know them. "The ministry of the baptists," says Dr. Baird, "comprehends a body of men, who, in point of talents, learning, and eloquence, as well as devoted piety, have no superiors in the country." The baptists have never made classical scholarship a pre-requisite to the ministry of the gospel, lest they should seem to be wiser than God; but it is a mistake to suppose they have ever despised education or knowledge, except when substituted for holier gifts. As early as 1764, when numbering in all America only sixty churches and about 5,000 members, they founded their first college in Rhode Island. Long before, they had fostered Harvard, and helped Franklin to lay the foundations of the University of Pennsylvania. They now have thirty-three colleges and universities of their own, over 100 academies and female seminaries of a high grade, and eleven theological schools. They have publication societies at Philadelphia, Charleston, and Nashville; besides many flourishing private publishing houses in our large cities. They maintain forty-two periodical organs, two of which are quarterly reviews. If we add those of the British provinces, the total is thirteen theological schools, thirty-five colleges, and forty-eight periodical organs of the baptist denomination in North America. Can all these fail of elevating, intellectually and religiously, not only the denomination, but the country itself? The baptists of the United States also support the American and Foreign Bible Society, the American Baptist Missionary Union, the Free Mission Society, the Southern Baptist Board of Foreign and Domestic Missions, the Baptist Home Mission Society, and, in part, the Bible Union. Their missions are planted in Canada, Oregon, California, New Mexico, Hayti; in France, Germany, Denmark, Sweden, Norway; in Western and Central Africa; in Southern India, Assam, Burmah, Siam, and China. The number of conversions

from their colportage and missions, last year, exceeded 4,000. Total number in the mission churches over 25,000. The income of all the above societies, in 1857, was 300,000 dollars. In doctrine, the baptists of this country are Calvinists; but with much freedom and moderation. The New Hampshire Declaration of Faith, in 1833, is the most popular. They relish highly the works of Bunyan and Andrew Fuller, though some prefer the peculiar views of Dr. Gill. Their ministers preach the gospel freely, with a warm application to the conscience and the heart. No denomination is more characterised by experimental piety. The evidence of its possession is always required by the churches of candidates for baptism. Besides the general body of baptists, there are in the United States nine smaller bodies, distinguished by peculiarities indicated by their respective names. The Seventh Day Baptists differ only in the observance of the Jewish Sabbath. The Free Will and the Anti-Mission Baptists are seceders from the general fellowship, on account of Arminian and Antinomian tendencies; though the former are zealous christians, and the latter are gradually adopting different views, and returning to the general body. The General (or Six-principle) Baptists, the Tunkers, and Mennonites, are of foreign origin, and cling to their ancient usages. The Christian Connection, the Campbellites, and the Winebrennarians are new organizations, drawn from various sources, though agreeing with the baptists generally as to the subjects and mode of baptism.—*American Baptist Magazine*.

**JAMAICA.**—We have just received by mail from this island a printed circular, of which we furnish a copy beneath. The tidings it furnishes are distressing, and calls for sympathy and help.

“*Annotto Bay, Jamaica, April 26, 1850.*”

“The Baptist Church at Annotto Bay, to the Sister Churches, both in this Island, and in England, through their respective Ministers.

DEAR BRETHREN IN CHRIST,

We are now brought low by the mysterious dispensation of our Heavenly Father. On the morning of the 14th inst., our noble Chapel and School-room caught Fire from a building which was burning in an adjoining yard, and in about three or four hours were completely reduced into ashes! The Chapel measured 65 by 63 feet, and the School-room forty-five by twenty-one feet. Our loss has been truly great, and awfully unexpected. However, great as it is, we are not in despair, and cannot lie still while the House of our God is in ruins; but expect to see it re-built again, and intend commencing

it as soon as we possibly can. The requisite amount for this work will be very considerable; and we are poor, but very willing and ready to do all we can. Will you kindly help us in this hour of trial? We most readily promise you the like aid, should you ever be placed in like circumstances—which may our merciful God prevent. Your help will be most thankfully received; and the God of all mercies will bless you, for ‘The Lord loveth a cheerful giver.’

SAMUEL JONES, *Pastor.*”

**AUSTRALIA.**—The Rev. Isaac New, of Melbourne, has commenced the delivery of a course of Sunday evening lectures to young men, on the following subjects:—1. The Divine Authority of the Bible. 2. The Nature of Christianity. 3. The Nature of Infidelity. 4. The Reasonableness of Christianity. 5. The Unreasonableness of Infidelity. 6. The Wisdom of Christianity. 7. The Folly of Infidelity. 8. The Happiness of Christianity. 9. The Misery of Infidelity. 10. An Appeal to Young Men. The first of the above series was given on Sunday evening, April 10, in the spacious and beautiful church lately erected for Mr. New, which was crowded by an eager and attentive auditory, composed to a great extent of the class of young men for whose especial benefit the lectures are designed. The Reverend gentleman delivered a masterly and eloquent discourse that appeared to leave a deep impression on the minds of all present.—The Rev. Thomas Binney is again at Sydney, having just completed a tour through Tasmania. Prior to his last leaving Melbourne he delivered a lecture in the Collins Street Baptist Church (the Rev. James Taylor’s), before the congregated Young Men’s Association, on Writing and Speech, or, Hints on Composition and Oratory. The lecture was a very able one, and was enthusiastically received. The proceeds—over £40—were presented to charitable institutions. Mr. Binney will now very shortly return to England, and from the facilities afforded him of gaining information he will henceforth be a safe authority on Australia matters.

**BURMAH.**—The prosperity of the mission amongst the wild tribes of this empire is wonderful. From late communications we gather the most gratifying intelligence of the progress of the gospel amongst the Karens. Dr. Mason states that the Karen preacher, Sau Shapau, in the months of February and March, 1858, made a tour among the Bahai churches, baptizing, at nineteen stations, 143 persons. In July and August he made a second excursion, and baptized, at seventeen different stations, 486 persons. It must have been truly a pentecostal season.

## DOMESTIC.

**SHEFFIELD.**—*Cemetery Road General Baptist Chapel.*—The services in connection with the opening of this chapel have just been held, Dr. Burns, and the Rev. H. S. Brown, and the Rev. W. Underwood being the preachers. The congregations were large in all the services, and the proceeds of collections, &c., amount to upwards of £300. The services were brought to a close on Monday evening, May 23rd, by a soiree, attended by four hundred persons. The Rev. H. Ashberry, the pastor, presided, and addresses were delivered by Dr. Burns, the Rev. J. Flather, the Rev. J. Breakey, the Rev. R. Parkes, the Rev. C. Larom, the Rev. J. E. Giles, and the Rev. W. T. Symons.

**THE BAPTIST COLLEGE AT PONTYPOOL.**—The meetings in connection with the fifty-second anniversary of this institution were held on Wednesday and Thursday, May 17 and 18. The examination commenced at the College, on the Wednesday morning, which is said to have given great satisfaction, both to the examiners and to the other gentlemen present. Between thirty and forty ministers, besides other gentlemen, were present. The position and prospects of the society were very satisfactory and encouraging, and the whole proceedings were of a most pleasing character.

**"UNBAPTIZED" PERSONS IN SKYE.**—The members of the Presbytery of Skye having been instructed to find out, as nearly as possible, the number of unbaptized persons within their respective parishes; six did so, and the number given by them was 2,370 unbaptized persons. Most of them profess to belong to the Free Church, and many of them are above twelve years old. Matters are verging to the same state in some parts of the north-west Highlands.—*Inverness Courier.*

**POLB MOON, near Huddersfield.**—A new chapel has lately been opened here. Mr. W. H. Holmes, the minister, after thirty years labour, had the pleasure of seeing the erection completed; and, better still, before the opening services ended, clear of all debt. The chapel is said to be "one of the noblest monuments of voluntarism ever erected in this country," when all the facts connected with its locality and attendants are considered.

**LONDON, Camden Road.**—New galleries having been erected, the chapel was re-opened, May 15, with sermons by Messrs. Tucker, West, and Noel. The place will now seat 1100.

**Shouldham Street.**—The baptist church and congregation at this place celebrated the jubilee of the opening of their chapel, May 24, with religious services.

**BURTON-ON-TRENT.**—On Friday, June 10, the Rev. C. H. Spurgeon paid a visit to this place, and preached, morning and afternoon, in a spacious tent erected on the premises of Messrs. Bass, Ratoliff, and Gretton, the eminent brewers. A collection, amounting to £94, was made, to be equally divided between the Salem Baptist Church, Burton, towards liquidating the debt on their chapel, and the fund for erecting Mr. Spurgeon's new tabernacle. In the evening a public meeting was held, when the spacious tent was again visited by an immense audience, and addresses delivered by the Revs. A. Pitt, chairman, R. Kenny, Brainbridge, Bealand, and Vickers, of Burton; A. W. Heritage, of Nannton; W. Gray, of Ashby; H. Yarrant, of Derby; and Reed, of Crewe. It is worthy of mention, that Messrs. Bass and Co. not only granted the use of their premises for the occasion, but did everything in their power to render the accommodation as perfect as possible.

**HELSTON, Cornwall.**—Our chapel, having been repaired and beautified, was re-opened with three sermons, May 1. Next evening, after a tea meeting, our pastor, Mr. C. Wilson, was presented with a purse of twenty sovereigns as a token of cordial esteem, after a twenty-five years faithful pastorate.

**LEIGHTON BUZZARD.**—The friends connected with the first baptist church have recently erected and opened two new school rooms, and enlarged the minister's house, at a cost of £350, about £200 of which is already subscribed. The church and congregation are in a prosperous state.

**SALISBURY.**—In this city, Mr. P. Bailbache, after one year's ministerial service, has met with much encouragement. The finances are much improved; and, better still, the congregations now number from 700 to 800 hearers, and fifty were last year added to the church.

**REMOVALS.**—Mr. E. Davies, of Southsea, to Windmill Street, Gravesend, as co-pastor with Mr. E. Pryce.—Mr. Butlin Dickens, of Regent's Park College, to Edenbridge.—Mr. H. Kitchen, of Sabden, to Lake Road, Landport.—Mr. J. C. Piko, of Quorndon, Secretary of the General Baptist Missionary Society, as co-pastor with Mr. Wigg, who for nearly forty years has sustained the office of pastor of the church in Friar Lane, Leicester.—Mr. Hugh Owen, of Horton College, Bradford, to Crewkerne, Somerset.—Mr. John Simmons, formerly of the United States, son of Mr. James Simmons, baptist minister, Olney, to Princes Street, Northampton.—Mr. John Mostyn, of Had-denham, to Braintree.



FORT GREÑADA, WEST INDIES.

MISSIONARY.

JAMAICA BAPTIST UNION.

MR. MILLARD, of St. Ann's Bay, has kindly forwarded a copy of the Ninth Annual Report, for the year ending Dec. 31, 1868, from which we present the statistics which follow:—

MINISTER.	PRINCIPAL STATION.	Chapels Accommodate.	Sabbath School Teachers.	Sabbath School Scholars.	Members.	Inquirers.	Attending the Ministry.
J. J. Porter ..	Bethlehem .....	120	6	41	32	14	166
S. Jones .....	Annotto Bay .....	1,850	18	257	713	82	2,000
D. Day .....	Port Maria .....	1,500	34	539	625	70	1,150
T. Smith .....	Mount Angus .....	1,250	28	207	503	35	900
J. M. Phillipo	Spanish Town .....	3,600	18	197	929	80	2,500
E. Palmer .....	Kingston .....	500	9	15	137	30	300
W. Claydon ..	Four Paths .....	2,500	43	580	631	140	3,300
R. Dalling .....	Stacey Ville .....	850	8	120	335	6	980
J. Gordon .....	Mount Nebo .....	1,390	15	120	248	23	450
B. Millard .....	St. Ann's Bay .....	2,500	80	827	925	91	2,800
P. O'Meally ..	Coalhart Grove .....	450	15	169	243	54	580
J. G. Bennett..	Salem .....	790	15	108	436	28	1,390
J. Clark .....	Brown's Town .....	2,400	84	757	1,351	53	3,000
F. Johnson .....	Clarksonville .....	900	40	508	413	42	1,200
T. Henry .....	New Birmingham .....	400	4	90	265	5	600
T. Lea .....	Stewart Town .....	1,400	16	220	393	41	1,000
E. Fray .....	Refuge .....	2,750	37	500	1,007	90	3,900
T. Gould .....	Waldensia .....	1,350	48	434	524	80	3,200
J. E. Henderson	Montego Bay .....	800	..	..	765	87	1,400
E. Hewett .....	Mount Carey .....	2,700	65	899	1,514	143	4,450
W. Dendy .....	Salter's Hill .....	3,200	44	501	732	207	2,500
C. Sibley .....	Gurney's Mount .....	1,500	29	463	531	51	1,200
W. Teall .....	Luca .....	1,650	33	244	529	6	1,075
D. G. Campbell	Hewett's View .....	350	7	99	277	38	450
G. Milliner .....	Bethsalem .....	860	22	181	288	50	1,010
R. E. Watson ..	Mount Merrick .....	1,250	27	325	366	70	1,060
	Total .....	38,810	745	8,392	14,792	1,625	43,255
	Unreported as per last Return ..	4,250	76	764	1,433	105	4,750
	Grand Total ..	43,060	821	9,146	16,225	1,710	48,005

From the returns it appears that in thirty-five churches there have been additions by baptism. In sixteen churches no baptism has taken place. In six out of the fifty-one churches there has been no addition by restoration. In one church there has been no gain and no loss. In twenty-three churches there has been an increase of two-hundred and sixty-eight, and in twenty-three a decrease of five hundred and seventy-six. In five churches numbers are stationary. The numbers stand thus:—

Additions by Baptisms .. .. .	407
„ Restoration .. .. .	851
„ Receival .. .. .	78
	—
	926
	—

Loss by Exclusion .. .. .	564
„ Death .. .. .	308
„ Dismissal .. .. .	27
„ Withdrawal .. .. .	33
„ Erasure from Church Books, &c., &c. .. .. .	302

1234

Nett decrease .. .. . 308

No. of Members, 14,792; No. of Inquirers, 1625; Chapel accommodation in 54 Chapels, 37,560; No. attending Ministry, 43,255.

Though the reported decrease is 308, yet on analysing the returns the actual results of the year are less discouraging than at first sight appears. Of the 308 no fewer than 302 are reported as erased from church

books, they having been lost in consequence of the distance at which they live from their places of worship, and not reporting themselves from time to time. For instance, the reports from Mount Carey, Shortwood, and Bethel Town state, that from the causes referred to, so many as 108 names have been erased from the church books; and at Ebenezer in Clarendon, and Waldensia, the same process has thinned the list by 73, who, not perhaps during this, but also in previous years, have slipped away, and gone beyond the influence of the churches with which they were associated. Deducting then the 302, as erased, the bona fide actual decrease on the year is 6. This, however, making all allowances, is a humiliating result after all the labour bestowed.

But one serious question arises: What has become of those who have been erased from the list of members? Not only during the past, but in other years, it is to be feared that many, very many, have been in like manner lost to the churches. How is it that members are thus permitted to drop out of the ranks, and at last become lost to the church? Surely this is a matter which ought to be seriously weighed by the officers and fellow-members, it can hardly be supposed that, as in the reports before us, so many as 302 members would be missing.

From the above returns it is on the other hand pleasing to know that, if there be not a numerical increase, the very decrease arises from wholesome discipline which is exercised by the churches—a discipline which, rigidly enforced and constantly maintained, not only bespeaks considerable health and vitality, but which, in the end, by keeping the churches pure, will increase their efficiency and lay the foundation for future solid and wide-spread prosperity. If the tree be pruned, it will bear more fruit, and yield at last a better and a larger crop.

### RELIGIOUS.

**GERMANY.**—A comparison of the religious statistics of Germany in 1840 with those of 1838 shows that the number of Protestants in nearly every State has increased in a larger ratio than that of Roman Catholics. Whole congregations of Catholics, or at least a majority of them, have in a number of instances become Protestant, and Rome has lost to Protestantism four times as many priests as she has gained proselytes from the Protestant clergy. The whole number of Protestants in the States of the German Confederacy is at present 20,000,000, that of Catholics 23,160,000.

**CHURCH AND STATE.**—We have an immensely wealthy Church Establishment, which, its own friends being witnesses, would be every whit as useful, dignified, and holy, were it to renounce State revenues and free itself from State bondage. All its best efforts at home and abroad are made in the fashion of those voluntary communities, which, after defying its intolerance, have pricked it into emulation. If we have Church schools for the poor, and missionaries to the heathen, it is because Dissenters set the example, and showed how to raise the means. In the United States and Canada their are hierarchies which get no State pay, yet are wanting neither in activity nor comfort. The Church of England pays her chief priests like princes, but has to employ the policeman to levy the costs of repairing its sanctuaries and washing its surplices. What is this but physical force?

**THE M.P. SUNDAY SCHOOL SUPERINTENDENT.**—The Sunday school teachers and congregation in connection with East Parade Chapel, Leeds, and its branch schools, met in the school-room at East Parade, and presented an address to Edward Baines, Esq., M.P., on his retirement from the office of superintendent of the Sunday school, in consequence of his return to Parliament for Leeds.

**BIRMINGHAM. Street Preaching.**—The stipendiary magistrate of this borough, acting under its bye laws, is attempting to suppress street preaching, even in those open places where no interruption is made in the thoroughfares. Mr. Chew, the baptist minister at Bond Street Chapel, has, we hear, been summoned before this magistrate; and a committee is formed to protect the preachers.

**THE BIBLE IN INDIA.**—We are gratified that a movement has been made by the religious public for the introduction of the Holy Scriptures into all the Government schools, from which they have hitherto been shamefully excluded. Sir John Lawrence, who stands in the highest position as an authority, is decidedly in favour.

**CHINA.**—Two gentlemen, whose names are unknown, have pledged themselves each to support for ten years to come a missionary to China, in connection with the London Missionary Society. This will be a virtual donation by each of £3000.

**ITALY.**—We rejoice to hear that the Bible Society, taking advantage of the opening afforded by the present state of Italy, have sent an agent to Tuscany to distribute the Holy Scriptures.

**MR. BROWNLOW NORTH** has been formally recognised by the General Assembly of the Free Church of Scotland as "an Evangelist."

## GENERAL.

**A WAR SCENE.**—*The Field of Magenta.* Yesterday evening, not without great difficulty, I succeeded in getting here to inspect the field of battle. My pen is not adequate to describe the heartrending scene which surrounds me. Trees thrown down by the dreadful effect of artillery; heaps of dead bodies, human limbs scattered about, carriages broken, farm-houses burnt, crops trampled, vineyards devastated, houses plundered—such is the deplorable sight which has met my eyes since my arrival in this town. Town, however, Magenta is no more. The small inn whence I am now writing these lines bears marks of the tremendous struggle, for it was thrice taken and retaken during the action. Not a piece of furniture is to be found, not even a chair to sit upon.

**ORPHAN WORKING SCHOOL.**—We are requested to state that the Centenary Fund of the above charity did not close on the 10th May last, as was erroneously stated in some of the newspapers, but will continue open for another year. The committee having settled the plan for the enlargement of the school, have determined that all the works shall be completed and the enlarged building opened on the 10th of May, 1860, until which time contributions will be received for the special fund, which is not only to meet the cost of enlargement, but to provide for the 160 additional children to be received from time to time.

**SHAIL'S WIT.**—His pungent wit was not the least remarkable of his shining qualities. What he said of a late Irish Member of Parliament could not have been surpassed. On being asked whether Mr. ——— had any Irish estate, Sheil exclaimed, "Why, he's an Irish estate in himself! He is heavily encumbered—he is openly for sale—and though he has a Parliamentary title, he can find no buyers!"

**THE SITE OF THE "TIMES" OFFICE.**—The *Times*, in a reflecting spirit, says that its office stands upon the foundation of Blackfriars, where for centuries Plantagenist, Yorkist, Lancastrian, and Tudors held court. We have reason to believe that just about where we sit, it says, was heard that famous case annulling the marriage of Catherine, which led to the English Reformation.

**LENGTH OF THE DAY.**—The longest day at London is sixteen hours and a-half; at Hamburg, seventeen hours; at St. Petersburg, the longest day has eighteen hours and the shortest five; at Tornea, in Finland, the longest day has twenty-one hours and a-half, and the shortest two hours and a half; at Spitzbergen, the longest day is three months and a-half.

**THE PRINCE OF WALES** is expected to return to England in a few days. His Royal Highness, after spending a short time with his Royal parents at Buckingham Palace, will proceed to Edinburgh, and will reside at Holyrood Palace for some weeks, for the purpose of pursuing a course of study preparatory to going to Oxford in October.

**RAPID PRINTING.**—The *Times* now works off in one hour 20,000 copies of its double sheet. Its daily circulation is 70,000. Thirty years ago the profits were £24,000 per annum, now they are seven times that amount!

## REVIEW OF THE PAST MONTH.

*Thursday, June 21th.*

**AT HOME.**—We too, in England, have had a great battle—but a bloodless one! The Queen opened Parliament in person on Tuesday, June 7, when, on the motion of an address in reply to her Majesty's speech, an amendment was moved of no confidence in the Government of Lord Derby, which, in a very full house, was carried by a majority of thirteen only. The ministers resigned, and Lord Palmerston has formed a new Cabinet of sixteen members. Amongst these are Milner Gibson and Richard Cobden; Mr. Charles Gilpin, too, the member for Northampton, known once as a quaker bookseller, a strong Peace advocate and Anti-State-Church man, also occupies a position of Secretary in one of the departments. Upon the whole the new Ministry is a good one, with an infusion of practical men, and less of the old aristocratic features than formerly. The season is so far advanced that little legislation is expected. Money matters chiefly will occupy the attention of the House of Commons, in which we hear there are about 150 new members.

**ABROAD.**—The din and crash of War! The fair and fertile fields of Italy are again, as they have often been for ages, drenched with human blood! There have been several severe battles, but in every contest the Austrians have been defeated and driven back. And they are now in full retreat to occupy their strongest forts and positions, there to wait the coming of the Allies, when a great battle is expected. We cannot here detail all that has been done, and we have no inclination; but it seems that the people everywhere welcome the French and Sardinians as their deliverers, and no wonder, after so long enduring the iron bondage of Austria. Kossuth has gone to the scene of action, and Klapa, the Hungarian general, is raising a standard to which Hungarians and Polish deserters from the Austrian army may flock. This gives a new feature to this fearful conflict, and may involve other nations in the fray, until all Europe is one blaze of war!



## Marrriages.

May 13, at Lewisham, by Mr. Joshua Russell, baptist minister, Mr. M. H. Davies, of Blackheath Hill, to Frances Esther, youngest daughter of the late Rev. J. J. Freeman.

May 18, at South Parade baptist chapel, Leeds, by Mr. C. Bailhache, Mr. John Thomas Wilson, of Edlington, to Miss Jane Turner, of Dalworth.

May 24, at the baptist chapel, Great Sampford, Essex, by Mr. W. C. Ellis, Mr. George Cutts, to Miss Mary Ann Willison.

May 26, at the baptist chapel, Kingston-on-Thames, by Mr. C. H. Spurgeon, Mr. T. W. Medhurst, minister of the place, to Miss M. A. Cranfield, of New Park Street, London. The building was decorated with flowers and evergreens for the occasion, and Mr. S. presented Mr. M. with a purse of £38 10s.,

as a wedding gift from the church and congregation at Kingston. Mr. and Mrs. Spurgeon also presented the bride with a handsome gift.

June 7, at the baptist chapel, Barton, Leicestershire, Mr. W. Evatt, of Sutton Cheney, to Miss Sarah Neal, of Ibstook.

June 7, at the Trinity Street baptist chapel, Southwark, by Mr. Howleson, Mr. W. H. Catherwood to Miss E. Farrington.

June 9, at Camden Road baptist chapel, by the Hon. and Rev. Baptist Noel, Robert Pullar, Esq., Perth, to Ellen Mary, youngest daughter of the late Charles Daniell, Esq., Wantage.

June 14, at the baptist chapel, Castle Donington, by Mr. Allsop, Mr. John Parker to Miss Elizabeth Oliver.

## Deaths.

April 29, Mrs. Ann Farley, a worthy and consistent member of the baptist church at Saint Hill, Devon.

May 15, after a brief illness, aged 43, Mr. Francis Foweraker, a deacon of the baptist church at Collumpton, Devon. Highly esteemed and greatly lamented, his remains were followed to the grave by many friends. A widow and six children lament their serious bereavement. May God be with them.

May 21, at Warminster, Wilts, Mr. Andrew Smith, for thirty years a faithful minister of the baptist church at Bye, in Sussex, deeply lamented by all who knew him, in his 82nd year.

May 25, at his father's house, in Tweedmouth, after a lingering illness, Mr. John Pearson, M.A., pastor of the baptist church in Leith, aged 33.

May 27, Mary, the beloved wife of Mr. J. Ewence, baptist minister, Henley-in-Arden, Warwickshire.

May 29, Dr. Steinkopff, aged 84, minister of the German Lutheran Church in the Savoy, London, nearly fifty-eight years, and formerly Foreign Secretary of the British and Foreign Bible Society.

May 29, Mrs. Heathcote, aged 74, for many years an esteemed member of the baptist church, Agard Street, Derby.

May 30, Elizabeth, daughter of Mr. John Rogers, deacon of the baptist church, Franks Bridge, aged 25. Amiable and much beloved, her sudden removal excited much sorrow and sympathy.

May 30, at Canterbury, Mr. Thomas Clark, whose contributions to psalmody and sacred music during the past half century, have rendered his name familiar beyond the limits even of his own country; and his inspiring strains will long be valued in the service of the sanctuary. Mr. Clark was in his 85th year, and retained his mental powers to the close of life.

June 2, Mr. W. Pomeroy, twenty-nine years a worthy deacon of the baptist church, Bampton, Devon, aged 68.

June 4, at Rope, aged 55, Mrs. Ann Pedley, for twenty years a worthy member of the General Baptist church, Wheelock Heath, Cheshire. For several years she suffered greatly, but her patience and resignation were remarkable. She lived to God and died in Jesus.

June 5, at Stratford St. Mary's, Mrs. Ann Parkias, in her 91st year, and seventy years an honourable member of the baptist church, Langham, Essex.

Lately, at Talybont, Cardiganshire, Mr. William Owen, aged 34, nine years minister of the baptist church there. At the time of his departure this esteemed servant of Christ left eighty candidates before the church, waiting for baptism and fellowship.

[We find it necessary to state that we do not usually insert marriages except in baptist places of worship; neither can we find space for the deaths of children, or of persons not members of baptist churches. If we make exceptions they are few and extraordinary.]

THE  
BAPTIST REPORTER.

AUGUST, 1859.

ANNIVERSARIES OF BAPTIST SOCIETIES, 1859.

SELECTIONS FROM THE ADDRESSES.

BIBLE TRANSLATION SOCIETY.

DR. STEANE, who presided in the place of Sir Samuel Morton Peto, Bart., who was detained by engagements connected with his nomination as M.P. for Finsbury, to which position he was elected, said—The society was formed for no party purpose, in no sectarian spirit; and whoever may attribute to the baptist denomination motives of that kind, as having led them to institute this society, altogether misapprehend the great question which is at issue in this matter between us and our fellow-christians. The society rests upon a great moral principle. That principle is as valuable as ever it was, and as obligatory upon the christian conscience. But while we maintain a principle—the maintenance of which, unhappily, has separated us in some measure from our fellow-christians in the great work of translating and distributing the word of God—we maintain the principle, I trust, with no sectarian narrowness of mind, but with catholic sentiments of christian love. I have ever maintained, and am prepared on all fitting occasions to maintain still, that the principle itself on which this institution is founded is, in relation to the translation of the word of God, not sectarian, but catholic; not narrow, but broad; not fit to be acted

upon only by the baptist denomination, but is in truth the only principle that with propriety can be acted upon by all who engage in this branch of missionary work. With regard to that institution from which we are separated, not by any act of ours, but by their own act, they for at least five-and-twenty years acted upon our principle, and then withdrew from it, and took up the narrow, if I may not say the sectarian, ground, while we stand on the original and catholic basis on which that institution was formed. We have present with us christian brethren from India who will tell you, far better than I can, the great moral and spiritual wants under which that vast continent is labouring. Notwithstanding that we have been engaged in that country more than half a century, translating and circulating God's word, and preaching the gospel, we have scarcely yet made a commencement. And then, besides the great prospects which open before us in India, now we have, in the extraordinary and mysterious movements of God's providential government of the world, China thrown open to us, and Japan. And I think we shall not be amongst the first to forget that a missionary of the baptist denomination was the first to translate God's word into the

language of China. And then, what shall we say when we think of the vast empire of Austria, with its millions of subjects, the whole of the Italian peninsula, almost the whole of France, with Spain and Portugal, hermetically sealed against the entrance of that blessed book, to translate and circulate which is the business that calls us together to-night—millions perishing, and no possibility of making known to them the way of life? That is a more deplorable calamity even than war; and if it shall be—as in the inscrutable dispensations of God's providence it has been at other times—that war shall be the means of throwing down these adamantine barriers, and breaking that hermetical seal, and introducing the truth of God into those great countries, then we may have reason to adore and glorify God even for his judgments. I cannot but recollect, too, that our own country, under God, is indebted for its religious and civil liberties to our civil wars. Not that I justify, therefore, our civil wars; not that I regard them as in any other light than great calamities; but, if I read history aright, I gather from it this lesson, that by terrible things in righteousness God accomplishes the purposes of his mercy. You will recollect, too, that when the last revolution swept over the nations, the instant effect was that of which I am speaking. Tens of thousands of copies of the word of God were poured into Tuscany, Lombardy, and even into the Papal States themselves, and circulated through no inconsiderable portion of Austria, where I have personally seen the oppressed condition of our Protestant fellow-christians. When once the reaction, however, succeeded, and the monarchs felt themselves safe, then there came that iron *regime* which has ever since prevailed, and which again closed the nations against the

word of God, and robbed the people of religious liberty. Our dear friend Mr. Lehmann, of Berlin, could tell you how, even in Prussia—perhaps the most advanced of all the Germanic nations in modern progress and in views of religious liberty—our baptist churches and pastors are subjected to innumerable annoyances, if we may not call it absolute persecution. About twelve months ago I might have used the harsher term, and have spoken of the outrageous violation of civil and religious liberty. And it is only of Prussia that I can even now speak with such modified phrases, for in Mecklenburg, Bavaria, and other states, the meetings of our brethren and their religious activity is absolutely forbidden. Do not let us, therefore, look on the dark side of God's providence, as if there were no ray of light, no beam of brightness darting athwart the stormy heavens. I am hopeful that even if this terrible judgment should descend upon the nations, the Lord will overrule it to the accomplishment of his high and holy purposes, and to the hastening of that period when at length, under the teaching of God's holy word which we circulate, and the pouring out of God's blessed Spirit for which we pray, at length the time shall come when men shall beat their swords into ploughshares and their spears into pruning hooks, and the nations shall learn war no more, and when none shall either hurt or destroy in all God's holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. The zeal of the Lord of hosts will perform this!

REV. ISAAC LORD.—As the chairman had said, they were thought by some people to be very sectarian and narrow-minded in having this society at all. Now if there was any sectarianism in the matter, it was all on the other side. It was

scarcely possible for any candid man to study the controversial writings which had been published in the matter without being led to that conclusion. They had, in effect, said to the Bible Society, "Support all honest evangelical missionaries in translating the word of God into the languages of the people, even where the renderings of certain words concerning matters non-essential to salvation do not agree with individual opinions, and we will be with you and support you." But they have in effect said, "No, we will make an exception to that rule, and require of you, in a matter non-essential, that you shall either not translate at all, or translate according to our opinions." Now if there was any sectarianism or narrow-mindedness in the matter at all, it was plainly on the side of the British and Foreign Bible Society, and not on that of our Translation Society. And even if the Bible Society were right in withholding support from them, it might still be right that they should carry on the operations of this society without being charged with sectarianism or bigotry. He was himself a member of the Evangelical Alliance, and likewise of a baptist church—the former for love's sake, the latter for conscience's sake. He was a member of the British and Foreign Bible Society, and also of the Translation Society—the former for love's sake, the latter for conscience's sake. Now did anybody charge him with sectarianism because he was a member of a baptist church? Then the charge must go all round, and be fixed upon all sections of the church of Christ. But the very principle which compelled him to be a member of a baptist church equally constrained him to support the operations of their Translation Society; and if he could be the one without the charge of sectarianism being properly brought against him, he

thought he could belong to the other also without being at all obnoxious to that charge. Perhaps in no department of their missionary operations had they been so signally honoured of God as by their translations of the word of God into the languages of the East. Difficulties that seemed insurmountable had been overcome, and a succession of singularly able men had been raised up to prosecute the work; and surely this was a manifest call upon the churches not only to continue, but to extend the operations of this society. How were the people of India ever to be raised up into anything like a worthy appreciation of the blessing of liberty, the exercise of self-control and local self-government, under the British government, unless they were supplied with the word of God? For his own part, he could see no hope of any such thing ever being realised, unless it should be brought about by the circulation of the word of God, and its introduction into the schools of the country. At this moment he understood that the government permits the use, in those schools, of the Shastres and the Koran, but prohibits the introduction of the word of God, even when it was desired by the teachers and scholars. Now if such was really the case, it was high time for the christian voice of England to make itself heard in the legislature. All they asked of government was, to stand out of the way and let the Bible have free course; and if the Bible could not beat the Shastres and the Koran, then, depend upon it, it was not the book which they took it to be, and not possessed of those elements which they believed, most certainly, it does possess. How were the people to be educated without the Bible? Let these blessed truths shine forth from an open Bible on the opening mind of the youth of India, and then depend upon it those social

evils would gradually diminish and disappear, just as the snows of winter disappear before the beams of the sun in spring, to be succeeded by the virtues of holy character, and the blessings of social happiness. How was India ever to possess a native literature unless the Bible be introduced? True, we are exporting to those shores a very precious literature of our own; but we ought to ask ourselves, how did we come into possession of that literature? We had derived many of its chief excellencies from the Bible as well as everything pure in morals. The Bible was at once the strength and source of its vitality; and so it must be with the literature of India, if it ever possessed one. With European science and literature, but without the Bible, the people would learn only to become deists and sensualists. There was another aspect that must not be overlooked. Christianity in India was menaced both by Romish and Anglican priests, and how were these assumptions to be met except by the circulation of God's book? We are accustomed to say in England, If we have the Bible we are not afraid of popery, nor of those sly, sleek, cunning men who live in the cloisters of Oxford. The open Bible in England is the great defence against both Oxford and Rome; and so with regard to India, our defence there against the same principles must be the Bible printed in the languages of the people. The printed page, moreover, could go where the living voice of a missionary might never be heard, and doubtless eternity would reveal the fact that multitudes were brought to the Saviour by means of the Book alone. The more deeply they considered these things the more must they feel the importance of circulating the word of God in the languages of India. Let us give an impetus to this society by our contributions, increased in their amount,

and by our prayers, more fervent in its behalf—an impetus that shall be felt through succeeding generations of time. And when the day shall come—and come it will for India and for the world—when the knowledge of the Lord shall cover the earth, it will be seen that we have occupied as a denomination no unimportant place in the arrangements of Divine providence, and, under the blessing of God, done no insignificant part of the work which that day shall consummate in its glorious chorus, “Hallelujah, for the Lord God Omnipotent reigneth!”

REV. THOMAS MORGAN, *Baptist Missionary from India*.—In the providence of God, the baptist denomination had been specially honoured in having a succession of men raised up in their midst with remarkable aptitude and ability for this work. It would be impossible to find better qualified men than the late Dr. Yates, and Mr. Wenger, who had now for twenty years, without change or relaxation, been engaged in the arduous work of translation. He possessed the highest mental and moral qualification for the work. Strong-minded, as free from all hobbies and theories as it was possible for man to be, thoroughly conscientious, and possessed of the power of indefatigable labour. If they knew the full value of Mr. Wenger's services, and of his excellence and worth, they would bless God that they had such a man, and feel it a high honour to contribute to support him in his important position. Mr. Lewis, too, associated with Mr. Wenger, was worthy of all praise; and not less so Mr. Parsons, who had proved himself quite equal to the office he had been called to fill. The baptist missionaries were the first to give existence to the Bengalee press, and their translations had never been superseded. Their version of the Bible had indeed been assailed, but there it still stood like the lofty Himalaya

above all its compeers, and without one ecclesiastical jargon to mar the beauty of its style. The English nation might be swept away, but that work would remain as long as the sun shone in the heavens, a nobler monument than was ever left in India by any of its conquerors. These were the gifts of God, and they were to be used for his glory, without fear and without a single compromise. All must be sacrificed to the truth, to the honour of God, and the maintenance of their own consciences and character. This led him to insist upon the claims of the Bible Translation Society. There was a great society, having an extensive and firm hold upon the public mind, and a magnificent income. It gave grants to the Serampore missionaries, and afterwards to the Calcutta missionaries. But presently some one wrote home to say that the baptist missionaries were translating a certain word instead of transferring it; and the committee, after considering the matter, wrote to the missionaries, that as their society was supported by various sections of the church, they could not allow the word to be translated. If the missionaries would just dress up the Greek word in Bengalee characters they would continue to afford them aid, but if not, they said they would have nothing to do with them. What could the baptist missionaries say? They could only say, "We are perfectly agreed as to the meaning of the word. We have no doubt on the matter. We have no excuse for transferring the word, and if we take your money on the terms which you propose, we shall be exposing ourselves even to your utter contempt. We have been rather respectable people—not very rich and powerful, but we have always maintained a sort of character, and we are not going to part with that character for your money." Visions of martyrdom floated before

the mind, but they resolved at all hazards to maintain the Bible in its integrity. Now let them seriously ask the question, Had any party a right to leave even a word of the Book untranslated? Man with man might compromise; but the word of God was not the property of any man, nor of any section of the church; and with all deference he would say, not the property of even the Bible Society itself. Like the sun in the heavens, it was free to all; and those who possessed it were bound to diffuse it as pure as God gave it to them. Look at the question from a practical point of view. Was there a justifiable reason for leaving one word untranslated? The only justifiable reason that he knew was not being able to find a corresponding word in any given language. But "sprinkling," "washing," "dipping," and "pouring" were words found in all languages. Well, in India they circulated thousands of copies of the word of God among men whom no missionary ever saw or was likely to see. Now what must be the effect, in such cases, of putting a Greek word in Bengalee characters in the middle of a sentence? The people would know nothing at all of its meaning. Suppose we put one Bengalee word in the middle of an English sentence, would not the whole be rendered unintelligible? Let them try it:—"And the master said to the man, take the elephant to the *Dub*, and the man did so, and said to the elephant, *Dub, Dub*, and after the *Dub* the elephant was pleased." Now translate the word:—"And the master said to the man, take the elephant to bathe, and the man did so, and he said to the elephant, *Dip, Dip*, and the elephant was pleased after it was dipped." Why, therefore, put the word "baptize" into the nasty, ugly, Bengalee characters? In fact they could not, there being no Z in the alphabet,

and so you have *baptisma*; and if put in that way, the ordinance was absolutely hid and buried. There were but two rites in christianity; and was it right thus to obscure and hide one of them out of sight? He would say, therefore, you are bound to support your translators in their high and responsible office. You don't want nice easy men who, at the bidding of any man, or for reasons of policy, would put their convictions and consciences on the shelf. If you were in want of money, and for the sake of obtaining it were to write out to Mr. Wenger, and say, Just put in that word as it stands, and do not translate it, you ask him to do what he would not do, and that which would terminate his usefulness. And not only so, there was the circulation of the book; and surely these missionaries ought not to be obliged to distribute copies of the Bible which they believed to be imperfect, a book with one of the commands of Christ rendered unintelligible. God forbid that this should be done again because this society was not sufficiently supported. The churches of England would never let their missionaries have to do that any more. The last request Mr. Wenger made to him was—"Do tell the baptist public of England to support me, and let me work untrammelled." They worked for India, not for England; for two hundred millions of people, not for a few; and for the future as well as for the present time. A book always commanded the respect of the people of India. They were a reading population. It would not be easy to find even a village without a school; and the great complaint was the want of books. Hence the people were eager to possess the books of the Bible, which were read in some of the schools, especially the Book of Genesis, which was quite a favourite, as it was something like their own. If the ques-

tion were asked, What is the work of a missionary? he would reply, It is to make Christ known by whatever means he possesses; and as the people of India were willing to read the Bible, could he not make Christ known in a most efficient way by the circulation of the Holy Book? Rich and poor, old and young alike, were always anxious to possess it when offered. He had known men travel as many as thirty miles to procure a copy. Some even paid the brahmins for reading the Bible to them, and the brahmins did it, for anything that brought money would do for a brahmin. And there was this further fact, that the ideas and symbols of the Bible were perfectly understood by the Hindoos, and many cases had come to light of their being converted to Christ, simply by the reading of the Book. But without these could they doubt what the effect of the word of God would be on the minds of those who read it intelligently? The effect was as certain as the seasons, or any of the laws of nature. God, moreover, had imposed on those who have been benefited intellectually and morally by the Bible, the duty of circulating it among those who are still in darkness. India was at this moment a land of terrible misery and degradation, and for much of the wretchedness that prevailed the christians of England had the cure in their hands. Great, therefore, would be their guilt if they did not exert all their energies to send forth the word of God in its integrity and purity throughout that land.

The CHAIRMAN said he had much pleasure in next introducing to the meeting the Rev. Isaac Stubbins, of Cuttack, Orissa, a missionary of the General Baptist Missionary Society—a distinct organisation from that to which most of those present were attached, but he did not know why it should be so, as they were one in object and in heart.

REV. ISAAC STUBBINS, warmly thanked the Committee of the Translation Society for the assistance they had rendered in a time of urgent need to the Orissa Mission. They were in the greatest difficulty, and without a single copy of the New Testament left for distribution. For some years American friends had aided them, but owing to the financial crisis that source of help failed. To have applied to the British and Foreign Bible Society would have been to compromise themselves, and they felt that they dared not do so. They determined at last to apply to this Society for aid, and it was generously afforded. In the name of his brethren in Orissa, and in the name of the deluded millions in Orissa, he thanked them for what they had done.

The Rev. JOHN STOOK, congratulated the friends of the Society upon the comparatively numerous attendance at the meeting. He could not conceive how any man could be a consistent Baptist and not be a friend and supporter of this Society. At all events such a person could not have much logic in his composition. Their business now was to go on with their own work, and cease as far as possible from controversy; but he must just express the hope that in the next edition of "The Book and its story" justice would be done by the Bible Society to the memory of Dr. Marshman, as the first translator of the Bible into Chinese, which their own reports of 1824 had recorded, but which seemed now to be forgotten. Mr. Stock made an earnest and eloquent appeal to the meeting zealously to support the Translation Society.

The Rev. J. P. MURSELL, said, it appeared to him that there was no society connected with the denomination which deserved their support and prayers more deeply and

earnestly than this. Among all those who were engaged in promoting the welfare of mankind, none were to be more admired than the translators of the Word of God, who must be, as they were, men of erudition, profound devotion, and the most unscrupulous fidelity.

The Rev. Mr. WILLIAMSON, the oldest surviving missionary of the Baptist Society in India, testified to the great value and importance of this Society to missionary operations in the East, and the general excellencies of the translations they had put forth. That of Mr. Wenger was superior to any, and could not be easily improved upon. He also gave illustrations of the desire of the people to possess the Scriptures, and of the saving influence which had followed their perusal.

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#### BAPTIST IRISH SOCIETY.

The CHAIRMAN, Edward Corderoy, Esq. I believe that to undertake a mission to Ireland requires more moral courage than to almost any other part of the world. It requires more moral courage to remain there than to continue in the same work among the subtle Hindoos, the crafty Chinese, or even, in my opinion, the cannibal Fijians. No man of ordinary mind can cope with the obstacles which are to be met with there. You want a man whose patience shall never be vexed, and whose perseverance shall never be destroyed. He must have steadfast faith in the power and in the promises of the gospel, a firm conviction that Rome must and will fall before it, and an assurance that, when he preaches the gospel to sinners, that Word shall not return to the Lord void. Let such men go forth, and success will attend their labours. They must also be able to speak, if possible, in the vernacular of the common people, as well as in the



English tongue. Thomas Walsh was once talking to a man in English on the subject of his religious wants, when the man became greatly excited, and in a savage manner said he would have revenge even if he were shot for it, and used other violent language. Mr. Walsh reproved him in Irish, and the consequence was that the man was immediately subdued, and said, "Why did you not speak to me in that before?" Another advantage is having a thorough knowledge of the Latin and Greek Testament. Gideon Ouseley used to carry one of each, which he used to produce whenever a priest came for the purpose of argument, and he very often found that the mere sight of the book silenced them, for the priests frequently knew nothing of those languages. Protestantism appears to me to have its great work in setting scriptural christianity free to act and live and labour in the earth. It has done this to a great extent. Rome had crippled religion—had almost reduced it to the state of Lazarus in the tomb when he was wrapt up in grave clothes, and God has commissioned Protestantism to take its stand and say, "Loose it, and let it go." And, wherever Protestantism goes forth imitating its Master, and doing good, there it succeeds, and that, not because it is an organization of Protestants, but because it is christianity itself in arms. As soon as Protestantism ceases to be aggressive it ceases to be powerful. There is such a thing as perverted Protestantism. Wesley and Whitefield did much in the last century to purify the church in this respect, and to throw off disguised popery; and it appears to me that it is the duty of the church of Christ to throw off everything which the Bible does not enjoin, and to carry out everything which the Bible commands. Whether by settled ministers or by missionaries' labours, it is

our duty to proclaim Christ crucified as the only sufficient atonement and satisfaction for the sins of the world, and as the only all-sufficient mediation between God and man. This done, in any way, and anywhere, I do rejoice, and I will rejoice. Christianity without tradition—religion without bigotry and without controversy—the Bible in the language which the people love—these are the means which shall rescue Ireland from the oppression of popery. These are the powers which shall make that land in reality, what she has been long styled in tradition and poetry, the Island of the Saints.

REV. W. WALTERS. This Society was not needless, nor useless, nor hopeless. He thought they could even go so far as to say that the mission was both needful, and useful, and hopeful. All societies in the present day were not needful; there was a great tendency to multiply societies, and secretaries, and travelling agencies, and so forth; but the Baptist Irish Society was certainly an exception. They were trying to benefit their fellow-subjects, men who lived under the same laws, had the same political interests, and who were bound to Englishmen by the closest ties of citizenship. For his part he believed the Irish people were among the most interesting people of the earth. He had observed, with admiration, the caution and prudence of the canny Scotchman; he had also greatly admired the honest outspoken nobleness of John Bull; and when he thought of his own countrymen in the Principality, and felt the generous risings of his own heart, he was kindled into something like enthusiasm; but he could not but love the Irish simplicity of character, and affectionateness of disposition. Yet they had suffered under centuries of misrule, and under the fearful corruptions of the Church of Rome, and evangelical religion had been presented to

them too long in a form not at all calculated to remove their prejudices or win their hearts. He referred, of course, to the Established Church of England and Ireland in that land. Ireland suffered not only from the influences of popery, but also from the cold and cheerless influences of Arianism and Socinianism; this Society was, therefore, much needed to bring before the Irish mind the cheerful, the generous, the warm sympathies of true religion. With God's blessing resting upon their labours, he trusted to see that the churches situated in the large centres of population would work nobly and successfully for the evangelisation of the populations lying around them. He was glad to find that his esteemed brother, Mr. Henry, had joined the body, and to see him present on that occasion. No doubt he was a good man and a good minister when a Covenanter, but he was doubtless a better man and a better minister now he was a baptist. He could bear personal testimony to the devotion of Mr. Eccles, whose disinterested conduct had been noticed in the report. He also bore testimony to Miss Curtis's labours in Dublin. He did not know whether that lady spoke Irish or not, but she was most zealous in her house to house visitations, and he believed she was also most useful. In Dublin a most important work was going on. He had been present at what might be called the May Meetings of the religious societies in Ireland, and had been truly rejoiced to find that a spirit of earnest piety pervaded all classes of christians there. Alluding to what had been accomplished by other societies, he said that the Irish Church Missions, though established within a recent date, had expended £35,000 during the year, and that they had expended in Dublin alone more than the Baptist Society had expended on the

whole island. Some people said, "Ireland for the Irish;" he said, "Ireland for Christ." Christ died for Ireland—for those noble-hearted people; and Christ shall yet see of the travail of his soul and be satisfied. Let them be only faithful to the solemn responsibilities committed to them, and they would yet see the result of the outpouring of the Holy Spirit, where the gospel had been faithfully preached. The dark cloud resting on Ireland for centuries would be chased away; and delivered from the captivity of sin and death, in the words of her own poet, Ireland would become—

*"Great, glorious, and free,  
First flower of the earth, and first gem of the sea."*

Rev. C. M. BIRRELL. The Chairman has reminded us that England has always found great difficulty in managing Ireland. And I have an impression that the reason is, that England has failed thoroughly to understand Ireland. They would scarcely be prepared to find, notwithstanding all the repentant petting of England, the intensity with which the higher classes of the Irish blood hate the Saxon, and how blindly the middle and lower classes, after all the efforts of evangelists and educationalists, give themselves to Romanism. I have always observed it to be exceedingly difficult to get those Englishmen who have not visited the country itself to believe that the abject submission to the priests of the lower classes is such, that they will even submit to be beaten by their walking-sticks, and to stand and see their women so beaten, without the slightest attempt at remonstrance. It is very difficult to get England to see the truth of what the Italian nobleman said—that he had seen more Romanism in Ireland than he had ever seen in Rome. I never could perceive any propriety in that opinion till, on one occasion, in one of the large churches of the west, I ob-

served a rude carving on a large stone laid into the wall, and all the plaster round about it soiled by the garments of the people, and the stone itself washed clean with kisses. Turning to an intelligent young man that stood by, I said, "What is this?" He replied, "It is God Almighty, sir." "You don't tell me," I said, "that God Almighty is like that?" "And sure he is, sir, though." I learned that, if the priests do not actually teach this, they universally connive at it. It has always been supposed that a person can stand up and preach the gospel at the very church doors as freely in Ireland as he could in Hindostan; and the hundred clergymen who went over from England in 1853 acted on that belief, and nobly acted on it, when pelted with stones, dragged before the magistrates, and driven from Ireland in consequence of doing so; they only experienced the treatment which they might have expected—treatment which had been experienced everywhere, except in a few favoured spots, for a long series of years. I believe that now it is universally conceded that Romanism is stronger in Ireland at this moment than it has ever been. Notwithstanding what has been said about the missionary efforts, I think that the condition of the Irish missions, the revival of the interests in Connemara and Rathmines, the waking up of Ireland to a sense of her responsibility in spreading the gospel within her own shores, should be the great object of our attention. I believe that the best day that has shone on the Emerald Isle for many ages will be when all the Irish Societies shall meet together in London, and proclaim their own prorogation and dissolution, *sine die*, and hand over Ireland to the Irish. The despots of Europe have put to their lips their war trumpet, and the sound of it may be expected to ring across Europe at any hour of the day or night. But the Prince of the kings of the earth has already blown his trumpet, demanding troops for the great battle of the Lord, and the best and noblest that we can give him are not too good or too noble for this purpose. O that we had a true Irish brigade from every part of that beautiful island, to infuse into our cold hearts real zeal to go forth to the cities of India, and cross over the wall of China! I believe that the English church would have a thousand-fold back, if she laboured and prayed more for the increase of true religion in that country. And I think, too, that it is not only an increase of men on the battle-field, but a great increase of generosity and liberality in the churches themselves, which would follow if God's Spirit were poured out greatly upon that island. I do not suppose that in all history there is any such testimony to the liberality of a people as those books of the Commissioners of Emigration bear in respect to the liberality of the Irish people. Why, in the course of a few years they sent these sums:—In 1848, the year after the great famine, they sent £460,000; in 1849, they sent £540,000; in 1850, £957,000; in 1851, the emigration still going on at the rate of a thousand a day, they sent back £990,000; and 1852, £100,000; so that in five years, independently of the sums sent through private hands, through clergymen, priests, and others; through the Emigration Commissioners alone, did these people send back £4,147,000. Now all I say is this, that if a people under the chill of poverty, and under the tyranny of Romanism, kept so truly in their hearts the claims of their kindred and homes, what may we expect when God's spirit is sent down on them in answer to our prayers, and in connection with our labours? We may, I think, expect a rich reward for all the feeble efforts which we put forth.

Rev. D. KATTERNS.—It was impossible to view the beauties of Ireland—its natural beauties even—without thinking of the moral and spiritual condition of the people, and the sad contrast which was presented between the one and the other. Whatever of the beautiful was seen among a people, whether it was the work of God or the result of human art, it was only heightened by contrast with the moral degradation of a people if their condition was morally and spiritually degraded. It was so when the apostle Paul looked upon the grandeur of Athens; his spirit was stirred within him because of the painful contrast between the magnificence of that queen of ancient cities and the spiritual condition of the people lost in idolatry, worshipping ignorantly the “Unknown God.” It was so, it might be, in the mind of the scripture historian, when he described the region of Sodom as the garden of the Lord for beauty, whilst the inhabitants of it were so sunk and degraded that they were lying under the doom of heaven speedily to be fulfilled. Nor could we look upon the beauties of that country without feeling a similar pain and regret that such an island as that is—so full of beauty and of majesty—should have a people alienated from the life of God through the ignorance that is in them, or rather enslaved by a priesthood which holds its power over them by means of ignorance. The claim of Ireland had also been set before them as arising from the character of the people. It was very true that if they looked at the people they appeared to be even, class for class, poorer than the people of their own country; and amongst the poor, perhaps, they did not find in every case a very scrupulous attention to that virtue which was ordinarily said to be next to godliness. It was very true, moreover, that if they looked through

the streets of any city or town in Ireland, they would scarcely find in that class of persons an entire suit of clothes; and perhaps upon an average they would find that shoes and stockings were distributed among the people to the extent of about one pair to half-a-dozen. Still they had their warmth, their energy, their liveliness of imagination, their affection, their wit,—all of which were substantial motives why they should seek to win such characters and dispositions to the cause of Christ and of God. For only let them imagine what material they would be for the evangelisation of the world! What a missionary would an Irishman make! What a preacher of the gospel! Popery there was a modern overgrowth in comparison with the primitive christianity of that island. Let Cardinal Wiseman and the advocates of the catholic church say what they pleased upon the primitive religion of Great Britain, he believed the primitive religion to have been far purer than what is said to have been brought over and located at Canterbury by St. Austin. So in Ireland; and it was their object to restore them to the fold of the true church, and to snatch them from the jaws of the false church—he was going to call it the wolf. In prosecuting the work they must depend entirely, under God, upon the character and quality of the agency employed. He trusted they would all make up their minds to pray not only for the prosperity of the cause of God in general, but particularly in the Sister Island. He rejoiced to know that China was open to us, but it would be a shame for them to be going about teaching all nations if they neglected an island which was so intimately bound to us, and to which we owed such a deep debt of obligation as a people, and which has been so beautifully described as the “first gem of the sea.”

## BAPTIST HOME MISSIONARY SOCIETY.

The CHAIRMAN, George Lowe, Esq, Treasurer. He yielded to no one in regard for this Home Missionary Society, and in the earnestness of his desire that its usefulness might be abundantly increased. The sphere of its operations was the rural districts of our own land; and unhappily there still existed urgent need for the labours of its agents. "The Nooks and Corners of England" were most truly described as beautiful; but the moral and spiritual condition of the people did not correspond with the natural attractions of these rural spots; and it too often happened that when endeavours were made by the real friends of the people to circulate knowledge, and diffuse light among the people, that there were enemies ready to seek to hinder the progress of the work. They knew well, however, that in the prosecution of this enterprise they were carrying out the spirit of the command of Christ, to begin at Jerusalem; and they could not doubt, therefore, that the blessing of God would continue to rest upon their efforts, in proportion to the fervency of their prayers and the strength of their faith.

The Rev. A. TILLY. The enemies of Christianity often taunted them with neglecting home and devoting an undue amount of attention to foreign parts; and to justify these taunts they were accustomed to refer to the very small sums collected by the Home Missionary Institutions. Now he believed this to be a very unfair way of judging, and for this reason, that the incomes of the Home Missionary Societies represent a very small fraction indeed of what is really done for the benefit of home. At the same time, the sum collected for the Baptist Home Missionary Society was of very small amount, compared with what the denomination was capable of raising, and with what the claims of home in the particular operations in which this Society was engaged positively and solemnly demanded at their hands. However, they were to be thankful for what has been. The Society had been the means of accomplishing a large amount of good, and on this account their gratitude should be called forth. He referred to those statements which alluded to the number of individuals that had been baptized and added to the missionary churches during the past year. He then referred to Special Efforts—Open-

air and other Special Services. He presumed that these services had aimed particularly to promote the spiritual interests of what are termed the working classes. It must be a cause of great joy to every sincere believer in Christ that, during the past few years, there had been an unusual amount of interest felt in the humbler class of society. But in connection with this, as he sometimes thought, there had been also a great deal of what he should call cant. The churches had been taunted with having lost their hold upon the lower classes, and the pulpit had been charged with having lost its power over the very poor of the land. Now there was, no doubt, some amount of truth in this. Apparently in many cases they did not find the very poor in their congregations. He said apparently, because really there were often those in their congregations who were once the very poor, who were once the very lowest of society, but who, by becoming disciples of Christ, had been raised out of their low position and become respectable members of society. This was the very tendency of the gospel; when it took possession of a man's heart it was sure to transform his character in reference to his course of life in this world. On this account it was, he fancied, that in some cases they did not see the very poor in connection with their churches. But then there was another reason why they had not the very poor amongst them—there was no room for them. In many places of worship there were no seats appropriated especially for the poor, or if there were they were placed in such a position in the chapel that it was a stigma upon those who occupied them. To advert to his own chapel, he might explain that the place will hold about 800 persons. Upwards of 300 of the sittings were entirely free, and they were not placed at the end of the chapel or at the back of the gallery, but in the very centre of the chapel—the very best position. Now these seats were constantly filled, and during the past two years and a half there had been not less than fifty persons occupying those seats received into the membership of the church. Why might it not be so in other places, at all events to some extent, if not to the full? There could be no question that if better provision were made for the poor a much larger number of them would attend.

The Rev. C. STANFORD. The Society aims to circulate the knowledge of Christ Jesus amongst the home population, partly by helping poor pastors to keep obscure but important positions which they would also be obliged to relinquish, and partly by sending out evangelists to preach in barns, on the village green, in the little village synagogue, down in the coal-pit, or anywhere where they could get a hearing. More than three hundred years ago Bishop Latimer, speaking of the non-preaching prelates of his day, or rather to them, said, "Our Saviour cared not what pulpit he had to disclose his Father's will from. Christ's pulpit was often a rotten old boat, and, in my judgment, a good preacher may declare his Master's will while sitting on a horse or from the branches of a tree." Now Baptists had a meek and profound reverence for all right ecclesiastical authorities, and a desire to maintain all right ecclesiastical regularities, therefore they delighted to tread in the steps of this grand old Anglican bishop. They sent out their representatives to preach wherever they could get a hearing; and they thought the right way of preaching the gospel to the working classes was to preach in places which they were most likely to frequent; to preach by ministers with whom they were most likely to have sympathy; and in words of downright simplicity appealing to the human heart as it is. They ought to support this Society on the ground of patriotism. Surely they were all intensely patriotic, especially just now, when their latent patriotism had started up into renewed life. He knew it was a much abused, and, perhaps, little understood word. But patriotism itself was a true and noble thing. It was right for them to cherish family love, and they were commanded to provide first for their own household. And with all their heart they should seek the peace of the cities in which they were cast by the providence of God during their brief sojourn in this world, and endeavour to lift their nation high amongst the nations of the earth. Lamartine, during the last revolution in France, said to the people, "Would you have written on the tomb of the French race an inscription like that mentioned in classic story—'This people ate well, drank well, slept well, were housed well, while they browsed on earth?'" Would you not rather have the inscription upon

your tomb, "This people loved well, worked well, worshipped well, served God well; served man well, by their laws, their liberties, and by all the powers of life and language?" The friends of this Society, he believed, were trying to do this right thing in the right way, by working at the very foundations of the social fabric. In the midst of wars and rumours of wars, at a time when they were standing on the verge of great but unknown changes at home and abroad, their hope as christians for the very continuance of England as a nation, "great, glorious, and free," was founded, not on political, social, or commercial considerations, but on religious considerations simply. The ship would not founder while Christ was in it as a Master amongst the disciples. Let it be their aim to increase the number of God-fearing men, and by all personal and well-combined means help in spreading the word of life and truth among the people of the land in which they live. All charity must begin at home, and must be well taught at home before it set out on its circumnavigation. If Christ were visibly present in that assembly of his disciples, he would still say, as of old, "Go ye first to the lost sheep of your own country; go first into your highways, and hedges, and villages; go into the streets and lanes of your cities, and into all the world, and preach the gospel to every creature; but begin in your own city, in your own hamlet, in your own home."

Rev. J. MAKEPEACE. We have thought very much recently of the danger to which our country is exposed, or supposed to be exposed, from foreign invasion—and very much has been said and done regarding our means of defence. That may be all very well and proper, but I have a greater belief in means of defence far superior to batteries or ships or guns. The good men of any land are the best defenders of that country's weal. We are told, by an authority that cannot err, that "righteousness exalteth a nation," and it follows that whatever secures a nation's exaltation, must be the best promoter of its prosperity, and the best bulwark of its defence. The true source of a kingdom's strength consists not in the multitude and bravery of its hosts, nor in the skill of its legislators, nor in the untold wealth of its exchequer, but in those among its people who fear

God and keep his commandments. The resolution referred to "personal effort." Adequate regard to this would help us to solve one of the greatest of modern problems—viz., how we can best reach the unreclaimed masses of our countrymen. Some time ago a meeting was held in London to receive facts and opinions as to the best means of evangelising the masses of the metropolis and provincial cities and towns. The president of that assembly said, "He had no expectation that any great change could be effected by a gigantic scheme of operation with directors, secretaries, and paid agents, or anything of that sort; but he believed that they would be successful only and in proportion as a sense of *individual responsibility* was aroused, and *christians* were made to feel that they must be themselves missionaries for the truth. It comes to this,—that towards reclaiming the masses of our towns every single christian amongst us must feel charged with the duty of publishing the gospel. We must make "Home Missionaries" of all the members of our churches. In-

deed, sir, with me the *beau ideal* of a christian is that of a *missionary*—of a man who, at the bidding of his Lord, is willing to live and labour anywhere, whether amid Alpino solitudes or Siberian wilds, or Caucasian snows, or the unregenerate population of our great cities. Oh! to have aught to do in seeking to restore to our heavenly Father's embrace his wayward and waudering children should cause the bosom to swell with a loftier emotion, and the pulse to beat with a more palpitating throb than if we were made to sit conspicuous among princes, and caused to inherit the central throne of glory.

REV. J. P. MURSELL. He deprecated the utterance of a single word at these religious meetings which should even seem to imply approval of the fearful war with which the nations of Europe were now threatened; and let them, as a nation, maintain a serene attitude, looking up to the Almighty Ruler to hush the tumult of the nations, and labour to make the Redeemer's reign universal among men.

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## Spiritual Cabinet.

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**CHRIST OUR LIFE.**—The great design of Christ in coming into the world was to bring life; a life which, begun on earth, shall be consummated and perfected in heaven, and which shall never have an end. To this design all his doctrines, and miracles, and labours, and sufferings had a relation; and even his death; for when he entered the dark empire of the king of terrors, and spoiled him of his power, it was that he might become the Author of eternal life to them who believe. The ministry of Christ, overlooking every object of inferior importance, was concentrated on the one grand object of making men wise unto salvation, of teaching them to look forward and to prepare for a kingdom which cannot be moved, and of infusing into their minds a holy love of God, and a sincere, consistent, and persevering purpose to live to his glory. He came not from heaven, as the heathens imagined of some of their false gods, to improve the arts of life, to show men how to dress the vine, or plough the ground, or enlarge the means of their temporal sub-

sistence; neither did he come to expand the intellectual stores of science and philosophy, to open up the wonders of astronomy, to unveil the mysterious economy of life and of organisation, or to minister to the pride and glory of man's temporal condition. Leaving these inferior labours to others, the Son of God visited the world on an infinitely more sacred and momentous enterprise,—to awaken the dead in trespasses and sins, to shed the light of immortality over the prospects of a perishing race, to proclaim the mercy of God to the guilty, to pour consolation into the wounded spirit, to cause the dumb to sing, the lame to walk, and the deaf to hear, and to send the Spirit of life over the valley of dry bones, in connection with the preaching of the gospel, that the nations of the earth might live, and walk before the Lord in the beauty of holiness. But observe, you must receive Christ himself, and not his doctrines only; for it is Christ who is our life; and all his doctrines derive their value and their power to quicken and to sanctify the soul from

their Author; for he is their life. In vain do you acknowledge the favour and love of God, unless you receive Christ, who is the pledge and the best evidence of that love, and in whom you are made to see that its length and its breadth, and its height and its depth, are indeed infinite. In vain, in like manner, do you admit the doctrine of a future state, unless you receive Christ, who is the resurrection and the life, into your hearts, and unless you are persuaded "that, if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." You must therefore receive Christ himself, and not his doctrines apart from him, as the Socinians attempt to do, that you may have life. He himself has carefully taught you this important truth: "It is the Spirit that quickeneth; the flesh profiteth little; the words that I speak unto you, they are spirit, and they are life."

It is as spoken by Christ, and as his word, that the doctrines profit, and become spirit and life. Receive, then, Christ—open your hearts to your Saviour. Embrace him with cordial affection and holy faith. Let him dwell within you as your peace, your hope, your joy, your salvation. Reverence him as God manifest in the flesh. Connect exalted and scriptural views of his person with all his doctrines, and all his promises, and all his calls, and all his invitations. Thus life will stream forth from his gracious lips in connection with every word that he speaks: thus life will flow in every drop of that blood which issued from his wounded side, and trickled from his agonized frame: thus life will be found in every ordinance which he has instituted for your spiritual improvement and comfort: life will visit your souls through every act of faith which you direct upon his person, or fix upon his work.

## Poetry.

### THE WORLD AT PEACE—A VISION.

SHAPING the shadows dim of times to come,  
The thoughtful mind forecasts a scene of glory;  
Blessings for all; no longer heap'd on some,  
Brighten the chapters of man's future story.

The fiercer passions of the human breast  
Melt into love, and swell the tide of kindness;  
Mercy descends, a warmly welcomed guest,  
To those who once had spurn'd her in their blindness.

War is the fashion of a former age,  
Of which the scholar reads with solemn wonder;  
And mutely pities, as he turns the page,  
The madness that kept man from man asunder.

The weak dwell safely; right prevails o'er might;  
Law binds its subjects with a moral fetter:  
All for some end of general good unite,  
And strive to make the world they live in better.

Is this the phantom of a poet's dream,  
That mocks him with a fleeting thrill of pleasure?  
Or does the future with such glories teem,  
And even now give earnest of its treasure?

Heaven only knows!—Meanwhile, let's do our best  
To leave this hair-loom when in dust we moulder;  
Man may enjoy unbroken peace and rest,  
'Ere this fair globe has grown a century older.

God grant he may! But should e'en centuries pass  
The time *will* come; the Word of God that proveth,  
When our great PEACE shall fill the earth with peace  
Abundantly, "long as the moon endureth!"

### CONQUEST.

WHAT is Conquest?—'Tis a sword  
Blasting as the meteor's mane;  
'Tis the hand, with murder gored,  
Raised in thanks o'er thousands slain!

'Tis the trumpet's brazen breath;  
'Tis the sound that rends the skies;

'Tis the fainting gasp of death,—  
Orphans' tears and widows' cries!

'Tis what poets laud with glee;  
'Tis what heroes die to gain;  
'Tis what angels weep to see,  
'Tis what Heaven forbids in vain!



## Reviews.

*Bible History, in connection with the General History of the World. With Notices of Scripture Localities and Sketches of Social and Religious Life. By the Rev. W. G. Blackie, A.M. London: Nelson and Sons.*

To the young in christian families and schools this volume will be an invaluable acquisition; and not only to them, but the minister, the student, and teachers of every class, will find it an excellent book of reference. It has evidently been compiled with laborious research and great care. Mr. Blackie, in a brief preface, says:—

1. It follows the great outline of the Bible narrative, arranging and classifying the leading facts, so as to aid the eye and the memory in grasping the whole.

2. For vivifying the narrative, it takes advantage of the mass of Biblical illustration of which recent years have been so prolific, in researches, travels, and expeditions in Bible lands.

3. It notices briefly the chief countries, towns, and other scenes of Bible history as they occur; bringing before the reader the facts that contribute most to the full understanding of what is said of them in the Bible.

4. It glances at the parallel history and progress of the leading nations of the world,—showing what was going on elsewhere while the history of the Bible was being enacted.

5. It traces the progress of religious knowledge, and the state of social and of spiritual life at different periods.

6. Its silent but steady aim throughout is to bring out the great lessons of the Bible, and point the whole to high practical and spiritual ends.

The importance of bringing such sidelights as these to bear on Bible history is now admitted by all. When this is done, the facts get imbedded in the mind as vivid realities, which no cavils of unbelievers can easily dislodge.

The book is arranged into "Chapters" and "Sections;" and a "Gazetteer of Bible Localities"—a copious "General Index"—and several neat "Maps" render this handsome volume as complete as we could desire.

*A Simple Interpretation of The Revelation; together with Three Lectures, lately delivered in Canada and the United States of America, on the Restoration of Judah and Israel: God and Man: Christianity. By Henry Wentworth Monk. London: Tallant and Company.*

ANOTHER attempt to unfold the awful mysteries of the last "Revelation." What more than this can we say? for we have neither time, space, nor ability to follow our author in his disquisitions.

*Revivals in Ireland. Facts, Documents, and Correspondence. By J. W. Massie, D.D., L.L.D. London: J. Snow.*

WE have read this pamphlet with wonder and awe. What a display of the Divine sovereignty is here! What mercy! What grace! Never have we heard of the like. We lately read extracts from it instead of preaching one sabbath evening; and we advise ministers and others to hold special meetings for the same purpose. We have not space for any of its surprising details.

*Life at Threescore. By the Rev. Albert Barnes. London: Knight and Son. With a Portrait.*

THIS neat little book is, it appears, an amplification of a sermon preached by this celebrated commentator in the First Presbyterian Church, Philadelphia, Nov. 28, 1858, from Psalm lxxi. 17, 18. Of its publication Mr. B. says:—

The following discourse was preached, without having been written, on a rainy day, when comparatively few persons were present. Some who were present have expressed a desire to possess it, and some who were absent have expressed a wish to know what was said on the occasion. It has accordingly been written out, as nearly as could be recollected, in the language in which it was delivered, though somewhat enlarged in the process of committing it to paper. It contains sentiments which I regard as important, and which I would wish to commend to those who are entering on life; and if it has nothing else worthy of attention, it has one feature at least which I hope may be useful. It will show that a man who has reached an age at which he

can hope for little from the world, may take a cheerful and hopeful view of life—a view which may do something to stimulate those who are about to engage in the struggles, to meet the temptations, and to bear the burdens of life; that a man who has reached the last stage of his journey may see much to live for on earth—much to encourage those who are just entering on their way. At the risk, therefore, of a charge of vanity which could not, I confess, be very easily repelled to, but with, as I would hope, so prevalent a desire to do good as to justify what I am doing even with this risk, the sermon is committed to the press.

Engaged as we have been, month after month, for thirty-four years, in pursuing our humble labours in connection with the press, and being a few years in advance of the age of Mr. B., we have read

his thoughts on the labours of such a life with much sympathy, and not a little gratification, and thankfulness to God for his mercy.

SOME person has been at the trouble and expense of sending us two or three copies of a (spiritual?) periodical, badly printed on shabby paper from worn-out type, containing the most absurd fancies of which the human mind is capable. He had better save his stamps for the future. Daniel O'Connell once playfully said of petty legislation, that we might hear some day of an act to keep flies out of our cream-jugs. Verily we need one to prevent some men from making fools of themselves, and trying to make others like them!

## Correspondence.

### YOUNG MEN'S PRAYER MEETINGS.

ON the 16th of July we received a letter, bearing the London post mark, addressed "To the Pastor of the Baptist Church, Leicester." Now there are ten baptist churches in this town, but as we happen to be a pastor of one of them, and the postman having been directed to bring the letter to us, we received it, and found that the envelope contained nothing but a printed slip of paper, of which we furnish a copy:—

"DEAR BROTHER IN JESUS,—With the Grace of our Lord Jesus Christ, and our united efforts, a great work may be done for the extension of our Master's Kingdom. It is proposed to hold a Young Men's Prayer Meeting in the Vestry of your Chapel once or twice a week, where they can be by themselves, and take in turn to lead or conduct the Meeting. Our Brothers in America are indeed before us; it makes the heart of the Christian bound with joy to see the Young Men, all over America, in the strength of youth, meeting together to praise God, expounding the scriptures to one another, and praying. Shall the young men of England be behind? God forbid. This meeting would teach the young to pray, and not to be ashamed to stand up or kneel for Jesus. Dear Brother, God will prosper the work of your hands. May the Grace of our Lord Jesus Christ be with you and guide

you in this good work, for evermore. Amen."

Now, although from the style of the hand-writing on the envelope, and the composition of the note itself, we may conclude that our correspondent is an individual in humble circumstances, yet he is evidently concerned for the progress of religion in the churches, and therefore adopts this mode of making a suggestion to the best of his knowledge and ability. We thank him for it, and by printing it in our columns we desire to give it a wider circulation. "Who hath despised the day of small things?" This feeble attempt to do good by an unknown and humble individual may be the means, under the favour of Him who often chooseth "weak things" to work mighty results, of setting many in motion. Indeed, those wonderful revivals of which we heard so much a year ago in the United States, and the yet more wonderful work of God of which we have just heard in the north of Ireland, originated from such apparently feeble means. Our young men are our hope, and the hope of the world. We wish we could hear of them meeting in many places, if only by twos and threes, to ask of God things touching his kingdom. If they "agree" with one heart and one soul to do this, and follow up their prayers by serious and earnest effort, there stands the immutable promise of blessing and success. Matt. xviii. 19, 20.

## Narratives and Auerdutes.

BATHING IN THE JORDAN.—Hot as it was, we pushed on at a rapid pace, impatient to reach the shelter of the thick woods that line the banks of the Jordan, and to enjoy the inexpressible luxury of quaffing and bathing in its cool and refreshing stream. All the way as we rode along, we could distinctly trace its course; for though the river itself, hidden by the deep banks between which it flows, was entirely out of sight, the rich and beautiful foliage with which it clothes them sufficiently indicated its presence. Drawing, diagonally, nearer and nearer to it, as we advanced up the broad valley, we found ourselves, about a quarter past two o'clock, getting in among the tamarisks, and thorn acacias, and nubk trees that skirt the eastern side of the plain, and that tell unmistakably that the Jordan is near. A few minutes more and we were at the river's brink, drinking large draughts of its delicious water; wandering up and down, in a kind of ecstacy, beneath the grateful shade of its willows, and poplars, and sycamores, and eagerly searching out some safe and sequestered nook where we might play the part of genuine pilgrims by descending bodily into the sacred stream. To bathe at this point is not unattended with danger to those who are not skilful and fearless swimmers, unless considerable caution be used. The river runs whirling, and eddying, and boiling along, like the tide at Corryvreckan, or among the *roosts* of Shetland. It is, moreover, very deep. Letting myself down by the long tough depending branches of a bush which, projecting from a little island, dipped into the rush of the stream, I could feel no bottom even when my head was a good way below the surface of the water. There is, however, at the point where we approached the river, a limited space where the water is comparatively shallow for a few yards from the bank; and here it is that the great annual gathering of the Easter pilgrims perform their ablutions. Only those who have been travelling for eight or nine continuous hours over a burning soil and under a blazing sky, without one moment's relief from the blinding glare of a fiery sun, can fully understand what it was to lie down amid the cool waters of the Jordan, and to look up through the leafy

shade by which it is embowered. I never knew before, and never expect to experience again, any merely sensational feeling so exquisitely delicious. Without the invigoration of this bath in the Jordan there were some of our party who could hardly have encountered the fatigue of the remaining ride to Jericho. And yet we had other thoughts than those of mere physical enjoyment at this river of Jordan. Could we forget those ever-memorable events in Bible history of which the Jordan has been the scene! Could we forget the day when the face of these hills, rising up a mile or two beyond it, were covered by the "ten thousands of Israel," as, marshalled in the full array of their many tribes, they came trooping down to the river's brink, when "Jordan was driven back," and when "they marched through the flood on foot," protected by the ark of their covenant God! Or could we forget that other and later day, when, not the ark of the covenant, but the Lord himself, of whose presence with His people that ark was the symbol, went down into this same river of the Jordan to receive a baptism of water, that was the sign of the more glorious baptism that followed when the Holy Ghost descended on Him from heaven in the likeness of a dove! It could not have been far from this spot that these illustrious events occurred. It is evident, both from the terms of the sacred narrative and from the nature of the case, that a very long stretch of the river was embraced in the miracle that signaled the passage of the tribes. "The waters," it is said, "which came down from above, stood, and rose up upon a heap, very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off." The precise scene of the baptism of our Lord it seems impossible to determine. The language of Scripture regarding it is too vague and indefinite. Somewhere, however, within the limits of this great valley it undoubtedly was. And if the wilderness into which, immediately after His baptism, He was "led up of the Spirit," was the wilderness of Judah, the probabilities must be held to be in favour of the traditional locality opposite to Jericho.

## Baptisms.

**Bow, Middlesex.**—On Lord's-day evening, May 29, after an impressive address our pastor, Mr. W. P. Balsern, immersed seventeen believers on profession of their faith in Jesus Christ—six females and eleven males. Eight of the young men and two young women were from our senior Bible classes. For a considerable time past these young persons have been inquiring after truth. We bless God that he has opened their eyes, and led them to decide for Christ. One had held the doctrine of the Socinians, another had been a member of the State Church, but, searching the scriptures for himself, was led to follow the commands of his Saviour. It was pleasing to hear their testimony, and an interesting sight to see father, son, and daughter, husband and wife, and children of members, descending into the water, to be buried with Christ by baptism. We bless God that the labours of our pastor and the senior class teachers have been so successful. To God alone we give the glory! We have several more inquirers, whom we trust we shall soon see following these. The seventeen baptized with two others were received on the following sabbath at the Lord's table. M. A. H.

**LONDON, John Street.**—The Hon. and Rev. B. W. Noel baptized thirteen believers on the 19th of May. The case of one of the brethren is somewhat peculiar. It is that of Mous. Robineau, who was pastor of the National Protestant church at Angers, in France; but who, from being convinced of the scriptural doctrine of the baptism of believers only, was, in consequence of his avowal of his opinions, put out of the national church, where, as an evangelical preacher, he had faithfully served his Divine Master, and was greatly blessed in his work by many being converted through his instrumentality. His dismission from the established church moved others, who were attached to him, to leave the national church and follow their pastor. M Robineau, therefore, has thought it his duty to remain at his post with his flock, as they had begged him with tears not to abandon them. Although many of them are very poor they have subscribed already 1700 francs towards the erection of a chapel, and have promised 1200 francs annually for the

maintenance of Divine worship. At present they meet in a room totally inadequate to accommodate even the numbers which do attend. The population of Angers is about 50,000. M. Robineau being in London, seeking for further help, took the opportunity of being baptized; and should any of the readers of the *Reporter* be disposed to assist in this movement, which (amongst the French) is a remarkable one, Dr. Steane or Mr. Noel will be happy to receive any contributions, however small.—Again, on Friday, July 15, fourteen believers were baptized, and it is interesting to state that three of these were from the Established Church; one was but recently a minister of some note (Rev. Mr. Dugard), who has now thought it right to obey the commands of Christ, and to separate from the establishment. P. T.

**Borough Road.**—Mr. Harcourt had the pleasure of baptizing eleven disciples of the Lord Jesus on sabbath evening, May 29th. B. B.

**New Park Street.**—Forty-three persons have been baptized at the above place, upon a solemn profession of their faith in Christ, since I last reported, viz. :—May 30, fourteen; June 2, twelve; July 4, nine by Mr. Spurgeon, and eight by Mr. Davies. D. E.

**IPSWICH, Turret Green.**—On the first sabbath in June two friends were received into church fellowship who had been baptized the Thursday evening previous by our pastor, Mr. Morris. On the 30th of the same month two more disciples put on Christ by baptism, and were admitted into communion the following Lord's-day. The former were mother and daughter, the latter husband and wife. Others are coming forward I am thankful to say. Many baptisms take place in this town of which you get no report. How delightfully encouraging the intelligence from Wales!

G. R. G.

**BECKINGTON.**—On Thursday evening, June 2, after an able reply to some of the principal arguments of pedobaptists in favour of infant sprinkling by Mr. S. Manning, of Frome, five believers were baptized by our pastor, Mr. W. Cloake, who expressed a hope that he should soon have the pleasure of baptizing more.

EREW VALU, *Monmouthshire*.—On Lord's-day, May 8, the English baptists of Zion Chapel, Briery Hill, enjoyed what they term a "high day." About half-past two o'clock, P.M., people were seen coming from all quarters wending their way towards a "certain water" near to our railway station, to witness what the baptists style "baptizing in the old fashioned way." The day was fine, and the sun pouring forth his brilliant beams on the large company who were gathered on the banks encircling the water, the whole scene presented an interesting panorama. Mr. W. J. Godson, of Gladestry, Radnorshire, conducted the service. The candidates for baptism were one young man and three lads, all belonging to the sabbath school. The singing by the water-side gave peculiar effect to the service. The audience, which was supposed to number about 1,000, were belonging to different religious bodies, from the Church of Rome to the Latter-day Saint, and all behaved most respectfully. During the delivery of the sermon, which was on the baptism of Jesus Christ, Mr. G. observed that the baptist church, although a non-conformist body, was not a dissenting body, as she had never acknowledged allegiance either to the Church of Rome, the Church of England, or any other national establishment of religion; but from the days of Christ's public ministry on earth, had acknowledged him as her sole head and sovereign, John the Baptist as her prime minister of state, and the apostles as her legislative body. With the New Testament as her code of laws, she had hitherto remained a complete constitution, and resolves so to remain until the church militant be called by her sovereign to join the church triumphant in glory. At the evening service which was held in the chapel, the newly-baptized were added to the fellowship of the church. On Lord's-day, June 12, Mr. Godson baptized ten candidates in our baptistry in Zion Chapel, three females, five young men, and two lads belonging to the sabbath school, who were received the same day into the fellowship of the church. We have invited Mr. Godson to become our minister.

E. J.

RUSHDEN, *Succoth*.—Mr. C. Drawbridge, our pastor, baptized five believers June 26. In the afternoon of the same day, before a crowded audience, they were admitted into communion with us.

COTE, *Oxon*.—Our minister, Mr. Arthur, baptized three believers at Minster, in the river, on the last sabbath in May, when hundreds of people were collected. During the service a thunderstorm came on, but neither minister nor people left until the close. On the first sabbath in June, Mr. Arthur baptized eleven followers of the Saviour in the river near Cote chapel. Among the number were two local preachers, one a Wesleyan, the other a Primitive. It was a delightful sabbath, and many were gathered together. A tent was erected on ground adjoining the river. Mr. Arthur stood in one of the carriages near the river side, and addressed the people in an impressive manner, and much solemnity pervaded the assembly. At the close of the service we proceeded to the chapel, which was filled. Mr. A. again addressed the people, and then administered the Lord's supper, when nine of those baptized were added to our number. On the following sabbath Mr. Arthur baptized six more at Cote chapel, which is now too small to accommodate the regularly increasing congregation. We are erecting two more galleries to accommodate our friends.

H. L.

CINDERFORD, *Forest of Dean*.—Six believers in Jesus were baptized in April by our pastor, and on June 5 seven more—one teacher and six scholars, making thirty-two from our sabbath school in twelve months, and seventeen from the congregation. May they all be living branches in the living vine. We are now taking active steps to erect a new chapel, to cost upwards of £1000. Will any of your readers help us? We are a poor people, but we have engaged to raise £400 in two years. I trust the Lord will open the hearts of his people to help us. Our present place is very crowded every sabbath.

W. R.

LUTON, *Wellington Street*.—Some months have elapsed since we reported any additions by baptism; but are happy to inform you that a good work has been going on amongst the young, and the Lord has been adding to our numbers from time to time such as we hope are saved. Our pastor, Mr. Cornford, baptized fourteen believers on March 27, twelve on April 24, and seventeen on June 26, principally young people, thirty-two of whom were from the sabbath school and Bible class.

F. P.

**GREAT ASBY, Westmoreland.**—The ordinance of baptism was administered to one believer in a beautiful stream of water, in one of nature's most lovely spots, on sabbath evening, July 17th. An impressive discourse was delivered by our pastor, Mr. Dunn, to a large and attentive concourse of people who had gathered (some from a distance) to witness the sacred rite. We believe that impressions were made on the minds of many. This is the sixth baptism at this place since April, 1859. R. Y. F.

**MAIDSTONE, Bethel.**—Five believers in Jesus were baptized in March, and eight on July 3rd. The last were all young persons—three of them female scholars. Three were also sisters in one family, and two were sisters in another. The whole of the females were from our nursery—the sabbath school. Others are on the eve of joining us, and we hope all will prove faithful to Christ. The baptisms were administered by our pastor, Mr. D. Crambrook, in the presence of large congregations.

**MELBOURN, Cambs.**—The Lord is adding to our numbers every month, and, we believe, such as are saved. On the 7th of July our young pastor led seven believers down into the water to be buried with Christ in baptism. We have great reason to bless God for the prosperity which has attended us during the last eighteen months. Still do we lift up our hands in amazement, and cry "They come! they come!" Fifty are at the present time enquiring the way to Zion, with their faces thitherward.

**KINGSTON-ON-THAMES.**—Four males and four females were immersed by Mr. Medhurst, June 29, having previously professed faith in Christ. Two of the young men were brothers of one family, a third having some few months since united himself with this church. These animating seasons show that "the Lord's arm is not shortened, that it cannot save." H. S.

**ST. IVES, Hunts.**—On Lord's-day, July 3rd, Mr. T. Williams, from Houghton, immersed ten believers in Christ, six of whom were young persons from the sabbath school. W. S.

**QUANTON.**—Our minister, Mr. Walker, baptized one believer, May 22, who had been halting on the brink of the water for a considerable time. May many more follow his example. J. K.

**BEDFORD, Ebenezer.**—Two believers, husband and wife, were immersed in the river Ouse, by Mr. C. Drawbridge, of Wellingborough, June 12. In the afternoon they were received, with several who had been previously baptized. Thanks were given to Mr. Felce, of Biddenham, for his kind and prompt consent to use his meadow for the multitude assembled, and for the pitching of a tent for the use of the minister and candidates.

**WOLVEY, Warwickshire.**—On the last sabbath in May, after the evening service, Mr. G. Toone, one of our deacons, baptized three females on a profession of their faith in Christ. Our minister, Mr. Knight, preached on the occasion from "He that believeth and is baptized shall be saved." The congregation was very large, and the service impressive. S. H.

**TORRINGTON, Devon.**—On June 22, three believers were baptized by our pastor, Mr. Jeffery. One of the baptized had been for years an effective preacher among the Bible Christians, but prejudice at length gave way, and he will henceforth labour with others in the seven village baptist chapels in connection with Torrington.

**FONCETT, Norfolk.**—We baptized four followers of the Lord Jesus in our new baptistry on June 5th, and on the 9th one more, and we have other candidates waiting. Our prospects here and at Moulton are now very pleasing, notwithstanding clerical annoyance. We had a tea-meeting of 500 in a tent a short time ago.

**RAGLAN.**—Four candidates were baptized by our minister, Mr. B. Johnson, June 26, and on the next sabbath they were received into the church. One was a youth of fourteen, whose father and a brother of sixteen were baptized a few months since. T. S.

**LONG SUTTON.**—Our pastor, Mr. G. Hester, baptized five believers, on a profession of their faith, on June 29, after a sermon from "How am I straitened until it be accomplished," to an attentive congregation. J. R.

**RICKESTON BRIDGE.**—On June 19, our pastor, Mr. J. H. Walker, after addressing a goodly company on the subject of baptism, immersed two female candidates into the names of the Father, Son, and Holy Ghost. J. R.

[Where is Rickeston Bridge?]

**LLANYHANGEL, YESTERNLEWERN, Monmouthshire**—On July 10th, after a discourse from "I will tell you by what authority I do these things," Mr. Johnson, of Raglan, baptized three candidates in a small river which runs by the chapel. One was a young man, son of an aged member, and is the eighth of his ten children that have thus professed their faith in their father's God. We expect others soon. A. W.

**LANGWYM, Monmouthshire**—Our pastor, Mr. Phillip, has had the pleasure of immersing several believers in Christ since we last sent an account. On sabbath morning, April 3, he baptized five; on May 1, six; and on May 28, four. We have many more enquirers on the way. We shall have to report several more baptisms soon. G. S.

**LEAMINGTON**—On the first sabbath in June our pastor, Mr. W. A. Salter, baptized two believers upon a profession of their faith in the Saviour. On the evening of the same day they were received. E. G. A.

**SHEFFIELD, Barker Pool**—Three believers were baptized on the 5th of June, at the public bath, in presence of a number of interested spectators. Two others were also added to the church on the same day.

**OLNEY**—On the morning of the first sabbath in June Mr. Hall baptized six young men. Two had been episcopalians. And on the first sabbath in July one young man. Others were prevented by illness, and we have hope of more.

D. C.

[If our friend had given his name with his former report it would have been inserted. Initials only will not do.]

#### WALES.

**Cardiff, Bahany**—On the first sabbath in July, Mr. Tilly immersed two males and six females. One of the males was a young man whose parents had brought him up in the way he should go, but his aversion to religion was so great, and the restraints of home so repugnant to his natural inclination, that he determined to leave that home, and go beyond the sound of the gentle admonitions and loving counsels of a pious mother. What a mercy that go wherever he might he could not go where a Saviour's redeeming grace and dying love could not reach him, and where a mother's prayers could not follow him, although her living voice

was unheard. He came to Cardiff, where he obtained employment. One sabbath-day he was strolling about not knowing how to spend his time, when he was attracted by the sound of singing in a chapel close at hand. It touched a tender chord in his heart; old and familiar scenes came up before him; he was induced to enter, and remained through the service. At the close, one of the friends seeing he was a stranger, kindly invited him to the sabbath school. He went, got interested, and has continued to attend ever since; and there is good reason to believe that what he heard there was blessed to his souls salvation, as he has given pleasing evidence of a change of heart. Two others were the children of members. They were all added to the church. J. J.

**Llanymydden**—At this place, which is about two miles from Conway, on May 29, four were baptized by brother H. Jones of Llandudno.

**Llandudno**—May 29, two were baptized by Mr. H. Jones, in the sea. Again, June 26, two were baptized by the same minister. One of the last two was an old man, aged 74, who was so thankful that he has been brought to Christ before he died, that he was for a considerable time blessing the Lord in the sea ere he would allow the minister to proceed. The Lord keep them all! There were many spectators present, the town containing many visitors. There are others before the church.

P.S.—Mr. Editor would act wisely if he were to caution some of his correspondents in Wales to write legibly; your last *Reporter* contains some mistakes in the orthography of proper names. Thus, p. 221, Llanearvan is printed "*Huncarvan*;" p. 222, Bala is printed "*Bald*!" I have noticed others in previous numbers printed incorrectly, which can be attributed only to the carelessness of the writers. Let places have their true and proper names the same as men.

[Very good. But how can we help it? We can neither read, write, nor speak Welsh, and we often have to guess at the names written.]

**Llangloffan**—Mr. Thos. Williams, minister of this place, baptized thirty persons on profession of their faith in the Lord Jesus Christ, on May 22; and on sabbath morning, June 9, Mr. W. had the pleasure of baptizing fifty-five persons. Several backsliders have also

returned. There are again from twenty to thirty before the church, waiting the same privilege. W. M. E.

*Letterston.*—On sabbath morning, July 3, eleven persons were baptized here by Mr. T. Williams, of Llanglofflan. We have had a great revival in nearly all our churches in Wales. W. M. E.

*Penyrheol, Brecknockshire.*—A little girl, twelve years of age, who had given pleasing evidence of faith in the Lord Jesus, was baptized by our aged minister, Mr. Richards, assisted by one of the deacons, on May 29. This was the last service he was permitted to render to his Master in heaven. Ten days after he was called peacefully to rest from his labours! We loved him, and I tremble as I write it. P. S.

*Holyhead.*—Mr. W. Morgan baptized three candidates, May 22, and two on June 25. On the evening of July 17, we had one of the largest congregations

we ever saw to witness the baptism of six young believers from our sabbath school. More are waiting.

*Llanelly.*—We had another baptizing on Lord's-day, May 8, when our pastor, Mr. Morgan, baptized twelve believers in the crucified Saviour. And on July 3, Mr. M. immersed eight more. There were many hundreds of spectators. R. J.

*Bridgend, Glamorganshire—Hope Chapel.*—Mr. Cole immersed five believers on a profession of repentance toward God, and faith in Jesus Christ, in the river Ogmere, in the presence of two thousand spectators, on Lord's-day, May 30. T. H.

*Swansea, York Place.*—Our minister, Mr. Hill, baptized seven believers, and added them to the church on July 3. More are on the way. P. W.

A report from Bond Street, Birmingham, of the baptism of four persons has no date and no signature.

## Baptism Facts and Anecdotes.

### BAPTIST PREACHERS IN RUSSIA.

Mr. F. NIEMETZ says:—"At the close of March, Brother Deggin and I proceeded to Russia, where we visited the brethren residing at Libau and Grobin. Six successive days I held meetings there. On Sunday, March 27, the Lutheran clergyman informed his congregation of our presence in the country, and warned against heresy. This may, in part, be the reason that, on that very day, hundreds came to hear us. My most sanguine expectations were surpassed. But efforts to prevent us were not wanting. In the morning of this Lord's-day news reached me that we should be imprisoned, but no officers making their appearance, we proceeded undisturbed. On Monday it was necessary for us to fetch our passports from the police-office. We were told: 'You must first be conducted before the city authorities.' We found the council represented by three persons, who commanded us not to preach here. In Russia such preaching was not permitted, we were told, and that we owed it to the generosity of the authorities that we were now permitted to depart without punishment. We then returned to the pass-bureau, where our passports were given us, with an accompaniment of threats. We were told: 'You are worse than Hot-

tents; you have infected all Libau, and put the people in commotion, but the knout is still in use for such offenders.' My attempts to reply were prevented by the words: 'Hold your tongue;' yet I succeeded in telling this official that he too needed a Saviour. In leaving I said: 'If we do not meet again on earth, we assuredly shall do so in the day of judgment before the throne of God.'

"Nothing daunted, I, in the evening of the same day, again proclaimed the word of life to the multitude, who assembled at the house of a friend. I was, indeed, obliged to shorten my discourse by the intelligence given, that the soldiers were approaching. We escaped unharmed on the following morning.

"Above all, we took away with us the impression that the work of evangelisation must be continued in those Russian districts. It is heartrending to see the forlorn spiritual condition of the people. Evidence, at the same time, is not wanting, that the Lord has a chosen people there. It is but for us to enter in and possess the land. May the Lord then send faithful labourers into his vineyard. May He preserve to us the love of our dear friends in England, that, through their co-operation, a messenger of peace may soon be definitely stationed in Russia."



## Sabbath Schools and Education.

### THE LONDON RAGGED SCHOOLS.

#### *Interesting Scene.*

THAT benevolent nobleman, Lord Shaftesbury, having been actively engaged for fifteen years in promoting these much-needed schools for destitute children, a meeting was called on Tuesday evening, June 28th, at St. Martin's Hall, when Mr. Alexander Anderson presented an address to his lordship, signed by 1700 of the teachers, and a picture of a ragged school shoe-black boy eating his morning meal at his station. His Lordship then replied:—

The novelty of the occasion, and the novelty of the scene, might appear to demand a novel mode of reply, but I can only have recourse to the old-fashioned language of satisfaction and gratitude. I think it would have been more appropriate had I invited you, and at your head, your chairman, Joseph Payne, to listen to and accept an address from myself; that I might have gone with you step by step through the progress of this great question; to witness how from small beginnings it had risen to greatness; to see that three or four schools have grown to 300 or 400, in which some 23,000 children are taught; and how a handful of teachers have grown to a large band; to look at the world at large, and see how the system has risen from contempt and ridicule into favour and esteem; to see how its friends have been enabled to throw off the charge of being good-natured fanatics, and proved to be safe and practical reformers, and had outlived the sneer of being followers of Don Quixote; and have shown in all your actions that you have in you the mind of our Lord and Saviour Jesus Christ. Now, in this spirit, and by God's blessing, what are you doing? You are clearing our streets and our alleys of their vice and misery, and you are cleansing the stream of moral pollution which runs through the metropolis. Against hope you have believed and hoped; you have dived into the lowest depths of sin, and by God's blessing you have dug up hundreds and thousands from the darkness of moral death to the light of day. This is no figure of speech. Are you not

peopling our colonies, and raising up a band of servants to whom we confide our goods and the care of our children? These are potent and undeniable facts, visible to all who walk our streets. By your example in this metropolis, you have created a kind of leaven, which has had an improving influence upon our teeming millions. And how has it been achieved? Has it been by wealth, power, station, or greatness? No: by none of these singly or collectively; but by singleness of eye and heart in following out and teaching the truths of the gospel. You know of nothing else; in the beginning, in the continuance, or in the future of your work, this has been the charter of your life, and the secret of your success. Quit it not, or your labour will be vain. If you would do good at all, it must not be by fanciful novelties and fantastic trickeries; but by a simple expression of the truths of the gospel, as revealed in the Word of God, without note or comment. I heard some words in the address which I view as very important. You said, "We belong to various sections of evangelical christians." This is the safeguard of the purity of the system. The Ragged School offers an arena and a platform upon which you may forget all minor difficulties, and strive how you may best promote the interests of mankind. It could not be carried on singly by one denomination, and it would be a great evil if it could. You have heard that the 1700 names appended to the address comprise individuals of every trade and profession. God be praised for the union and the combination. We see to-night what a public instrumentality can effect. There is no man or woman who has been sent into the world for no purpose at all; there is no one who has not some means of doing some good in the sphere in which he moves. If he cannot be a teacher he may be a touter for the Ragged School. The very man who sweeps the crossing may help to drive some little child into the school. I can say that no one thing in all the course of my life gives me such deep heartfelt pleasure and satisfaction, as the fact that I have been connected with you and your friends in forwarding the cause of the helpless and

undefended, and in bringing the ignorant to the light of truth. Truly, I may say, I would rather be president of the Ragged School Union than have the command of armies, or have wielded the destinies of empires. That volume, with its valuable collection of signatures, may go among ancient family records, to show to our posterity that some have been good enough to say that I have not been altogether useless in my generation. And my

prayers shall be for you all that you may be blessed in basket and in store, in the thoughts of your hearts, and in the work of your hands; so that at the last day you may stand before the great white throne, each at the head of a band of children, and that you may each be enabled to apply that great and comfortable text,—“Behold, here am I, and the children God hath given me.”

## Religious Tracts.

### THESE EXTRAORDINARY TIMES.

It is not unusual to hear the expression, “We live in extraordinary times.” Perhaps the words could seldom be uttered with more justice than at present. Whatever men call religion, seems to be quickened to greater intensity than usual, and to produce a more decided influence upon their hopes and lives. In America, “The Revival” still continues to draw multitudes within the pale of the professing church. In England, cathedrals are thrown open to mass congregations; public halls and, in some places, theatres, have been used for lectures on religious topics; open-air preaching has become common, and in every place christians are exerting themselves with well-sustained activity to bring all classes, and all ages of the people, within the sound of “the everlasting gospel.” On the Continent, all the Protestant communions, from Sweden to Piedmont, have experienced to a greater or less degree an increase of evangelical doctrine and spirit; while the ultramontane portion of the Roman Catholic priesthood in every country, is exerting itself with a practical earnestness that excites not only the fear\* of Protestants, but the alarm of governments. A similar bearing is observable in Mohammedanism. Ever since the Turk has been brought in contact with the European in the Russian war, there has been a gradual spread of intenser feeling on religious interests in the whole of the followers of the false prophet from North Africa to the centre of Asia. The religions of India and China, again have been moved to their very depths. In fact, everywhere, men’s minds seem striving to grasp with a fiercer tenacity their heredi-

tary religions, because except where true christianity prevails, they appear to be slipping from beneath them.

Such a time, therefore, summons every agency of the christian church to renewed and more vigorous effort; and of all the agencies it can command, none reaches so far, or works more effectually, although noiselessly, than the press. Now, when the ground is broken up, should the sower go forth to sow his seed through the whole earth. Your Committee would urge it upon all the missionaries of the Cross everywhere to repeat the precious message they are sent to deliver, by the aid of the press, till every eye shall have seen the salvation of the Lord. They would urge upon the most qualified and gifted the sacred duty of preparing publications, longer or shorter, appropriate to the day, and sending them into the world to do their Master’s work; and they would urge upon all tract distributors the necessity of adding the kindly word and the earnest ejaculation with every tract they put into a fellow-creature’s hand.

It is the time of conflict between the true religion of the Lord, and the false religion whereby satan deceives the nations. There is a place and a labour for every soldier of the cross; and he who can do no more, can at least use the tract at home, and send it across the sea to those who sit in darkness.

The issue of this conflict cannot be doubtful, however ill-matched the forces may appear. True christians are but a feeble band to battle against popery, heathenism, and Mohammedanism. But greater is He who is with them than all who are against them, and his voice they hear, “Be of good cheer, I have overcome the world.”—*Rel. Tract Soc. Report, 1859.*

\* But why fear?

## Intelligence.

### BAPTIST.

#### FOREIGN.

CANADA AND NOVA SCOTIA.—Mr. Alexander Lorimer, of Toronto, corresponding with the British Baptist Union, says:—As the Baptists of Canada continue to receive accessions to their ministers and membership from their brethren in Great Britain, it is befitting that the bond of sympathy between them should become increasingly strong. Not a few of those whom God has greatly honoured in the planting and watering of our churches have come from the fatherland; while pecuniary assistance for the training and support of our ministers has also, in times past, been generously furnished. From the statistics given by the churches at the last meetings of the Associations, a gratifying increase is reported. The eight Associations, which are composed of 189 churches, containing 11,525 members, had a net gain of 1217 during the preceding year. In addition to these there are some 30 unassociated churches, exclusive of the Free Will or General Baptists of Canada. If these were added, the aggregate membership of our churches would be between thirteen and fourteen thousand. While an increase (if it be an increase from God) is cheering in whatever place, or among whatever people it may take place, it is peculiarly cheering when witnessed among those who seem most inaccessible to Christian influences. Our brethren of the Grande Ligne Mission continue to receive tokens of the Divine favour. The recent visit of Mr. Ohiniquy, who had previously been a very influential priest in Lower Canada, but who has lately renounced the papacy, and taken the word of God for his sole authority in religious matters, has been very beneficial. Great numbers of Roman Catholics came to converse with him, and listen to the narrative he gave of his spiritual emancipation. New doors have thus been opened, and fields of usefulness extended. In the Eastern townships of Lower Canada the labours of Mr. Truesdell have been blessed. A church of seventeen members has been formed at Kingsley, to which additions by baptism have lately been made. The Orissa Mission in India has enlisted the peculiar sympathy of some baptists in Canada, perhaps from the circumstance of Mr. Hallam, a youthful member of that mission, having gone from our midst. This interest will be increased by the addition of another Canadian baptist to the band at Orissa. Mr. Miller, brother-

in-law of Mr. Hallam, is about to be set apart to the work of the ministry, and to be sent forth by the Free-Will Baptist Missionary Society of the United States. Some time ago, an aged and very liberal member of the Bernsville church—the late Jacob Beam—was removed by death. He left the most of the property he had amassed to be devoted to the cause of God. Very recently, Mr. Thomas Gostick, the humble, cheerful, and laborious minister of one of the baptist churches in Pickering, has been called away. Of the cause of ministerial education, nothing very cheering can be said. An attempt has been made to found a Literary Institute at Woodstock, in which some theological instruction is also intended to be given; but the movement drags heavily. The building is not completed; while the exclusiveness of the constitution, and the lack of confidence in the wisdom of the scheme, has kept many from affording their sympathy and aid. The want of an efficient religious newspaper hinders the progress of the denomination in Canada. The elevation of the membership cannot be effected by illiterate, puerile effusions. There is wanted a high-toned periodical amongst us, deeply imbued with the Spirit of Christ.

Mr. J. M. Cramp, of Acadia College, Nova Scotia, writes:—The statistics of our denomination in this province, as reported at the last meeting of our Convention, are as follow in our Western, Central, and Eastern Associations:—Churches, 135; baptized, 924; restored, 59; excluded, 100; died, 116; No. of members, 12,243. During the year ending August 21 last, seven ministers had been ordained, and four new places of worship opened. Our college contains twenty-two students, eight of whom are looking forward to the ministry as the work of life. There are about fifty pupils in the academy: some of them also have the same object in view. We have a Home Missionary Society in operation, by means of which the destitute portions of the country are supplied, to some extent, with religious instruction. Our French missionary, M. Normandy, a native of Canada, and formerly in connection with the Grande Ligne Mission, is indefatigable in his labours. He teaches, for the most part, from house to house, and is already encouraged by manifestations of blessing in the conversion of souls. We assist the Rev. R. R. Crawley, Missionary at Henthada, Burmah, in the service of the American Baptist Missionary Union, by remitting funds for the support of native preachers, under his direction. In these

various ways we endeavoured to show our sympathy with the cause of God, and to aid its progress as far as we are able. I may add, that we are engaged, almost to a man, in promoting the Temperance Reformation. The success with which we are favoured, though it does not equal our wishes, demands our very grateful acknowledgment. There have been large accessions to some of our churches. The net increase last year was  $6\frac{1}{2}$  per cent, or, on the average, nearly five to each church. Powerful revivals are now in progress in many places, and several hundreds have been baptized within the last two months—*ninety four* by one minister, the Rev. Charles Tapper, D.D. We hope to be gladdened by good news from the fatherland.

**JAMAICA.**—In the year 1843 we numbered upwards of 33,000 members and 5000 inquirers. This year the associated churches reported only 16,275 members, and 1710 inquirers; the churches not in the Union probably contain nearly 5000 members, with 500 inquirers; showing a loss of more than 12,000 members and nearly 4000 inquirers. Besides preaching-stations, we have still seventy churches in existence, containing more than 20,000 members, 200 inquirers, 12,000 sabbath scholars, and many thousand hearers of the word.

## DOMESTIC.

**THE BAPTIST MANUAL.**—We are indebted to Mr. Hinton for an early copy of this valuable publication. The usual statistics and information are again supplied. No less than twenty-two memoirs of deceased ministers are given.—“*Result of the Association Returns.*”—The present return comprehends 33 associations, and 1140 churches, of which 1120 report the particulars of their state, and show the following gross increase:—

By profession .. ..	7,666
By letter .. ..	2,775
By restoration .. ..	1,422

11,863

The clear increase is 5056; a considerable advance on the preceding year, and affording an average clear increase of more than five members per church.—The foreign correspondence is from Australia, Canada, Nova Scotia, United States, and West Indies. The business at the annual meeting in April we have already reported. The “*Introductory Address,*” by Mr. Lehmann, of Berlin, is very interesting, referring chiefly to the rise and progress of the baptist movement on the continent of Europe.

**FROME, Sheppard's Barton.**—When the new chapel was erected here for the Rev. S. Manning, a few years ago, it was decided

to postpone the erection of new school-rooms for a short time. They have now been added. They consist of spacious rooms for boys and girls, and class-rooms for Bible and Infant classes. At the first teachers' meeting held in the new room, on Thursday, July 7, the teachers presented to the Rev. S. Manning a valuable gold watch, and to Mrs. Manning a very beautiful gold chain, as an expression of gratitude and affectionate esteem. The Bible class presented a valuable silver pencil case to Mr. Manning a few weeks before.

**THE BAPTIST MAGAZINE** for July contains some severe reflections by Mr. Stock, of Devonport, on the course adopted by Mr. Arthur Mursell and others when lecturing on sabbath afternoons. We, too, have thought of saying something, but we shall wait the result of the present discussion.

**NEWCASTLE-ON-TYNE.**—Mr. Poitenger, on resigning the charge of the baptist church in Bewicke-street, after ten years' service, was presented by his friends with a beautiful purse containing fifty new-coined sovereigns and other testimonials of affection.

**REGENT'S PARK BAPTIST COLLEGE.**—Thirty-four students have been under tuition during the past session, of whom twenty-three were for the ministry. The reports respecting the state of the college were very satisfactory and cheering.

**BRISTOL COLLEGE.**—At the annual meeting of this institution, held in June, the reports were highly satisfactory. Five candidates are to be admitted next session, which will open with twenty-one students.

**HAWORTH, Yorkshire. West Lane.**—Two spacious school rooms for 500 children have been erected. At the opening 200 children were presented with copies of the Holy Scriptures. Excellent!

**TODMORDEN, Yorkshire.**—A new chapel, erected by the General Baptists, was opened at this populous place, June 14th, with sermons by Mr. Walters, of Halifax.

**THE REVIVAL IN IRELAND** continues to spread, and we rejoice to hear that the baptists are sharing the benefits of this wonderful visitation.

**ALCESTER, Warwickshire.**—The foundations of a new baptist chapel were laid here on the 10th June.

**NKOSSE, near Wrexham.**—A neat new chapel was opened here on the 12th and 13th of June.

**EAST DERREHAM, Norfolk.**—The foundations of a new baptist chapel were laid at this town on the 15th of June.

**RECENT RECOGNITIONS.**—Mr. G. Llewellyn, from Pontypool College, at Erwood, near Brecon. — Mr. A. Hudson, at Blakeney, Gloucestershire. — Mr. Gupton, of Bedford, at Wilden.



MONTREAL, CANADA.

## MISSIONARY.

## THE BAPTISTS IN CANADA.

ALTHOUGH not strictly missionary intelligence, we insert beneath some information contained in a recent letter to the *Freeman*, believing that our readers will peruse its contents with interest and pleasure. The writer, G. B. M., says:—

"A few facts concerning the introduction, progress, and present position of the Baptists in Canada, may be interesting to your readers, for many of which the writer is indebted to the Canadian Baptist Register for 1829, published by the Rev. Dr. Fyfe, of Toronto.

1. *Introduction.*—Baptists came from the United States, Great Britain, and the Lower Provinces, and they sprung up spontaneously over the land wherever the Bible was carefully studied. None of the churches can be traced back much beyond sixty years. In Lower Canada the first Baptist church we have any record of, was formed in Caldwell's Manor, by the Rev. E. Andrews, of Vermont, in 1794. This church is not now in existence. This section was indebted to visits from missionaries of a society in Boston and Vermont. In the same year (1794) the first church in Upper Canada was formed under Elders Hamilton and Turner, at Thurlow, and Elder Winn commenced his labours the same year in Prince Edward's district. Brother Finch, from New Brunswick, commenced his labours in Charlotteville, and in 1804 a church was formed, which has been the joyful mother of churches. About this time, the church in Beansville was formed under the missionary labours of Elders Coval and Warren, from the Shaftesbury Association, Vermont. From this church a number of others have arisen. The Baptists were the first anti-Roman Catholic missionaries to Canada, as they were the first missionaries to the heathen; and it is to be regretted that the history of their trials and labours is so little known. It will be seen that the first Baptist missionaries to Canada were from the United States and the Lower Provinces, and the doctrines and discipline which they introduced have been thus far perpetuated in Canada, notwithstanding great efforts have been made by some able men from Great Britain to change them, which efforts have had the only effect of more deeply entrenching the churches in the principles and practice of the great body of the denomination in America, and of destroying the influence of those who attempted it.

2. *The Progress of the Baptists.*—It is difficult to speak with confidence on this point, from the want of correct statistics in former times. In 1820 there were only 904 Baptist communicants known to reside west of the Grand River; now there are over

7,000—that is, they have more than doubled every ten years for the last thirty years. It is a well attested fact that the Baptists of Canada have increased during the last fifteen years more rapidly than during any equal period in their history. In 1828 there were in Upper Canada (the Baptists in Lower Canada were at that time very few, and would not materially have altered the following figures) 45 ministers, 1,435 communicants, and 5,760 regular hearers; now there are not fewer than 190 ministers, 13,200 communicants, and 80,000 adherents,—that is, in thirty years the ministers have multiplied over four-fold, the communicants over nine-fold, and the adherents over ten-fold. During the past year the statistics of the churches in the eight associations reported in Canada indicate an actual gain of over thirteen per cent. of the whole membership by baptism. The aggregate membership of the eight Canadian associations is 11,925; of these 1,384 were baptized last year. The net gain is 1217. These facts call for devout gratitude to God for his goodness, and they should stimulate to greater zeal and fidelity for the future, seeing the labours of his servants are not in vain in the Lord. Besides these, who are Regular or Strict Baptists, there are about 300 Open Communion Baptists, who have established the Canada Baptist Union. They have some able and devoted ministers, but their numbers and influence have greatly decreased within the last fifteen years. All their churches in important positions, with one exception (that of Quebec, where the excellent and pious Mr. Marsh labours,) have become Strict Baptists, and several others have become associated with the Free-will Baptists. They are not abundantly supplied with ministers, as there are two or three times the number of churches. The Free-will Baptists, who are Methodist in doctrine and practice, and also Open Communionists, have 32 churches and 1,335 communicants; about half of these are west of Toronto, and none are in any important city or town.

3. *The present state of the denomination is encouraging.*—The body is united in great principles from one end of the province to the other. We have two missionary organizations for the east and west, working harmoniously together. An educational institute is about to be established at Woodstock, Canada West, for both sexes, the principal of which is to be endowed by the trustees of the late Deacon Beam, who left a considerable property to be devoted to the promotion of the Baptist cause. The principal of this institute is to superintend the education of young men for the ministry. Our weekly paper, *The Christian Messenger*, is next month to be removed to Toronto, and will be under the able direction of the Rev. Dr.

Fyfe, who now presides over a large and active church, and is doing a great work by his efforts on behalf of our societies and institutions.

The Montreal Baptist Church have lately obtained an able and efficient pastor and preacher in the Rev. John Goadby, an Englishman, who was formerly a missionary in Orissa, India, but for the last twenty years has resided in the United States.

On the 25th day of May last, the first annual meeting of the Canada Baptist Missionary Convention (East), was held in Montreal, when an encouraging report of its operations for the past year was read. Seven missionaries have been employed, one church which had lost its visibility has been gathered together and revived, two new churches have been formed, twenty-four persons have been baptized, and the foundation laid for greater usefulness. The body is gradually becoming more united. Our former bitter controversies and troubles, especially on the communion question, are all being settled, by each party having their own societies and institutions—and thus a better feeling now prevails than when working together in the midst of jealousies and heart burnings. The Regular Baptists are quietly but energetically pushing ahead their missionary and other enterprises; and the principles of the body are spreading rapidly—everywhere Baptist preachers are received with favour, and are welcomed to the townships and villages of our extended country. We only require more of the right stamp—endued with the spirit of their Master. It may be well to state, in order to prevent disappointment, that if any contemplate coming to Canada, they should be Strict Baptists and Total Abstinence men, and not come to the colony with the common idea that anything will do for the colonies, and that they are going to change and mould the churches after the manners and customs of the father-land. They must consent to fall into the habits and modes of doing things in this country. Canada is destined to be a great country, and a new type of character is arising from the collisions and intermingling of the different races and nations that make up our province—a mixture of British steadiness and tenacity of purpose with American *go-aheadtiveness*. It is important that while this formative process is going on, right influences should be brought to bear upon it, so that Canada may not only become a great and free nation, without slavery or State Church, but also Christian."

[Comparing some of the statements in this communication with some of those in a preceding page by Mr. Lorimer, they will scarcely be found to agree with each other. But we give them as we find them.]

## RELIGIOUS.

THE BIBLE IN SPAIN.—A colporteur named Escalante, an agent of the British and Foreign Bible Society has been arrested at Ohiclana, in Spain, and lodged in prison. A number of Bibles in his possession have been seized. A recent letter says, "I know him well, having met him in Madrid when he was there, when I accompanied Mr. —, a Wesleyan minister, on one of his visits to that place about four years ago. He has this spring been very active in Andulasia distributing Bibles, and has at length fallen a prey to the priests in the neighbourhood of Cadiz. He has been placed in the midst of that portion of the prison where murderers are confined, and where there is one awful character who himself murdered four men in a few hours. He says that the blasphemies he hears, and the fearful language, and their looks, and the severity of the jailers, is dreadful, and he sighs for liberty. Do pray for him." Since his removal to Cadiz, an agent of the Spanish Evangelisation Society writes, on the 15th of June, that "B— and M— visited Escalante in the prison of Cadiz, against whom judicial proceedings were going on, the result of which we cannot yet foretell, though I fear that, in the present state of religious excitement kept up by the clergy, it cannot be favourable."

LOMBARDY.—The *Piedmontese Gazette* contains a decree by the Governor-General of Lombardy, abolishing the old (Austrian) laws which made a difference between the inhabitants because of their religious opinions. Those laws, it is observed, are contrary to the equality of citizens in the eye of the law which prevails in other parts of the monarchy, and are incompatible with the principles of modern civilisation. It is therefore decreed:—"That, in the Lombard provinces, all the citizens, whatever the religion they profess, are equal before the law, and shall equally enjoy all civil and political rights as in the elder provinces of the monarchy. All orders and regulations of contrary effect are abrogated."

ABYSSINIA.—Bishop Gobat, of Jerusalem, in a letter just received, writes:—"The King of Abyssinia has hitherto been very kind to the brethren, and sees with delight that the Word of God is disseminated in his country in the vernacular Amharic language. He is afraid of heresy, and of all that might split the Church of Abyssinia, to which he is conscientiously attached; but he wishes to see the Church reformed—perhaps not yet to the extent we desire, but yet there is hope." The bishop also states that the Bible is now read by Turkish soldiers, and that some conversions have taken place amongst them.

**THE LATE DR. MORISON.**—At the funeral of this eminent minister, the Rev. J. Stoughton observed:—His history was remarkable. He was forty-three years the pastor of a large church and congregation. He was for thirty-two years editor of the *Evangelical Magazine*. He was the author of more works than I can enumerate, some of which have had a large circulation—guiding and aiding the family devotions of many homes; and others have been eminently useful. I am informed, in the way of counsel to the young, and of conviction to the unbelieving. He was in all respects a public man—taking the lead in works of usefulness—ready with tongue or pen—equally at home in the pulpit or platform—with abundant physical energy—with a robust constitution—with wonderful power of activity—with a mind which seemed as if it could not rest—ever observing—ever watchful—laying up knowledge, forming opinions, and supplying principles, always with amazing facility, with singular shrewdness, insight into character, tact in the management of others, vivacity, cheerfulness, and urbanity—his smile inspiring confidence—his animated countenance shedding sunshine over the meeting for business as well as over the home of love—his frank, pleasant, pithy, pointed conversation exciting interest, dispelling gloom—his sympathies ever alive with the intensest goodwill, and his hand ready to support and help. Altogether, he was a man above most men, fitted for successful enterprise in this great working world.

#### GENERAL

**THE SONS OF KOSSUTH.**—In the list of students at University College, London, who on Saturday week received prizes at the hand of no less distinguished a personage than the Premier of Great Britain, Lord Palmerston, we find the names of the two sons of the ex-Governor of Hungary. It says not a little for these young strangers, that in a competition with upwards of two hundred students, they should have succeeded in gaining so honourable a position; and quite as much credit is due to their sire, that in all his adversities he has adhered so religiously to the duty of a parent, and has placed his sons at least on the right road to honourable independence.

**A SCENE OF THE WAR.**—In a letter from Valeggio of July 1st, written by M. Texier, of the *Siecle*, we read:—“Solferino presented a picture of desolation. I saw an old man, who, like all the inhabitants of the village, had fled on the previous evening, come back, leading a child by each hand, to seek his poor house among the ruins. He stopped before a devastated cottage, heaved a profound sigh, and then cried out, ‘Why

are we, the poor inhabitants of this country, always to pay for what others do?’ And then crossing the threshold of his house, he sat on the floor and burst into tears.”

**THE ARCHBISHOP OF PARIS** is said to have refused to perform a *Te Deum* for the Italian victories in these words:—“I cannot join in thanksgiving for the murder of thousands of human beings, nor raise a hymn of joy founded on the pain and misery of others.”

**INDIA.**—It is reported that the new government have ordered the suppression of Churrack Poojab, and other cruel rites; and have further declared that they will relinquish all trusts for idol worship.

**A FLOATING RAM** is said to be building of 9,000 tons weight and 380 feet long, which, being propelled by engines at the rate of sixteen miles an hour, is to knock over one of the largest men of war!

**THE HOT WEATHER** during the month of July resulted in some dreadful thunder storms, causing the loss of several lives and the destruction of much property.

**TWO GENTLEMEN** belonging to the Indian Railway Company were lately stung to death by hornets at Jabbulpore.

**THE QUEEN OF BAVARIA** is said to have requested the ladies of her court to abjure crinoline. We wish another Queen would.

**A DREADFUL EARTHQUAKE** at Erzeroum, Asia Minor, is said to have destroyed 1,500 lives.

#### REVIEW OF THE PAST MONTH.

Thursday, July 26th.

**AT HOME.**—The Royal Princes have returned to England in safety. The Prince of Wales has gone to Edinburgh to pursue his studies, where the old palace of Holyrood has been fitted up for him. The new Parliament has been busy, chiefly in voting money for what is called our “defences.” The “quarter’s revenue” indicated prosperity, but the Chancellor of the Exchequer proposes to nearly double the Income Tax for one year; every additional penny producing one million of money! The Church Rate Abolition Bill has again been carried in the Commons by a majority of 73—263 for, 190 against—Lords Palmerston and Russell voting for it at last! But neither the Church Rate question nor several other important measures affecting dissenters and religious freedom are expected to make any further advances this session. Parliament is in a great hurry to get away from the banks of the Thames.

**ABROAD.**—After a dreadful three months’ war came a sudden armistice, and then unexpected peace. But what a peace! Our readers generally, we presume, are acquainted with the awful facts which preceded the cessation of hostilities. But this



peace satisfies none. The Emperors of France and Austria both grumble. The Italian States threaten. The King of Naples rejects, and the poor old Pope protests! What will this Buonaparte do next? He has humbled Russia and crippled Austria; will he next punish Prussia, and then turn to England? There is no knowing what

the most crafty and reckless man in the world may attempt. In all things he seems to desire to tread in the steps of him who, fifty years ago, was in the zenith of his power. We know what was his end. Surely the Lord will, in a way we know not, interpose to frustrate the designs of all the bloody and deceitful men who delight in war!

## Marrriages.

June 11, at South-parade baptist chapel, Leeds, by Mr. J. Tunncliff, Mr. Nathaniel Halliwell, to Mary, daughter of Mr. James Whitaker, all of New Wortley.

June 13, at the baptist chapel, Lewes, by Mr. J. Hayercroft, Mr. H. Tyler, to Helen, daughter of Mr. T. James, both of Lewes.

June 14, at the baptist chapel, Kenninghall, by Mr. J. Sage, Mr. J. Horne, late of Horton College, Bradford, to Emma, eldest daughter of the late Robert Potter, Esq., of Bressingham, Norfolk.

June 14, at Trinity baptist chapel, Southwark, by Mr. W. H. Bonner, Mr. John Wiblin, to Miss Maria Hewlett, both of Oxford.

June 17, at the General Baptist chapel, Sutterton, by Mr. J. H. Wood, brother of the bride, Mr. G. F. Muse, of Lincoln, to Amy, youngest daughter of the late Mr. Thomas Wood, of Lydd, Kent.

June 17, at Great George-street chapel, Liverpool, by Mr. H. Stowell Brown, baptist minister, Mr. James Sanders Johnson, of London, to Kate, third daughter of Mr. Jesse H. Hudson, of Liverpool.

June 24, at South-parade baptist chapel, Leeds, by Mr. C. Bailbache, the Rev. Philip Bailhache, baptist minister, Salisbury, to Rachel Aspin, eldest daughter of Mr. Heaton, publisher, Leeds.

July 5, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. T. Bottrill, of Leicester, to Miss Mary Ann Baines, of Oakham.

July 6, at the baptist chapel, Isleham, by the father of the bridegroom, William Henry, only son of Mr. W. W. Cantlow, to Anna Elizabeth, fifth daughter of Joseph Slack, Esq., Thorn Hall, Wicken.

July 6, at King-street baptist chapel, Maidstone, by Mr. Dobney, Mr. J. S. Hooker, to Miss Sarah Stanger.

## Deaths.

April 30, after a brief illness, aged 55, Mr. Owen Humphreys, of Blanyawm, near Newchapel, Montgomeryshire. He was eminently a man of prayer, and his piety and attainments were greater than ordinary.

May 18, suddenly, Mr. Dove, baptist minister, Ashburton, who had served God in the gospel of his Son forty-one years. His father, three uncles, and four brothers, were all baptist ministers. On June 29th, his sister, Mrs. Wyatt, of Portsea, followed him to the rest which remaineth. One only now is left of the family—the writer; who also is looking for the mercy of our Lord Jesus Christ unto eternal life.

June 8, aged 71, Mr. W. Richards, baptist minister, Penyrhoed, Breconshire, for nearly forty years a peaceful, diligent, and faithful servant of Jesus Christ.

June 18, at Stratford-on-Avon, aged 75, Mrs. Ewen, widow of the late Mr. John Ewen, of Leicester, and formerly a member of the General Baptist church, Dover-street. Mrs. E. was a peaceful and pious christian.

June 18, at Brompton, after a long affliction, aged 68, Dr. Morison, for many years editor of the Evangelical Magazine. The editor of the *Baptist Reporter* commenced his labours about the same period as Dr. M.—thirty-four years ago.

June 25, Mr. James Bell, aged 26, a member of the baptist church, Lewisham Road, Greenwich, and a devoted teacher. The closing scene was not only peaceful, but triumphant. He died trying to sing, "Glory! hallelujah!"

July 10, at Glasgow, Margaret, last surviving daughter of James Paterson, D.D., of Hope Street baptist chapel, Glasgow.

July 12, at Kensington Place, Bath, William Harris Murch, D.D., formerly President and Theological Tutor of Stepney College, London, in his 76th year.

RECENTLY.—The young Queen of Portugal, in her 23rd year.—The King of Sweden, aged 60; he was son of the famous General Bernadotte, who only, of all the monarchs Napoleon made, retained his throne.

THE

# BAPTIST REPORTER.

SEPTEMBER, 1859.

## ANNIVERSARIES OF BAPTIST SOCIETIES, 1859.

### GENERAL BAPTISTS.

HAVING furnished our readers with information respecting the Anniversaries of the chief institutions of one section of the baptist body—we now turn to the other.

The Annual Meeting of the General Baptist Churches was held this year in the spacious Chapel in St. Mary's Gate, Derby, on June 21st, 22nd, and 23rd. Derby being in a central position for the churches, and possessing extraordinary facilities of railway communication, the attendance of members and representatives was large. On the preceding evening a devotional meeting was held to implore the Divine blessing on the proceedings.

On Tuesday morning, at seven o'clock, the chair was taken by the Rev. J. Stevenson, M.A., minister of the place, and States of the Churches were read—excepting during an interval for breakfast—until ten o'clock, when the chair was taken by the Rev. J. Burns, D.D. The Rev. G. Cheatle of Birmingham, and Mr. W. Newman of Louth, were then appointed as Moderators; and Revs. W. Orton of Louth, and T. Gill of Melbourn, as Assistant Secretaries.

These preliminaries having been attended to, and before the Chairman gave his Address, it was unanimously resolved, "That ministers and members of other christian

churches in the town, desiring to be present at the sittings of the Association, should be at liberty to do so."

The Chairman, in an exceedingly interesting and impressive address, referred to the striking changes which distinguish each successive association. Since his connection with the General Baptists, in 1836, forty-eight ministers had finished their course at home, and two missionaries abroad. Special allusion was made to the removal of the Rev. J. Goadby of Loughborough, whose learning and talents had been interwoven with the monthly periodical of the denomination for so many years. "But," said the Chairman, after referring to these losses, "the Rock of our Salvation, the Head of the church, ever liveth, and is the same yesterday, to-day, and for ever. Well may we take up the memorable saying of one of the founders of another section of the church, 'The best of all is, God is with us.' We have his gospel in our pulpits, his Spirit in our churches, his gracious presence with us this day in our Association." The Chairman then very happily explained what he considered should be the great object of these annual gatherings. "It is well known," he said, "we meet not to legislate for the

government of the churches, recognising, as we do, the thorough independence of each congregation. We meet not to exhibit priestly power or lordly authority, being believers in the one priesthood and divine authority of the Lord Jesus, and in the common and equal fraternity of all christian brethren. We meet not for mere sectarian glorification, as though we were holier than the other tribes of the Lord's spiritual Israel, for nowhere, I trust, would the benediction be more heartily pronounced than here,—'Grace be with all who love the Lord Jesus Christ in sincerity.' As brethren in common with independent christian churches, we assemble for mutual christian intercourse, for mutual counsel, and for united co-operation, more especially for sustaining and extending the public institutions of the churches, such as missions to the heathen and among our home population, and the education of young men for the exercise of the christian ministry. Other objects may be mentioned, as including general sympathy with each other, and counsel and aid as far as practicable to the weaker churches, and that we may take decided action in the great moral, ecclesiastical, and benevolent questions of the day." The speaker proceeded to show that the Association ought to tell in a threefold respect greatly for good. *First*, on those convened together in exciting and promoting christian love and sympathy. *Secondly*, on the town and church where the meeting is held, that the influence of each minister and representative may be felt for good, and the savour of it remain behind him. *Thirdly*, on the churches represented by their respective ministers and deputies, and which ought to receive some reflex influence for good from our Association. In conclusion, important counsel was given in reference to the christian courtesy and kind-

ness with which the various meetings should be conducted. The whole address, of which this is a very brief sketch, was powerful and effective, and in every respect adapted to the occasion.

One of the most interesting circumstances connected with the meeting on Tuesday morning, was the introduction to the associated brethren of Mr. Thomas Cooper, the celebrated lecturer upon Christianity. He was presented to the meeting by his friend and fellow-townsmen, Mr. J. F. Winks, of Leicester, with whose church he has lately united. Mr. Cooper was overwhelmed by the feeling manifested on his behalf, and with deep emotion responded in an address which touched every heart and drew tears from many eyes. The Rev. H. Hunter, of Nottingham, then offered a most fervent and appropriate prayer that Mr. Cooper's connection with the denomination might prove a mutual blessing, and that he might be long preserved to maintain and defend the faith which he once sought to destroy.

On Tuesday evening a large public meeting was held on behalf of the General Baptist Home Missions, Mr. W. Newman of Louth, in the chair. The meeting was opened with prayer by the Rev. W. Bott of Barton. The Chairman then delivered an appropriate address on the claims of our home population upon christian effort. The several reports of the Yorkshire, Derby and Castle Donington, Eastern, Nottingham and Loughborough, and the Cheshire districts, were presented by the Revs. R. Ingham of Halifax, T. Gill of Melbourn, T. Barrass of Peterborough, Mr. Thomas Hill of Nottingham, and the Rev. J. Maden of Macclesfield; after which the Rev. H. Hunter read a report of the General Home Missionary Committee. From these reports it could be gathered that valuable assistance

had been rendered to various churches and stations connected with the society at Todmorden, Leeds, Holbeach, Peterborough, Sheffield, and other places. The meeting was afterwards addressed by the Rev. W. Gray of Ashby-de-la-Zouch, Mr. Thomas Cooper, and the Rev. W. R. Stevenson, M.A., of Nottingham. The spirit-stirring address of Mr. Cooper, in which he gave some reasons for his recent union with the General Baptist body, and urged in the strongest terms the necessity and importance of home missionary efforts, was listened to with marked attention, and produced a powerful impression.

On Wednesday morning, at eleven o'clock, after reading the Scriptures and prayer by the Rev. Isaac Preston of Chesham, the Association sermon was preached by the Rev. J. Harcourt of London, from Acts ii. 47, "And the Lord added to the church daily such as should be saved." The sermon, which was upon the subject of the revival of religion and christian progress in our churches, was well adapted to the occasion, and it is hoped that the effect of it will be long remembered and felt.

The Annual Meeting of the Foreign Missionary Society was held on Wednesday evening. The spacious chapel was crowded, and the proceedings were conducted with unflagging interest to the end of the meeting.

The chair was taken by John Heard, Esq., of Nottingham, who in a brief and appropriate address, introduced the business of the evening. Mr. Heard expressed the pleasure with which he had acceded to the request of the committee to preside on that occasion; he also referred to the necessity there was for such societies, and to the duty of christians to unite their efforts for the spread of the gospel, since from every quarter of the world there

might be heard the call for instruction in its truths.

The Rev. J. C. PIKE, the Secretary, then read an abstract of the report. While there had not been during the year extraordinary numerical increase, there was ample evidence of steady progress, and much to encourage the supporters of the mission at home.

ROBERT PEGG, Esq., the Treasurer, read the statement of the Society's accounts for the year, from which it appeared that the total income had been £3048 19s. 0d.; and the expenditure, £3306 18s. 11d.; leaving a balance due to the treasurer of £257 17s. 11d.

The Rev. ISAAC PRESTON, of Chesham, moved—

That the report of the society for the past year, of which an abstract has been read, be received, and printed under the direction of the Committee. The meeting rejoices in the steady progress of the mission, as evidenced by the facts detailed in the report, and in the many tokens of God's favour vouchsafed to the missionaries and their converts in India.

He confessed that the pleasure with which he moved that resolution was tainted in some degree with melancholy; as he could not put from himself the thought that such a resolution as that had been submitted to successive yearly meetings by a dear and valued friend and brother, whose voice had been silenced by death. But their encouragement was, "The Lord of Hosts is with us, the God of Jacob is our refuge." The resolution hailed with satisfaction the success of the work, which, under God's blessing, had been secured in India, and they had upon the platform missionaries who were fully conversant with its effects. Yet they were told that missions to India have proved a failure. He had read such a statement, and he felt, and they would all feel, that Lord Shaftesbury correctly described the man who made it when he said, "He speaks more like a rajah than

a christian." He remembered a similar statement made by a popular lecturer at Brighton, to such an audience as probably Brighton could alone produce, who dismissed this mighty and important question with the flippant remark, "The whole thing has proved a failure." A missionary, who was present, asked to be allowed to put a question or two to the lecturer upon that matter, in order to test his knowledge of the subject. The questions were put and were such as were quite sufficient to fill him with dismay and confusion, and to convince the audience that he knew nothing at all about the matter. Their missionaries told them that their exertions had been successful, and they had the fullest confidence in them and in their statements.

The Rev. ISAAC STUBBINS, from Cuttack, who, on rising, was loudly cheered, said—I might have been excused addressing you this evening, as I am not strong, and my nervous system is weakened. I am affected, too, by the remembrance of your kindness to me and mine, when we were in England before, and my thoughts are carried back to fourteen years ago, when I bade you all adieu at Leicester. God has permitted me since that time to labour in the field of your adoption for nearly fourteen years. I have suffered much, but I do not regret it; and I am ready to suffer again. To me it was not a matter of choice to return, but a matter of necessity, as all efforts to restore my health in India had failed. I seem to have been poisoned there with allopathy, dosed with homœopathy, and drowned with hydropathy. Still we determined not to return until God opened the way, although we had been kindly invited to do so by your Committee sometime before. Especially were we unwilling to return to England, as two other missionaries were absent from the field of

labour at that time. However, I am here now; I am glad to see you all, and I know that you are all glad to see me. There is another subject to which I must refer; I did expect to see here some whom I see not, and shall never see again till we meet in heaven. Reference has been made to the progress of the missionary cause in India, and though there has been great success we take no credit to ourselves, we would give God all the glory; but if this congregation could have witnessed the audience at our last service at Cuttack, there is not one among you that would not have been moved, as I was moved, to tears at the scene. The chapel was crowded by our native friends, and the verandahs were filled by crowds of Hindoos who were anxiously listening to the Word of God. Mr. S. then referred to the liberal aid afforded to the society in India, from christian gentlemen, both in the civil and military service; these were many of them members of the Established Church, and even the chaplain at the station was a regular subscriber of one pound per month; and proceeded—I tell you these things in order that you may know how our labours are appreciated by those who are observers of them. From these, and from similar sources, we receive great aid; we are thankful for the amount, and we are also thankful for the evidence it affords, that our work is not failing in the Lord. We have been told that the Brahmins have petitioned for the deportation of the missionaries. I am glad the devil begins to wince at last—he feels much now, and will feel more yet, for we have sworn before God that we will not quit the spot till the foul system of idolatry is overthrown. For God's work we have received from home money and prayers; we are thankful for the money, and we are thankful more than all for the prayers. Those

prayers preserved us during the awful mutiny; and when we cast our eyes over the sea to dear old England, we thought we saw you all bowing down before God in our behalf, and we rejoiced in the assurance that the care of the Almighty would be imparted to us in Orissa. Let the Brahmins petition, we do not care for that; we know the source from whence their petitions spring, and we know that thousands of them live by the infernal system of idolatry. Shall we abstain from preaching the gospel to the people who love us, simply because the Brahmins and the Pundits ask for our deportation? No! we have been there, and we shall go again; and though we may be smeared with cow dung as we have been, we will go again and again and tell the people that there is no hope for them in their idolatry, but that there is hope for them in Christ, who died for the whole world. The report refers in one part to the recent ordination of native preachers, and one of those, the son of a native christian, I saw and heard declare in open court—"This man," referring to his father, "is not my father; he is dead; and, if you compel me to acknowledge him, I will dash out my brains on the floor;" and, in order to show that he was in earnest, he flung himself down, and would have done himself some injury if he had not been seized. This young man became a convert, he has been thoroughly trained in our academy, is now an ordained minister of the gospel, and I never heard anything more eloquent than the sermons that proceed from his lips. That is one of our converts; but there is another named Paul, who was rescued from a sect that would have sacrificed him, and long ago he would have been cut into pieces, had he not been rescued and brought to Christ. He, too, received his training under us, and he also has been ordained a

minister of the gospel. Then there is Jaganath, who was one of the converts of my brother Wilkinson—he is also a trained minister. We could refer to many such who have thus been brought under the blessed light of christianity, but I will just tell you a little story as an illustration of the love the people bear to us. One of our native preachers was out on a preaching excursion, and among one of his congregations was an old female devotee; while in eloquent words he told them of the dying love of Christ, the poor old woman became enraptured, and rushing from her seat, she flung her arms round his neck, and implanted upon his cheek, perhaps, the warmest kiss he ever received, and cried out, "From this day I will worship Jesus Christ." We hear many of these things. The Word of God is travelling far and wide; millions of tracts have been put into circulation during the last twenty years, and more than 100,000 copies of God's word have been sent among the people, and during the last twenty years I know that a marked change has been produced. Some of the Pundits can't bear us; I know, however, that the millions not only respect us, but they love us, and in their hearts they love God's Holy Word. We have been delighted to receive their thanks and their love, and we have been thankful to know that they will receive the gospel. Let us, my brethren, with one heart, one mind, and one soul, unite altogether in this great and glorious object.

Mr. THOMAS COOPER, who was received with cheers, said he had listened to one of the sublimest things he had ever heard, when the last speaker said, "I have suffered, but do not regret it; and I am ready to suffer again." Ready to suffer for what? Ready to suffer to add another province to the many England already possesses? No; per-

haps she had too many of them, but to make one province what it ought to have been long ago. Christianity has not done all which it might have been expected to do. Why? Because the Government would not allow it free exercise. Did not the Government almost break the heart of Middleton? Did they not throw cold water upon the mission of the great Carey? Was there any truth in the reports that had reached old England of the discouragement everywhere shown to the pioneers of christianity? Was it true that the first soldier that embraced the religion of Christ in the city of the mutiny, Meerut, was drummed out of the regiment? Truly had their brother Stubbins said that the missionaries live in the hearts of the million. There was no doubt of it. The hatred was in the hearts of the Brahmins and Pundits; but why were they petted and spoilt? Thank God that system has broken down. And we are not to be surprised that Queen Victoria glories in the christian religion, for he hoped that she was a good christian woman. He had heard some of his sceptical brethren, when he was a sceptic, say, "You have no right to go to India and interfere with the native religion," but though he was a sceptic he always contended that they had a right. Tell him that he had no right there? Had we no right to interfere with the religion that condemns the widow to be burnt after the death of her husband? Had we no right to interfere with men holding a religion like that? Was it true that on the banks of the Ganges thousands were immolated? If it was, had we no right to prevent men holding a religion like that? We thought it right to put down bull-baiting, bear-fighting, and cock-fighting in England, and surely we had a right to demand that men should be taught better than to

throw themselves under the wheels of the car of a horrid idolatry? But when men are opposed to Christ they take hold of any kind of argument. The greatest encouragement to the former state of things had been given by persons in high office, and he hoped that state of things was at an end, and that it would not be allowed under the mild sway of Queen Victoria. Whilst he was there surrounded by their honoured missionaries he could not help calling to mind that in his boyhood he read the history of Henry Martyn, and he had then a great desire to go out as a missionary to India. But he quenched that desire. To all who thought of going out he would say, think of India, a country undoubtedly given to them by God in order that they might introduce christianity therein. There was something ennobling in the country itself. It was not a vulgar field of labour, but a field full of enterprise, great associations, and requiring hard, self-denying work. He wished he could do anything to urge them on in their great work. Let them all pray that God would put it into the hearts of young men to go to India. One of the passages in the report expressed the opinion of an intelligent Hindoo, that eventually idolatry would give way to infidelity. He had no fear of that, and the only difficulty was to convince the heathen that christianity was true. Paul, in preaching to the Jews, was successful because he had God's Spirit with him; and that existed yet, and the Spirit of God would destroy all the pomp, the pageantry, and the power of paganism.

The Rev. W. JONES, of Derby, moved—

That this meeting hail the change that has taken place, during the year, in the government of India. It regards the transference of the supreme authority from the East India Company to the Queen and her Parliament as likely to be fraught with immense good to the people of that country,

and recognizes the new and sacred obligation thereby imposed on all British christians, to labour for the evangelization of the two hundred millions of idolaters in India, who have now become their fellow-subjects. Mr. J. said he hailed with very great satisfaction the change that had taken place in the government of India. He was glad that the East India company had been swept away, standing as they did between christianity and the people. True, the christian missionaries had found a footing in India, but how did they get there? They got there by stealth. The obstacles had to be overcome by dodges of all kinds; and Marshman, in his history, said they had to submit themselves to all sorts of shifts, and that their situation there was a constant source of disappointment to them, obliged as they were to send their missionaries to America, and smuggle them into India in American ships; and yet they often got into difficulties. He was glad that all that had passed away; he was glad that there was now a chance of bringing to bear upon the House of Commons the interests and requirements of the people of India, and he thought that such things as had occurred under the late Company were never likely to occur again. When it was proposed by Carey that a body of missionaries should proceed on their labours, he was told, "Sit down, young man, when God means to convert the world he will do so without your aid or mine." Something similar had been since experienced, but all that has passed away, and they now saw that they had only to press themselves into the work to realize the greatest successes in missionary labours. What had they done? Why, they had translated the Bible into almost every known tongue in India, and no man could extinguish that. He would have liked to have seen that man at Brighton who said that missions had been a failure. He

must be the last of his species, and ought to be preserved and stuffed, and sent up to the Baptist Mission House in Moorgate Street. He thought their work was a grand one, and he did not expect that it would be done without great self-denying labour, but he had faith that God would raise up the men to do it, and they were not going to surrender their ground in India. God had done great things by them in India, and he would do greater yet. There were 200,000,000 human beings in India, stretching out their hands for the bread of life to the missionary societies of England; and the country was given to them that they should do this work, not that we might alone draw enormous resources from India, but God had given that land to the British people to test the faith of the church, and in the happy days when the reckoning came their society would not be passed over, but would be abundantly blessed.

The Rev. H. WILKINSON (*Missionary*) on rising was loudly cheered. He said,—My christian brethren and friends, I am not going to make a long speech; it is too late for that; and understanding that our Brother Miller will not be here again for some years, and perhaps not at all, I think it will be better for me to make my remarks as brief as possible, and give place to him, before he goes to that land where he seeks for labour, and where he will find it to his heart's content. The resolution reminds me of the emotions we felt in India during the mutiny. Above all we were most anxious to know what you in England thought of the dreadful situation we were placed in; and every day when the mail was due, we were constantly asking each other, "Is there any news from home?" "What do they think?" But at last the mail came, and the first English publication we got



sight of was the facetious *Punch*. We turned hastily to its pages, and there we saw, with what feeling I shall never forget, the picture in which was seen an English mother lying with a helpless infant on the ground, whilst the artist had portrayed standing over them the horrid Bengal tiger. In the distance we saw the British lion rushing down, and under it the words, "The British lion going to attack the Bengal tiger." Well, the lion came; he shook his mane, and we heard his roar; the tiger trembled—and then shrunk away, and at last hid himself in the jungle, appearing every now and then, but always retreating before the roar of the British lion. But, my friends, we have got another tiger, whose name is idolatry. On the soil in India now you may see the marks of its footsteps, and for years it has been gloating itself, not upon English ladies it is true, but upon the souls of our fellow-creatures. Now, then, we want another lion, but not one whose teeth are bayonets, and whose voice is the cannon's roar, but the Lion of the tribe of Judah. When that Lion shall be heard, the tiger of idolatry will hide its head, and the masses of the people will become the loyal subjects of the Prince of Peace. Brother Miller, who is shortly about to return to India, has been one of our most successful missionaries in that country. His station was a very solitary one, but he had the happiness of forming a christian church, which he was unfortunately compelled to leave through sickness. So sick, indeed, was he, that I was much afraid he would never reach England; and, considering myself a bit of a doctor, I told my wife that I was afraid poor Miller would never get over it. However, I am glad to say that he has been pulling up every day. He suffered much in his body and in his family; and, as I know more of him

than most of you, I will tell you something of what he has suffered. He had a little child very sick, and at length it was determined by Mrs. Miller that she would carry the child in her arms to the nearest European doctor, about twenty-five miles from their station. Mrs. Miller started on the way, and, as she proceeded, the child became worse, till it died in her arms, and she was compelled, stricken in heart, to carry the little corpse back to her home. Well, when she arrived there, Brother Miller, much grieved, buried it in a neat little coffin, and was observed by the natives, who, supposing that it was some property that had been hid, dug it up at night and scattered its contents; and, on the following day, some small remnants of bones were all that could be restored to the grave. After that, too, soon after, Brother Miller had to stand by the death-bed of his wife, so that indeed he has suffered, but he is ready to suffer again. I was much pleased to hear Mr. Cooper say that he had once a thirst for going to India, and I am sorry that he did not, for he is just the sort of man to match the Brahmins. In that country your missionaries have laboured for thirty-seven years, and we cannot look back without being thankful for what has been done.

The Rev. W. MILLER (*Missionary*), who was received with warm applause, said—I am reminded that the time of my sojourn is drawing to a close, as I have taken a passage in the *Agamemnon*, which will sail on the 20th of August, so that in a few weeks I shall be journeying to the land of my labour, yea, perhaps the land of my death and my grave. I thank God that in spirit and in body I have been much benefited by my visit. I know something of the life of a missionary in India, yet I do not regret, and I feel that I would not exchange my situation to hold a sceptre or wear a crown. I

have now to request that in your prayers you will do me some service, and I assure you that amid the difficulties and sorrows which we have to meet in India, the knowledge that we have an interest in your prayers is a source of unspeakable consolation. Let us have your prayers that the Word of the Lord may have free course in India. I now tender you my sincere and heartfelt thanks for the hospitality and kindness I have received in every part of the Connexion. I shall cherish the remembrance of them as long as I live. I shall often look back upon these happy scenes, and I shall pray more earnestly for your happiness and constant prosperity.

The Rev. J. F. WINKS read the next resolution—

That the thanks of this meeting be presented to the committee, treasurer, and secretary, to the beloved missionary brethren who have travelled in behalf of the Society, and to all its other active friends, not forgetting those who have so kindly interested themselves for the bazaar which is now being held for the benefit of the mission.

Mr. W. said—In moving this, the last resolution, I shall only very briefly express my unabated and increasing attachment to our glorious mission. Eight years ago, when we assembled here, our late honoured and venerable Secretary, the founder of this mission, was with us; and during the past year others are gone whom we shall see on earth no more. But blessed be God who, though he removes his servants, carries onward his own cause, by raising up others to succeed. My friend here (turning to Mr. Cooper) I never gave up, and now that he has returned to the fold of Christ, I trust the Lord will preserve him, and for many years spare him to aid in spreading through the land the knowledge of the glorious gospel of the blessed God.

WILLIAM HEATON, Esq., seconded the resolution. He joined in the expressions of thankfulness and

gratification that had been used in reference to his friend Mr. Cooper. He was glad to meet him on that platform, and to invoke on his behalf the prayers of the churches. He was gratified also to meet their honoured missionaries, and to hear their accounts of what had so properly been called a sublime work. Might he be permitted also to express his pleasure at standing on the same platform with his honoured friend Mr. Winks? Many years had he been a reader of Mr. Winks's publications, and years ago, when but a boy, he had been a contributor and a "prize essayist" in Mr. Winks's *Children's Magazine*. He was glad now thankfully and publicly to recognize all Mr. Winks's services to the denomination and to the cause of Christ. As to the Society in whose service they had met, he could not but express his interest in its operations. The report and the speeches they had heard both proved how it had been blessed. With respect to missionary work generally, it appeared to him to increase in interest and importance daily. How many doors were opening before them! From how many lands did there come the cry—Come over and help us! God grant that we might be strengthened for the work which He had honoured us by intrusting to us; and that with all His gifts He might give us the best, that of increasing faithfulness in His service, and greater love for His cause.

The additional business transacted by the Association was of the usual character, with respect to the admission of churches and ministers into the Connexion.

The College, Hymn Book, and Magazine reports were, upon the whole, satisfactory, and promising more favourable results.

The following resolutions were agreed upon:—

*Boston Case.*—“That as the patent

for the printing of the authorized version of the Holy Scriptures in England will soon expire, this church recommends the Association to petition the Legislature against the renewal of this monopoly." A memorial to the Queen praying that the patent and monopoly might not be renewed having been read, it was Resolved: That the Chairman and Secretary, on behalf of this Association, sign the aforesaid memorial, and that it be confided for presentation to the care of the Committee of the Liberation Society.

*Wirksworth Case.* — "Can any means be devised for improving and extending our denomination?" Judging that the subject involved in the above query would require more time than could be afforded at an Association, it was Resolved: That a meeting of Ministers and other members of the churches be held in Leicester on the day after the next Midland Conference (Sept. 27) to consider the best means of improving and extending our denomination; and that the Ministers at Leicester be a sub-committee to convene the meeting and arrange the order of deliberations. Brother Foster to convene them.

*Birmingham.* — From J. Ashford, J. Smart, C. Holloway, G. Atkin. "This year being the fiftieth of the Rev. G. Cheatle's ministry, a sum of money is being raised to present to him in January next; the assistance of the ministers and other brethren of the Association is requested towards this object." Resolved: That this Association congratulates their beloved brother, the Rev. G. Cheatle, on the approach of the fiftieth anniversary of his pastorate at Lombard Street, Birmingham, and hopes that the Divine favour will attend the proposed celebration in January next.

*Monument to the Memory of the late Rev. J. G. Pike.* — A Committee

appointed to deliberate on this question reported that they considered a monument to be placed over the grave of the late Rev. J. G. Pike, of a size and quality which would be creditable to the Connexion to erect, would cost about £100. Resolved: That this report be adopted, and that R. Pegg, Esq., W. Abell, Rev. W. Jones, W. Wilkins, and C. Stevenson be a Committee to carry out the design.

*The late Rev. J. Goadby.* — Repeated reference having been made to the death of this esteemed minister, it was resolved: That this Association desires to take special note of the removal by death of their valued brother, the Rev. J. Goadby, of Loughborough. During many successive years scarcely ever was he absent from these annual meetings; endowed with strong social sympathies, taking a more than ordinary interest in the welfare of the Connexion, and possessing an unusual knowledge of its history, gifted by Providence with a wise head and an eloquent tongue, often was his voice heard in the business discussions, and frequently were the assemblies indebted to him for counsels eminently distinguished for christian prudence and practical sagacity. Repeatedly appointed by his brethren as preacher to the Association, and twice chosen to be their chairman; often called to advocate at their public meetings the cause of Foreign Missions, and carrying on for many years an intimate and highly valued correspondence with the missionaries; throughout a long period editor or co-editor of the Magazine, and for twenty-eight years the unpaid and devoted secretary to the Institution for the Training of Ministers,—this Association feels that in the removal of Mr. Goadby the Connexion in all its branches has sustained a loss; a loss which, humanly speaking, cannot be soon or easily repaired. Nevertheless, it would recognize in this event the hand of God, and whilst

bowing with submission to the Divine will, would regard it as a solemn call to increased diligence and faithfulness on the part of brethren left behind. Moreover, to the widow and children of the departed, as well as to the church at Wood Gate, Loughborough, deprived of its pastor, the Association would respectfully and affectionately tender sympathy, reminding them that, as christians, we are not to sorrow as those "who have no hope," but to cheer our hearts with the thought that "the dead in Christ" are "not lost, but only gone before."

*National Society for Aged and Infirm Baptist Ministers.*—Mr. Burton, secretary of the above society, having, by permission of the Association, explained the objects and principles of the society, it was Resolved: That the thanks of the Association be given to Mr. Burton for explaining the constitution and objects of the society, and that we cordially recommend the society to the ministers and churches of our denomination.

*Annual Circular Letter.*—The Letter was read by Mr. Liggins. Resolved: That Brother Liggins be cordially thanked for his letter, and requested so to abridge it as regards the "illustrations," that it may be brought within the usual limits of an Association letter; that it be then printed in the Minutes, and a footnote appended stating that the writer alone is responsible for the sentiments it contains—That the subject of the next Letter be "Scriptural Election and Predestination," and that the Rev. J. Salisbury be the writer.—That in future the Association Letter shall be read at Three o'clock on Tuesday.

*The Next Association.*—That the next Association shall be held at Wisbeach.—That the Chairman shall take the chair at Nine o'clock on Tuesday, and deliver his address at Twelve o'clock.—That the Rev. R. Kenney be the Chairman of the next Association.—That the Rev. I. Pres-

ton, of Chesham, be the preacher on Wednesday morning, or, in case of failure, the Rev. H. Ashbery, of Sheffield.—That at the next Association there be a sermon on Wednesday afternoon; that Mr. T. Cooper be the preacher, or, in case of failure, the Rev. W. Jones, of Derby.—That Prayer Meetings be held from Six to Seven o'clock, A.M., on the mornings of Wednesday and Thursday.

## SUMMARY.

Numbers added this year, viz. :—		
Baptized .. .. .	.. .. .	1340
Received .. .. .	.. .. .	327
Restored .. .. .	.. .. .	122
By a New Church .. .. .	.. .. .	14
		1803
Numbers reduced this year, viz. :—		
Dismissed .. .. .	.. .. .	236
Excluded .. .. .	.. .. .	169
Withdrawn .. .. .	.. .. .	111
Removed .. .. .	.. .. .	224
Dead .. .. .	.. .. .	310
Churches extinct .. .. .	.. .. .	114
		1164

Clear Increase .. 639

Total number of Members, 19,039; Sabbath Scholars, 27,587; Teachers, 4,133.

The writer cannot refrain from mentioning that this was the thirty-sixth meeting he had attended, and there was but one minister present he believes, the Rev. G. Cheatele of Birmingham, who had attended longer. The fathers, on whom thirty years ago we looked as mighty men—men of renown—and nearly all the brethren of his own age, then his companions, all gone. What havoc in one generation does time and death make in the churches! And yet this almost melancholy feeling was greatly relieved by seeing so many devoted young ministers of the right stamp coming forward to sustain the good old object of the body, to "preach the gospel to every creature, baptizing them." The whole of the proceedings, too, at this gathering, were more harmonious and promising than we ever remember on a similar occasion. For notwithstanding

ing the comparative smallness of the body, there have been, and it ought to be acknowledged with shame, parties and divisions. A noble declaration was made by one young minister for himself and others, that henceforth they would have nothing to do with such things, but only aim at the good of the connexion.

We shall only further add, that about 220 representatives, including ministers, were present; and various christian ministers of other denominations attended, and appeared much interested in the conduct of the proceedings, in which so much independent freedom, tempered by brotherly love, was manifested, proving that a religious democracy can be friendly to order.

We conclude with a few extracts from the *Freeman*. Time was when P. B.'s scarcely even noticed the G. B.'s in their publications. But that time is gone. Let it go! and be forgotten.

"This week we have the pleasure to furnish an account of the Association of our brethren of the New Connexion of General Baptists. The peculiar constitution of this Association will account for the greater prominence given to its proceedings. It is not simply a county gathering, but is composed of ministers and representatives from all the churches in the kingdom, who, while they meet to seek each others' spiritual edification, have also to transact the business of the various public institutions of the body, the annual meetings of which are held at the same time. So that, in fact, the General Baptist Association is a sort of combination of the London May Meetings with an ordinary Association on an enlarged scale. The plan certainly has the advantage of giving compactness to the body, and of facilitating united denominational action on any questions that may arise.

Some of our readers will remember that in a former article, upon 'The General Baptists,' we gave a sketch of their past history, in order to correct certain erroneous impressions which have prevailed respecting them. We were aware that in different parts of the country, especially in the southern and western counties, the name General Baptist is associated with Arianism and Socinianism, and were anxious to state that from our own knowledge we could affirm the General Baptists of the New Connexion to be soundly orthodox and evangelical. In that article it was also remarked, that we should anticipate their next annual gathering, in the hope of renewing our acquaintance with many of the warm-hearted, able, and devoted brethren with whom we had recently met. Our anticipation and hope have been realised during the past week; and, as a proper mark of respect to our General Baptist brethren, as well as in order to make the other section of the baptists acquainted with their movements and successes, we occupy a column in stating the impressions we have received, and the facts which have come before us.

The Association was held at St. Mary's Gate chapel, Derby. This spacious and beautiful sanctuary—now the scene of the able labours of the Rev. John Stevenson—was secured during the ministry of the late Rev. J. G. Pike. Shortly after we entered, there was a discussion, or rather conversation, in reference to the desirableness of erecting a monument to his memory in the Derby cemetery, as an expression of the high appreciation in which his long and valued services, and particularly in connection with the mission, were held by the body. With one exception, this was agreed to; the objector remarking that such a testimonial was unnecessary, for-so long as that chapel remained,

he considered it would be a better and nobler monument to the worth and usefulness of the departed servant of Christ. Then followed one of the most thrilling and delightful scenes we ever remember to have witnessed—the introduction of Mr. Thomas Cooper to the chairman and other members of the Association. Most cordial was the greeting given him by brethren who remembered that it was written, 'Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.' Special and fervent prayer was also offered in Mr. COOPER'S behalf, that he might be kept in the right way, and be rendered eminently useful in establishing and spreading the faith he once laboured to destroy.

On the whole, our intercourse with our brethren increased our regret that that there should be any seeming

'wall of partition' between one section of the Baptist body and another. We assure our Particular Baptist brethren that we should not have ascertained from the proceedings at Derby that we were not amongst a body as Particular as themselves: the General Baptists may be as certain that the 'Particulars' would have been quite as much at home with them as we ourselves were. We trust the time is not far distant when the two bodies will to all intents and purposes be *one*, and when those even now often mysterious hieroglyphics, G. B. and P. B., will be antiquated and forgotten. Meantime, should any very particular P. B. find time to attend next year's meetings, which are to be held at Wisbech, we can promise him, from experience, a greeting and a welcome, which will go far to convince him of the existence of a real unity, which traditional separations can do but little to injure."

## Poetry.

### HYMN FOR AN ASSOCIATION OF CHRISTIAN CHURCHES.

FROM distant places of our land,  
Behold us, Lord, before thee stand;  
Our hearts engaged to thee to raise  
United prayer, united praise.

Blest be the hand whose guardian power,  
Has kept us to this present hour;  
Blest be the grace that bids us meet  
Before thy throne, in union sweet.

Through toils and trials we have come,  
And grief has veiled the lot of some;  
But now, exulting in thy care,  
We meet each other's joy to share.

We meet, O God, that through our land,  
The churches planted by thy hand,  
From error, weakness, discord, free,  
May bloom, like gardens blest by thee.

We meet abroad the news to send  
Of Christ the Lord, the sinner's friend,  
Till, to the earth's remotest bound,  
Has pealed the soul-reviving sound.

Smile on us, Lord, and in this place  
Display the glory of thy face;  
Here to our gathered tribes be given  
A gladdening antepast of heaven.

## Reviews.

### 1. *The Baptist Magazine.* 2. *The Freeman Newspaper.*

WE have not mentioned these baptist publications, the old monthly and the young weekly, with the intention of criticising their general contents, but as the vehicles by which a controversy has been conveyed to the religious public on the modern sabbath afternoon lecture system.

But it may be asked at the outset, what have you to do with it? for "He that passeth by, and meddeth with strife belonging not to him, is like one that taketh a dog by the ears." Our answer is, we have much every way to do with it. More than thirty years ago we advocated, when few else did, extraordinary efforts to bring before the attention of the masses of our countrymen the solemn realities of religion, and took some humble part in organizing and conducting special open-air services at which thousands attended. But these were summer efforts, and we rejoiced when, two or three years ago, we heard of the plan of holding sabbath afternoon services in the large buildings of our populous towns during the winter season.

In some places, as at Leicester, the various ministers conduct the services in turn, after the usual mode. In other places, as at Liverpool, Halifax, and Manchester, one minister takes all the burden on his own shoulders. Texts of scripture are not used as a motto to the discourse, but a subject, often a popular proverb or saying, is announced beforehand. Usually something striking is said at the opening, closing with warm exhortations. The speakers thus leave themselves free to say what they please; and certainly some of them have been pleased to say some strange things, the young Manchester lecturer especially. It is a little remarkable that all the lecturers at these places, and they are the chief places where such lectures are conducted, are baptist ministers. This, we presume, is why another baptist minister has thought it his duty to take objection to some outrageous things in the Manchester lectures. The Lecturer has replied to the Objector in a spirit we cannot approve, for taking hold of the name of his opponent he has turned it into a "nick-name." But we

wish to be impartial in our notice of this controversy, and we rather think that all the reasons that have influenced the Objector have not yet appeared. He objects to the nonsense, and worse than nonsense, and so do we. But is there nothing in the doctrine of the Lecturer that the Objector disapproves? We guess there is. Let us have it all out. Does not Mr. Stock object as strongly to Mr. Arthur Mursell's doctrines as his descriptions?

In our judgment there are many things in the introductory part of the Manchester Lectures that ought not to have been uttered or printed; but, on the other hand, we take the exhortations to sinners to repent and believe the gospel with which they usually terminate as among some of the finest specimens of modern gospel preaching. Mr. Mursell preaches Repentance as well as Faith and Holiness. He begins where he should. But do all our popular preachers? Does Mr. Spurgeon? To the penitent Mr. S. will preach faith, and to the believer holiness, admirably; but why not call the sinner to repentance? "God has commanded all men everywhere to repent."

What we wish to hear of is, less of the funny and more of the fervent, fewer clap-traps and more gospel. Funny clap-traps are not needed in preaching truth. Our blessed Lord either set an example how to teach, or he did not. But he did, and what ease, grace, beauty, dignity, interest, we have in his teaching. Paul was like him. Did he ever resort to clap-trap? Here Cowper again:—

"He that negotiates between God and man,  
As God's ambassador, the grand concerns  
Of judgment and of mercy, should beware  
Of lightness in his speech. 'Tis pitiful  
To court a grin, when you should woo a soul;  
To break a jest, when pity would inspire  
Pathetic exhortation; and t' address  
The skittish fancy with facetious tales,  
When sent with God's commission to the heart.  
So did not Paul. Direct me to a quip  
Or merry turn in all he ever wrote,  
And I consent you take it for your text,  
Your only one, till sides and benches fall.  
No: he was serious in a serious cause,  
And understood too well the weighty terms  
That he had taken in charge. He would not stoop  
To conquer those by jocular exploits  
Whom truth and soberness assail'd in vain."

[We shall notice several works, just received, in our next.]

## Christian Activity.

### IRELAND.

M. NAPOLEON ROUSSEL, a French Protestant Minister, has lately visited the north of Ireland, and furnished details of what he saw and heard. He says.—

"I went to Ireland solely for the purpose of forming a judgment of the revival. I felt that there was in it, if the movement were genuine, not only a motive to rejoice in the salvation of so many souls, but also a striking proof of the truth of christianity. It was this last motive, especially, that induced me to undertake the journey.

I went full of mistrust. I had decided to surrender my judgment only to evidence; to question without ceasing; not to mingle myself up by a single word in public with what I should see; to let no one know my intention of publishing. I followed this plan literally. In the morning and evening of many days I visited new converts; I assisted, day and night, at the prayer-meetings and the re-unions, and I wished not to form an opinion till at a distance from the places and persons I had seen. I believe thus that I took all proper precautions for forming a correct judgment. I wish, first, to bring under your observation what I saw, and then to declare the conviction at which I have arrived."

Having referred to many striking instances of conversion, M. Roussel concludes thus:—

"A christian physician, who closely observed the revival at Ballymena, told me that, according to his observation, the 'striking down' did not resemble any malady. He gave a very simple explanation of it. We Irish, he said, are very excitable. The people in general, when visited with a stroke of affliction, are accustomed to wring their hands, raise their arms, extend their limbs, &c. Now, in the case of conviction of sin, the outward signs are exactly the same. The only difference is that they are more violent and longer sustained; a difference which is easily explained on the ground of the effect being in proportion to the cause.

I abridge my narrative in order to give my conclusions. After much reflec-

tion, and after having got rid of the feeling of surprise which I felt during my visit, I have wished to attain to a calm judgment.

I begin by saying that I put myself very strongly upon the defensive. I so kept the feelings of my heart in abeyance to the questionings of my intellect, that in the midst of all these meetings, all the excitement, all the striking cases, I was not myself moved. Great astonishment overcame me, but any emotion when I met with converts who thoroughly satisfied me, as in the case of the child of thirteen whose conversation I have described, only gradually strengthened into conviction, which grew but slowly day by day.

Now, I have considered all the natural explanations without finding any that thoroughly satisfies me.

Have the clergy got up the movement for their profit? No; for often the laity have been originators, and often there has been no agent.

Is it the work of a particular church? No; for the conversions have not profited any church in particular, or any secondary ideas. The revival has not made Episcopalians, nor Presbyterians, nor Baptists, but only Christians.

Is it illusive? Is it hypocrisy? It may be so in some cases, but how are the hundreds and thousands to be accounted for?

There remains only one other natural hypothesis. Is it a physical or mental malady? But then how does this malady produce always the same results exactly; results, note well, which do not bear any trace of previous opinions, nor of opinions foreign to christianity, but in every case the elementary, fundamental opinions of the doctrines received by all—the sin of man, pardon through JESUS CHRIST, and sanctification of the HOLY GHOST? It would be a wonderful and a blessed malady which could always produce humility, love, holiness, especially when one thinks that there are among the converts those who were formerly noted sinners, as well as the haughty and the basely selfish. No! the conclusion is forced upon the mind it must be admit-



ted, or the eyes and ears be closed—*this is a great work of God!*

This conclusion satisfies me. I give thanks to the Lord for having placed before me a new evidence which I may call a miracle—a second Pentecost; and I believe that this favour granted me of God makes new duties devolve upon me, or rather makes me feel anew the old duty of working perseveringly for the advancement of His kingdom in the world, and specially in my own heart."

#### SWEDEN.

At the meeting of the Missionary Committee of the Wesleyan Conference lately sitting in Manchester, an interesting account was given by the Rev. George Scott of a recent visit to Sweden. His object in visiting the Swedes was to carry to them the salutations of the English Methodists, and to make himself acquainted with the extent of their religious awakenings. Those awakenings extended through the whole country. There was scarcely a village in the whole land where there was not a company of pious souls. Dr. Frellsteck (qv. Fjellstedt) had estimated the number of those who deserved the name of "Christian" at half-a-million. There were, however, but four millions of inhabitants in the whole country; and, therefore, it was a moderate but fair calculation; he (Mr. Scott) should say, that nearly a quarter of a million had been brought out of the darkness of sin and satan into God's marvellous light. They embraced all ranks, from the poorest even to the Royal family itself. He might instance some of the distinguished persons brought to God, and now labouring for him. There was a district judge near Gefle, who had made extensive arrangements for out-of-doors worship in his locality; and a more interesting scene was never witnessed. The seasons that were usually set apart by the people for excursions were now turned to seasons of religious worship and edification. On that hill, by the side of a birch forest, at half-past seven o'clock in the morning, as many as 500 persons would assemble; and in the afternoon not fewer than

3,000, many of them coming distances of twenty-five and thirty miles in order to be present. There was a nobleman of the highest rank—Count Stackelborg—who was, perhaps, the wealthiest man in the country, who was very anxious to have a visit from him. At length he yielded to the nobleman's importunity. His carriage was sent fifty miles to meet him; and when he met him, he found him to be, though a young man, being only thirty-six years of age (but he had been converted to God ten years), a most devoted local preacher, going about in all directions preaching the unsearchable riches of Christ; and his sisters assured him (Mr. Scott) that their brother scarcely ever conducted a public service without receiving souls for his hire. His whole household was a most extraordinary one. Every one of his servants was converted to God. Though all in and about his house became his great rank, yet everything marked the christian. His household was the fruit of his own ministry; and there he was, at the head of his establishment, the father of those spiritual children. The same proof of the extension of the real work of God appeared in this—that the converted in Sweden show the same decided coming out from the world and separation from it. The pious there had also erected a number of houses, as much like the Primitive Methodist chapels of Mr. Wesley's day as could be imagined. The whole movement was like the original movement of Methodism, a revival of God's work. They had services in those houses, in hours other than church hours. They had a kind of Home Missionary Society, too, and not fewer than 200 pious men were employed under the name of "colporteurs," but being really home missionaries, and who carried on the work of God wherever they went. The revival, too, had had a great influence on the literature of the country. A gracious work had also been going on in Lapland, which he had hoped to visit, but could not. The great apostle of the work there was a Methodist convert, and the aspect of things was so greatly changed that it was even noticed by the authorities in their annual official reports.

"Blessed be the Lord God, the God of Israel, who alone doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."

## Narratives and Anecdotes.

### THE (BAPTIST) BIBLE TRANSLATION SOCIETY.

WE have gathered the interesting facts which follow from the last Report of this Institution; and as they cannot be too widely circulated, especially in the baptist body, we gladly render what aid our columns may afford in circulating them.

The Bible Translation Society was instituted for the purpose of sustaining those versions of the Word of God amongst the people of Hindostan which were faithfully and intelligibly translated, and which, until 1840, had been aided by grants from the British and Foreign Bible Society. Great and good men, in every way competent to the discharge of the difficult and responsible work of translating the Scriptures, have been given to the baptist denomination; and the measure of success which has attended their labours should not only excite gratitude to Almighty God for his abundant blessing, but should stimulate all their successors to ardent and persevering devotedness in the same field of evangelical labour.

When the philanthropic Wilberforce, some sixty years ago, urged the British Parliament to grant to christian missionaries, free access to India, he thus alluded to the first efforts of Dr. Carey:—"A sublimer thought cannot be conceived than when he formed the resolution to give to the millions of Hindostan the Bible in their own language." The work which was commenced in such humble circumstances has resulted in the translation, printing, and distribution of 1,506,894 copies of the Word of God, or of larger or smaller portions of it, and issued from the Baptist Mission presses, first at Serampore and afterwards at Calcutta, at a cost of about £141,500. Towards this sum the Bible Translation Society, since its formation in 1840, has contributed the sum of £37,510 8s. 4d.

With reference to these first efforts at Biblical translation on the continent of India, Mr. Marshman, in his "Life and Times of Carey, Marshman, and Ward," observes:—

"It was at the commencement of this year (1804), and three months before the establishment of the Bible Society, that

the Serampore Missionaries laid before the Baptist Missionary Society in England the plan which they had been gradually maturing for the translation of the Scriptures, or portions of them, into the languages of the East. At the present day, when greater facilities exist for this work, by the increase of labourers admirably qualified for it, and by the encouragement of the christian public, it is interesting to look back on the original labours of the Serampore Missionaries in this department, conducted under every disadvantage, and with no support but that which was derived from the energy of their own spirit. It appears like the evidence of enthusiasm, that three men in their position should originate and, to so great an extent, carry out the idea of giving the sacred Scriptures to the natives of India in their own languages, at a time when the Christian world was utterly indifferent to the work. In acquainting the Society with this plan of translations, which eventually drew forth the applause of their fellow-christians on both sides of the Atlantic, there was no ambitious attempt to dazzle their minds by the grandeur of the undertaking; the proposal was the result of a strong conviction of duty, and it is introduced to notice in a spirit of unfeigned simplicity. They stated that there were at least seven languages spoken in India,—the Bengalee, the Hindostanee, the Oriya, the Maliratta, the Telinga, the Kurnatta, and the Tamul;—at that period the philological statistics of our Indian empire were but imperfectly known. The missionaries had frequently discussed among themselves the possibility of effecting a translation of the Bible, or at least some portion of it, into some, if not all, these languages; and they were now led to consider it practicable from the following considerations. They had acquired the mental habits necessary for such a work in the prosecution of their translations at Serampore; they were in a position, by Mr. Carey's connection with the College, to obtain the assistance of learned men from all these countries; they had collected the best library of critical works to be found in India; they had a large printing establishment and an efficient letter-foundry capable of any expansion;

and their situation gave them facilities for distributing the translations, if they should live to see the work, or any portion of it, completed. Their own pecuniary resources, they said, were unequal to the undertaking, and they required some assistance from home. They had already entered upon the task before they ventured to introduce the plan to their brethren in England. At the beginning of 1803, they began a translation of the New Testament in Hindes. In October, of that year, the province of Orissa was conquered, and annexed to the British dominions; and they immediately engaged the services of an Oriya pundit, and commenced a translation in that language. Lord Wellesley had determined to introduce the study of Maharratta into the College, for the benefit of the students from the Bombay Presidency. That language was therefore added to their list of translations, and Mr. Carey began the compilation of a Maharratta Grammar. Hitherto, they had proceeded in their enlarged plan of translations at their own expense,—the supplies they received from England for translations being intended for the Bengalee version alone,—but they now found it impossible to prosecute the work any farther without extraneous aid.”—(Vol. I., pp. 193, 4.)

To this may be added the spontaneous testimony of the late Dr. Marsh, formerly Bishop of Llandaff, and afterwards of Peterborough, (himself a distinguished scholar and an eminent linguist):—

“Such are the exertions of these extraordinary men, who, from the commencement of 1800 to the latest accounts, have contributed so much to the translation and dispersion of the Scriptures, that the united efforts of no Society can be compared with them. These are the men who, before the Bible Society existed, formed the grand design of translating the Scriptures into all the languages of the East; these are the men who have been the grand instruments in the execution of this stupendous work; these are the men who are best qualified to complete the design so nobly begun, and hitherto so successfully performed.”

Such was the origin of the translations of the Scriptures by Baptist missionaries in India. They were commenced before the British and Foreign Bible Society was established, and were intended to be accurate and perfect versions of the Word of God. No efforts were made to render them accordant with the rules of any Society, or in harmony with the religious tenets of any section of the Christian Church. What was thus commenced amidst many difficulties has been faithfully continued from that day to the present.

Surely an Institution like this, the supreme importance of which to the denomination is so obvious, will meet with a much larger share of patronage, from both sections of the baptist body, than it has yet enjoyed.

## Baptisms.

### FOREIGN.

**AUSTRALIA, Brisbane.**—Mr. James Volter writes to the *Australian Baptist Magazine*:—“Having recently been on a visit to Brisbane, and much gratified by what I saw and heard there in connexion with the baptist church, I wish to communicate to your subscribers what I think they will be interested in reading. I am more concerned to publish, with a view to excite gratitude and emulation in the hearts of your christian friends generally, the intelligence of the living spiritual power which is at work there, attested by an unusual excitement and very delightful results. It is yet much less than twelve months since our dear brother

Wilson, commenced his labours there and about forty-five persons have borne intelligent witness to the truth as it is in Jesus, by their baptism. The church was naturally deeply anxious previous to his arrival as to the effect of his labours amongst them, but, from the first, such signal proofs of Divine favour have been associated with his efforts that but one feeling predominated in their minds, viz., that of gratitude to the God of all grace for directing to them one so well qualified to break to them the bread of life. I have just observed above that an unusual excitement attests our brother's power; and I mean by this an excitement not confined to his own congregation or church,

but that pervades the town, and particularly on the subject of christian baptism. On his arrival a few disciples were prepared to follow Christ in that interesting rite, and being satisfied with their profession of faith in the Son of God, Mr. Wilson immersed them in the same place where, about eighteen months before, the first disciples who ever so professed their discipleship in that part of the world, 'were buried with Christ by baptism.' In the evening of the same day a discourse in explanation of the practice, which wore the aspect of an innovation upon the custom of other christians, being deemed necessary, was given. No attack was made on the opinions or practices of others, but simply an attempt to show the teachings of God's word on the subject. The audience was exceedingly large and deeply attentive; inquiry was awakened and deepened, but this became the signal for active measures by others to counteract the effect of the new doctrine in their respective circles. To this, done by means, and in a spirit becoming the dignity of the christian profession, and the homage due to the truth alone, there could, of course, be no objection; but it is to be feared this was not so done. A warm state of feeling was generated; everybody seemed to be talking and reading about the thing; and a course of three lectures followed on a little work by the Rev. G. Hurst, Wesleyan minister, on baptism, which had been widely circulated to put us down, so that with one and another thing, the heart of the whole religious community seemed to throb, but out of it fruit has abounded, and buds of promise grow thicker still. Without fear of contradiction, I may affirm that some of the most respected, intelligent, and influential christian people in the town of Brisbane have since acknowledged their former error, and given practical evidence of their sincerity by seeking scriptural baptism at the hands of our brother Wilson. As to the chapel, I may be permitted to say, that for simple beauty internally and externally it is a gem of substantial mould, beautiful proportions, extremely neat in its fittings; it gives a commendable example of the limit to which, in my judgment, the expediture of the Lord's money may be carried on mere accommodation for worship, while so many thousands are perishing for the bread of life and the churches so poorly able to supply it. In one word,

your readers may portray to themselves in connexion with this promising infant cause, a beautiful chapel, a full congregation, an able ministry, an intelligent united and loving church, excellent schools, and thriving out-stations; and this will surely unite them in thanksgiving to God, with earnest supplication that he will send forth more labourers into His harvest. Some exceedingly encouraging signs cheer us in Sydney. Before this is in the press it is probable that our Colonial Mission Committee will have determined to transmit its first sum to England for more ministerial help.

A later report states, that on Lord's-day evening, April 17, nineteen persons were baptized on a profession of faith in Christ. Sixteen of them applied for membership, and were, with four others, previously baptized, received into the church on sabbath morning last, at the table of the Lord. Out of fourteen other applications, six have been received as candidates, and are to be baptized on June 8th, which will make an addition of fifty-five members added to the church since the 12th of September last, and more are on the way. Our prayer meetings on sabbath morning at seven o'clock, are well attended, and are seasons of great enjoyment; those held on Wednesday evening at half-past seven o'clock, are truly delightful and soul refreshing. The vestry on these occasions has of late been filled; some persons travel several miles that they may enjoy these means of grace. Almost every day in the week the pastor is besieged at his house from morning until night by inquirers. There has never been so much religious excitement in Brisbane before.

#### DOMESTIC.

CARLTON, *Beds.*—On sabbath morning, July 4, Mr. E. J. Silverton administered the ordinance of baptism to nine candidates, in the river Ouse, near Harrold. The service commenced at eight o'clock, A.M., and long before the appointed time numbers of spectators from different quarters lined the banks of the stream. It is supposed that about 1500 persons were present. The scene was very beautiful. On one side the stream was a gentle ascent, allowing the people to rise gradually one above another, and thus obtaining a more commanding and convenient view of the proceedings. On the opposite bank were assembled the

minister and candidates, surrounded by the choir of singers. The service commenced by singing, after which the pastor offered prayer, and gave a short address. The congregation then sung that beautiful hymn beginning—

"Jesus! and shall it ever be,  
A mortal man ashamed of thee?"

during which time the minister entered the water, leading down one of the candidates, which reminded us very forcibly of Philip and the Eunuch, who "went down both into the water." The scene was very impressive, and marked attention was paid by the spectators the whole of the time. Among the candidates were a man and his wife who were called by divine grace under the same sermon; another was the daughter of one of the deacons. Mr. S. commenced his labours amongst this people eleven months ago, during which period thirty-one members have been added—a larger number than was in attendance on his arrival. At the conclusion of the service the minister pronounced the benediction, after which the people quietly dispersed. As there is still a spirit of inquiry we are looking forward expecting to see greater things than these.

STAFFORD.—On sabbath-day, Aug. 14, we had our first baptism, and the first, so far as we know, that has ever taken place here in the scriptural way, when four believers were immersed by our pastor, Mr. C. S. Keen. One was more than threescore years and ten. Her friends tried to persuade her that going down into the water would do her injury. But coming on a visit to her daughter who resides here, the love of Christ constrained her, and now she goes on her way rejoicing. We had this baptism in the Theatre, which we now occupy every Lord's-day. The place was full. There must have been somewhere about seven hundred to witness the ordinance. Many said on leaving that it was a solemn sight. Some who came to laugh went away with very different feelings. Since we commenced the Lord has done great things for us, whereof we are glad; and we pray that his power may yet be felt on many hearts, and to his great Name be all the praise! I hope soon to report again, as we have several who are waiting to obey their Lord. Three of the four were received to the fellowship of the church, and one goes to a distance. We have a united daily prayer-meeting, from half-

past twelve to halfpast one; and although the people have not come in crowds as in other places, yet we think we can perceive a movement among the dry bones. We thank you for the tracts you sent to one of our friends. J. L.

IRELAND, *Londonderry*.—The interesting ordinance of baptism was administered to four believers in the river at Letterkenny, a town about sixteen miles from here, on July 25, by Mr. Elliott, pastor of a small church there, which has been as a light shining in a dark place for the last fifty years. Three of the candidates were young men from this city, who, with an inhabitant of Letterkenny, thus confessed Christ in his own appointed way. We had a short discourse on the brink before the ordinance from Matt. viii. 2, 3, 4. I have no doubt you have heard how greatly the Lord is blessing the north of Ireland. We have shared in his favours here also, and are thankful; nowhere were christians more needed, and although the name "baptist" was scarcely known in this place ten or fifteen years ago, there is now an increasing inquiry on the subject, and there are at least eight or nine more individuals who are desirous of observing this rite as an emblem of the burial and resurrection of their Lord and master. We have no pastor or church, which is to be regretted, in a city where the population is about 20,000, and the great majority protestant. There is a good foundation now for a church, if the Baptist Irish Society would spare us a man for a while to assist in building the superstructure.

E. O. H.

KINGSTON-ON-THAMES.—Our pastor Mr. Medhurst, had the pleasure of again attending to the ordinance of baptism, on the evening of August 3rd, when five sisters and a brother united themselves with the church visible. We trust they may, by their holy deportment, afford hope that they will be found among the members of the church triumphant.

H. S.

HULL, *George Street*.—On the last sabbath evening in July we had another most delightful service, when our pastor, Mr. Odell, immersed six youthful disciples of the meek and lowly Jesus. Two of the females and one young man were teachers. One had been an Independent, but seeing it her duty as a believer to be baptized, she has now cast in her lot with those who are not ashamed to follow their

Lord. The young man had long had a desire after better things, but halted for a more convenient season. He has now devoted his youth to God. Where he resides they are now a baptized household. We have nearly a dozen baptized households in the church, thus disproving the oft-urged plea, that infants must necessarily be included in households. May all these be bright and shining lights in their day and generation. M. E. P.

CROWLE, *Lincolnshire*.—We are glad that the good cause is in a prosperous state here. Mr. Lovekin has accepted a unanimous invitation to be our pastor. Four believers have recently been received into the church after baptism. One of these was a local preacher amongst the Primitives, and is now making himself useful amongst us. Another was an itinerant preacher amongst the Wesleys, and we are happy to learn that he has been cordially received as a student in our College at Nottingham. Mr. L. has also formed a Bible class for the young people of the town, and notwithstanding opposition it has increased to upwards of fifty. Thank God the church here has lived to see better days. E. H.

IPSWICH, *Turret Green*.—On Thursday evening, Aug. 4th, five females were baptized by our pastor, Mr. Morris. One of these had been previously a member of an Independent church; but her views regarding baptism having undergone a change, she willingly carried out the convictions of her conscience. One especially pleasing feature connected with this service was, that three of the candidates were from the household of a deacon—two daughters, twins, about thirteen years of age, and a female domestic connected with the same family. All were admitted into the church on the following Lord's-day. G. R. G.

EDDW VALE, *Monmouthshire*.—On the first Lord's-day in August, being also the first sabbath of Mr. Godson's stated labours amongst us as minister of the English Baptist Church, he had the pleasure of baptizing three youthful candidates, on a profession of their faith in the Lord Jesus. One was a daughter of our senior deacon. The others were young men, all of whom belong to our sabbath school. They were received into our fellowship. Others are on the list of candidates for baptism and fellowship. E. J.

HATHERLEIGH, *Devon*.—Mr. Norman, our pastor, had the pleasure of baptizing a young man on sabbath evening, July 31, who, having been brought up in an Episcopalian family, met with much opposition in thus making a public profession of faith in Christ. We had a crowded assembly to witness the ordinance, the circumstance having excited much public attention. We hope he will be useful in promoting the cause of Christ in this vicinity. E. P.

BRYNMAWR, *Monmouthshire, Calvary*.—On Lord's-day, July 24, our minister, Mr. Roberts, immersed seven believers in Christ. One young female, a member with the Independents, who was baptized, as they call it, with them by sprinkling about eighteen months ago, did not think that the right way, and so desired to be baptized in water. She retains her membership with them. We have had several baptisms since we last reported. T. P.

LONDON, *Church Street, Blackfriars Road*.—On Thursday evening, August 4, Mr. Barker baptized three females, one of whom, from our sabbath school, was fourteen years old; and another was three-score years and ten.

Some flowers are kept outside the gate,  
Who might the garden gem,  
By doubting if the Lord's estate  
Has a circumference so great,  
As to encircle them.

G. S.

KING'S HEATH, *near Birmingham*.—We received four young disciples into the church after baptism on July 3. Several more are waiting to follow them.

IPSWICH.—On Thursday evening, July 27, our pastor, Mr. J. Cox, of Friars Street, immersed six believers at Stoke Green chapel, kindly lent for the occasion.

## WALES.

Llangefni, *Anglesea*.—On sabbath morning, July 24, six believers, on their profession of faith in the Lord Jesus, were baptized by Mr. J. D. Evans.—July 30, one aged believer made a profession of his faith in the Saviour by being baptized in the stream, according to his request.—July 31, seven more were thus buried with Christ by Mr. Evans. Others are waiting to obey their Saviour in the ordinance of his own appointment. *May all our numerous converts be active in bringing others to Christ.* O. J.

Calcot, *near Evesjobb, Radnorshire*.—On Lord's-day, July 24, Mr. Godson, who

has since the above date removed to Monmouthshire, baptized a young man in a "certain water" near to this village. It is supposed to be the only instance of the scriptural administration of the ordinance in the above locality in the memory of any person now living. The minister having taken his position on the point of a wall close to the water, had the pleasure of addressing a large, respectable, and most attentive audience, on the importance of personal religion. We expect others will now come forward. G. A.

*Cardiff, Behany.*—On the first sabbath in August Mr. Tilly immersed six believers, two males and four females. Two were husband and wife, the others were from the Bible class. These were all added to the church. J. J.

*Llandovery, Ebenezer.*—On the 25th of May nine candidates were immersed by Mr. Edwards.—Again on the 24th of July two more were baptized by the same minister. This church is at present in a more flourishing condition than it has been for years. M. P.

## Baptism Facts and Anecdotes.

### BIBLE WAY-POSTS ON BAPTISM.

LET our inquiry be—not what saith this, that, or the other man, or body of men—but, what saith the Scripture—what saith the Law and the Testimony—what saith the Oracles of the living God? That we may ascertain what these say in reference to baptism, let us take our stand for a few moments within the inclosure of the Bible; and whilst there, let us read attentively the inscriptions upon the way-posts, which are designed for the guidance of pilgrims, and by taking heed to which we shall ascertain which is the old path—the good way in which we should walk.

First, then, with a view of ascertaining what is the *mode* of baptism, let us examine some of the inscriptions upon the way-posts which we find within this sacred enclosure. Two of these way-posts we find in the third chapter of Matthew, and the inscriptions upon them are to the same effect, viz.: That John was baptizing in Jordan. Jordan was a large and important river. In this river "John was baptizing." Why was he baptizing in this river? Was it that he might have an opportunity of sprinkling, pouring upon, or immersing those whom he baptized? Which, think you, is the most likely? Again, we find it written upon another way-post in the third chapter of John—"And John also was baptizing in *Enon* near Salim, because there was much water there." Why did he baptize where there was *much* water? Was it that he might sprinkle, pour upon, or immerse those who came to his baptism? Again, we repeat, which think you, is the most likely? We find it written upon another

of the way-posts erected in the eighth chapter of the Acts of the Apostles, that the Ethiopian eunuch who asked for baptism at the hands of Philip, on coming to a *certain water*, said, "See, *here is water*; What doth hinder me to be baptized?"—also that, "They went down both into the water, both Philip and the eunuch, and he baptized him." Why did they go down both of them *into* the water? Was it that Philip might sprinkle a few drops of water upon the face of the eunuch? or was it that he might wholly immerse him? Again, in the sixth chapter of the Epistle to the Romans, and in the second chapter of the Epistle to the Colossians, we find written upon the directing-posts such expressions as these, "Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death? Therefore we are buried with him by baptism into 'death,' &c. 'Buried with him in baptism,' &c. In these inscriptions baptism is called a *burial*. Why was it called a burial? Doubtless, because there was in its *mode* a resemblance to a burial: then ask yourselves, whether there is *this resemblance* in sprinkling a few drops of water upon the face? or whether there is *this resemblance* in pouring a little water upon the head? or whether there is *this resemblance* in immersing the whole body in water? By asking such questions as these, and by listening to the answers which your common sense will return to them, you will be enabled, without any knowledge of Greek, or Hebrew, or Latin, to ascertain the *scriptural mode* of baptism—the mode of baptism as practised by Christ and his Apostles.

Next, that we may ascertain who are the proper *subjects* of baptism, let us glance at a few more of the inscriptions which we find upon the way-posts in the Bible. In the third chapter of Matthew it is recorded that those whom John baptized were *persons who confessed their sins*. In the second chapter of the Acts of the Apostles, at the forty-first verse, it is said, "Then they that gladly received his word, were baptized." In the eighth chapter of the same book, it is written upon the way-post which stands conspicuous at the twelfth verse, "But when they (the Samaritans) believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." In the sixteenth chapter of the same book, we find two way-posts erected, upon one of which is written, that Lydia and her household were baptized—that Lydia was baptized *after* that the Lord had opened her heart—and that her household consisted of *brethren* whom the apostle and his companion comforted before their departure. Upon the other way-post erected in this chapter, it is recorded that the Jailor of Philippi and all his household were baptized—that they were baptized *not* before, but after they believed the word preached to them

by the apostles. And then, finally, there is a way post erected in the Gospel by Matthew, and another erected in the Gospel by Mark, upon which we find written the directions which Christ gave to his apostles and disciples, and which are the directions of Christ to his servants in all ages. The inscription upon the one is, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The inscription upon the other is, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, from the whole of these inscriptions, what do we gather as to the *subjects* of baptism? Do we gather from them that the subjects of baptism are all infants, without exception?—or that they are the infants of believing parents in particular?—or that they are persons capable of repentance and faith? Is there, in any one of these inscriptions, a single word said about infants, either of believers or unbelievers? Is not all that is recorded spoken concerning persons of adult years? Reader! we leave these questions for you to reflect on seriously.

## Sabbath Schools and Education.

### THE RAGGED SCHOOL BOY.

DICK CAVE was a poor London lad, who had been brought up to beg or steal for his living. A kind gentleman had picked him up and brought him to the Ragged School.

Dick had not been long there before he and several of his companions felt a strong desire to leave off their thieving practices, and learn something better. He and another boy had been talking of this one Sunday morning, and finished by saying, as they had done many a time before—"But what's the use? Who would employ us? What could we do?"

Dick started, and thought surely the teacher must have overheard them, when at the close of the school he said—

"Are there not many of you boys who are tired of your evil course of life? Would you not gladly leave it, and become honest lads?"

"Yes! yes!" shouted many a voice; while some (Dick among them) started to their feet, and said, "Only tell us how we can do it!"

The reason of the teacher speaking thus, was, that he had now an opportunity of recommending four boys to situations; and before the next sabbath, four, who had distinguished themselves by their good conduct and attention at school, were placed in these situations. One of the fortunate candidates was poor Dick. His joy at the change, and his gratitude to his kind teacher, knew no bounds.

"You, sir," said he, "are the only friend I ever had in my life."

"Well, Dick," said the gentleman, "be an industrious, good lad; mind your master's business as if it were your own; beware of following evil companions and your own bad habits, and I'm your friend



for life. And, Dick, if you will take the Bible for your guide, God will be your friend too."

"Well, sir," said Dick, brushing away a tear, "to tell the truth, I think it's a strange thing that God Almighty should care for such a wicked chap as me; but, somehow, I don't much like to talk about these things, because, you see, sir, it might look like canting."

The teacher read to him the beautiful words of Jesus, "I came not to call the righteous, but sinners to repentance;" and reminded him of the lesson they had lately had of the Prodigal Son. He gave him much good advice, as to how he should conduct himself in his new employment; and so they parted.

Dick shewed that kindness and instruction had not been lost upon him. He fulfilled his duties as errand-boy so well, that his master was pleased with him, and offered to raise his wages after a few months' trial.

One sabbath, Dick lingered behind the rest of the boys, when the school was dismissed. He wanted to speak in private with his teacher.

"Well, Dick," said the latter, "what is the matter? you look as if you were in trouble."

"Oh, sir, I shall never do for an errand-boy."

"Why not, Dick? Your master told me, only a few days ago, how well you suited him."

"Oh, but master does not know. The truth is, sir, I've been so long used to bad ways; they are strong upon me—and—and—I'm come to tell you!"

"Well, Dick, go on."

"Why, sir, I'm afraid I shall be at my old trade again."

"Dick! What do you mean?"

"Oh, sir, you don't know what it is to have been *born a thief*, as I may say. Many a time, when I have been going errands, I have been tempted to steal when I saw I could—it seems so natural

to do as I have been used to all my life. Sometimes the thought has come so strong on me, that I have set off a running as hard as I could. I'm afraid, sir, the old habit will be too much for me some day, and then"——

"Then what, Dick?"

"Then, I should disgrace the school, and you, sir, that have been such a good friend to me—and I should be the same poor wretch that I was when you picked me up. What must I do, sir?"

"Do you think, Dick, that if I could walk along with you when you are going on your errands, you could steal with me at your side?"

"No, sir, indeed!"

"Well, Dick, if you like, you may have a better friend than me along with you always—you *cannot* steal if He is with you."

"I know who you mean, sir; do you think I might make so bold as to ask Him?"

"Do I think?—Nay, I am sure. Is He not the '*friend of sinners*?' Come, Dick, let us ask him together to be your friend, to keep you safe in temptation, and deliver you from all evil."

They knelt and prayed together.

Many a time after that did that poor orphan lad pray to his Father in heaven; and, vagabond, thief, as he had been, he found that there was pardon and a Father's blessing for him, through Jesus, "the friend of sinners."

His kind teacher kept his promise, that he would be a friend to him. When, by the exertions of some benevolent people, a number of boys from the different ragged schools were provided with means to emigrate to Australia, through his recommendation Dick Cave was one of them.

He often writes to his old teacher, and delightful it is to read his letters, so full of gratitude to him for his kind efforts for his good, and to God for having plucked him as a brand from the burning.

## Religious Tracts.

### TRACTS AND MISSIONS.

THE General Baptist Missionaries in Orissa for several weary years laboured on, hoping against hope. The work itself was disheartening, but more disheartening still the general opinion of the futility

of their labours. At length a solitary ray of light breaking through the thick darkness of centuries cheered the hearts of the brethren left in the field; the appearance of a Hindu brahmin, and a number of his friends, at the door of

Mr. Lacey, as anxious inquirers after salvation, very early in the morning of January 1st, 1820, was an era in the history of the country as well as of the Society; to be aroused from their slumbers for such a purpose, was felt by the missionaries to be more than an equivalent for all previous privations, and caused the future glory of the Saviour's kingdom to appear no longer an object of faith but of sight.

"The way in which the gospel first took root in the province, is without a parallel in India; and furnishes a striking illustration of the wonderful manner in which God sometimes fulfils his purposes of mercy to men." Such is the testimony of the Rev. J. Mullens, an agent of the London Missionary Society, and well acquainted with Indian Missions. The circumstances were as follow. Some years ago there lived a few miles north of Cuttack, an old Gurú, or spiritual guide, named Sundra Das. In early life he had been a warrior under the Athgur raja, one of the hill chieftains, but had now become a kind of Hindu reformer, being thoroughly dissatisfied with idolatry, and seeking for something better. This was the man appointed to prepare the way of the Lord in Orissa. He was a man of great intelligence; and used to expatiate with the most cutting satire on the evils of Hinduism, holding it up in the most striking way to deserved contempt, and divesting the minds of his followers of all respect for the idols of their ancestors. He gathered a large number of disciples, whom he called his children, and instructed in various moral duties. At different times two or three christian tracts, circulated by the missionaries, fell into their hands, and teaching the unity of God and the folly of idolatry, were much approved by them. An Oriyá catechism, received by one of the disciples from a missionary, was read in their

assembly with great delight. They had read other tracts, but found this much more easy of comprehension. They were especially struck with the Dos-agya, or ten commandments, which the Gurú expounded at length; dwelling on their beauty and perfect truth; and showing how all men had violated them. Henceforth this book was their law. Shortly after, some of them made inquiries at Cuttack, and received more tracts, a Gospel and a Testament. These books also were welcomed by the old Gurú, who gladly adopted them for the improvement of his disciples. He found them answer the end he had in view, i.e., his own exaltation as a moral teacher, since they confirmed and carried out the doctrines he had taught, viz., the folly of idolatry, the unity of God, and that all men should worship him. The influence of these truths among the disciples was very great: they learned whole passages of the books by heart; they kept the sabbath; and as the next step began to teach their fellow-countrymen. Various parties of them were sent by the Gurú in different directions to expound and enforce these wonderful Ten Commandments; and four of their number in particular, who afterward became faithful missionaries of the cross, were long engaged in their propagation.

But for this they were persecuted by their heathen neighbours; and at last sought out Mr. Lacey and asked him for advice. Mr. Lacey and Mr. Sutton, from that time, were in constant intercourse with them; and as the Gurú had expounded the law, so did they preach the gospel.

How much more light has since spread, and is now spreading, over this dark province, the high seat of Hindoo idolatry, may be seen in the report of this Mission just issued, and in the speeches of three of the missionaries in our preceding columns this month.

## Intelligence.

### BAPTIST.

MR. SPURGEON'S NEW TABERNACLE.—We take our report from the *Times* of August 17th, and we have done so that our readers might know how the "leading Journal" regarded the proceedings.—"Yesterday afternoon the foundation-stone of this long-

talked-of building was laid in the presence of some 3,000 spectators. The spot selected for the site of "the Tabernacle," as it is termed, is at the corner of the Newington-road, facing the Elephant and Castle, and at right angles with the very large building which has recently been erected as a horse repository. This was the ground formerly

occupied by the pretty little almshouses belonging to the Fishmongers' Company, but which has since their removal to the country remained a waste and rather uninviting looking spot. The erection of the New Tabernacle will, therefore, be a considerable improvement to the neighbourhood, which it is but just to say is capable of improvement to the very fullest extent. The portico, and main entrance to the building, is to abut on the Newington road, and, whether regarded as a church, or chapel, or tabernacle, or whatever Mr. Spurgeon's congregation may please to call it, the whole structure will be an imposing one, and one of the largest of its kind in the metropolis. The style of the edifice may be termed Grecian, the ground plan forming a quadrangle, the floor of the chapel being considerably raised, and access gained to it by a broad and massive flight of steps leading up to a portico supported on large Corinthian columns of Bute stone. The total width of the building will be 86 feet, the length no less than 195 feet, and the height to the roof 85 feet, exclusive of the lanterns for light and ventilation. As we have said, the floor of the tabernacle will be raised some 14 feet above the level of the ground, and the whole of this extensive basement story will be entirely occupied by spacious school and lecture rooms. Thus the chief school will be 81 feet by 78, and about 15 high. In addition to this there will be a lecture room 81 feet by 56, and capable of accommodating 800 persons, with four separate class rooms, each 14 feet long by 26 feet wide. The chapel, which is over these schools, will be 146 feet long by 81 wide, and with two deep tiers of galleries on either side. In this respect the interior will rather resemble that of the well-known Surrey Music-hall, but on a larger scale, as each row of galleries in Mr. Spurgeon's building will accommodate six rows of sitters. The ground-floor of the Surrey Hall is only 8,625 feet, whereas the proposed tabernacle on the ground floor will be no less than 11,242 feet, or one-third larger than the fine structure in the Surrey Gardens. The whole chapel is intended to accommodate no less than 5,000 persons with comfort. The fronts of the galleries will be of ornamental cast iron, with enriched cast-iron columns supporting the galleries and rising from the upper tier to the roof, which they carry on a series of small and beautifully curved arches. Though no great efforts have been made in the way of ornamentation, yet the proportions of the interior are good, and the effect of the whole when finished will be handsome and striking. Mr. Pococke is the architect, and the whole design certainly does him credit. The facilities for entering and leaving the building are most ample, there being no less than

sixteen doors to the chapel. Each gallery has its separate door and staircase, and all the staircases are of solid stone. The cost of the building is to be £21,500, but fittings and other matters will probably swell this amount to some £24,000 or £25,000 before the edifice is opened for divine service, which can hardly be earlier than the spring of 1861. Of course, like all other buildings, it is affected by the present 'Strike,' and no progress can be made till the masters and workmen have settled their dispute one way or the other. The ceremony of yesterday differed in no particular from other ceremonies of the same kind, except that the very little attempt which was made at display was both vulgar and in ill taste. Stretched between the poles which supported the foundation stone was a strip of pink calico, on which laurel leaves were loosely sewn in the form of words, 'Christ is the corner stone.' Immediately beneath this were two or three boughs of evergreens covering another strip of white calico, with the inscription, 'You are truly welcome.' Most of the visitors were in their places by two o'clock, at which time Sir S. M. Peto, accompanied by Mr. Spurgeon, and other ministers connected with the baptist persuasion, ascended to the platform. The Old Hundredth Psalm having been sung and a prayer said by Mr. Spurgeon, a very long document, called a Statement of the Deacons, was then read. This statement gave a sketch of the pastors and antecedents of the baptist persuasion in Southwark from the year 1052, entering at considerable length into an account of the lives of the chief pastors—such as Rider, Reach, Stinton, Gill, and Rippon, down to the ministry of Mr. Spurgeon. At the conclusion of this statement Sir S. M. Peto proceeded to lay the stone, underneath which Mr. Spurgeon then placed a bottle, containing a copy of the Bible, of the Baptist Catechism, of Dr. Rippon's Hymn-book, and the programme of the day's proceedings, in the cavity prepared for it. When these formalities had been gone through, the stone was slowly lowered into its place and declared by Sir S. M. Peto to be well and duly fixed."

So says the *Times*; whose phraseology in describing the proceedings of dissenters is often singular; for instance—"a prayer said by Mr. Spurgeon." From other more reliable sources we might gather further information of the proceedings which followed, but we have only space to state that the speeches were to the point and the financial results satisfactory. The stone, when laid, formed a kind of altar for the reception of money offerings. Mr. Inskip, of Bristol, presented a cheque from an aged invalid gentleman of that city for £3,000; who had already given £80,000 to promote the cause of God; and who now, if twenty would give

£100 each in three months, engaged to give as much in addition. Sir Morton Peto, Mr. Spurgeon, and Mr. Low, put down £100 each; and many other handsome sums were presented. The company then took tea in the "Repository," the Lord Mayor in the chair. Mr. Spurgeon's father and brother, and many eminent ministers of various denominations were present, several of whom addressed the audience. Further contributions were announced; and considerably more than £4,000 was obtained at this extraordinary and unprecedented service for laying the foundation stone of a baptist meeting-house.

**JANEZ, near Fishguard**—We find in one of the local papers some very pleasing facts connected with the meetings of the Pembroke-shire Association held at this place in June. As many as 1951 had been baptized, and the clear increase was 1312. Many sermons in Welsh and English were preached. The meetings were held in a beautiful meadow, on the banks of the river Gwaen, which on one side presented a gradual elevation, at the foot of which spacious tents were reared for the preachers, the singers, and the messengers. A large Crimean tent was also erected on the margin of the rising ground in front of the principle stage. This was an act of courtesy by the Rev. C. H. Burham, of Trewn, a clergyman, who, with the other gentry of the neighbourhood, showed the greatest kindness, and exhibited a truly Welsh hospitality on the occasion. It was computed that there were at least five thousand persons present at the meetings on Wednesday. This vast assembly presented throughout the day a compact mass of people, who had evidently come together to worship God, and hear his saving truth proclaimed. It was pleasing to observe hundreds, especially among the young, referring to their Bibles for the portions read or passages commented on. The whole bearing of the congregation at each service indicated serious thought and a deep feeling of obastened devotion, which it was especially pleasing to witness in connexion with the large additions that have been made to the churches during the last few months. There were few, if any, who did not find it good to be there; and many will long remember this annual meeting as a season of spiritual refreshment and blessing.

**NOTTINGHAM.**—The spacious General Baptist Chapel in Stoney Street has been re-opened after extensive alterations and improvements, at an outlay of about £1500. On Tuesday, July 20th, the Rev. T. Dale, M.A., Birmingham, preached two able sermons. On the following Sunday morning the Rev. J. Edwards, of George Street, preached an interesting discourse; and in the evening the Rev. W. Underwood, theological tutor of the General Baptist Col-

lege, preached in a very practical and impressive style to a crowded congregation. Nearly £500 have been obtained towards defraying the costs of the improvements made in this spacious edifice.

**HALIFAX, Pellon Lane.**—A new school and class rooms having been erected, and the chapel gallery enlarged, sermons were preached on Thursday, Aug. 11, by Messrs. Chown of Bradford, and Guest of Leeds, and next Lord's-day by Messrs. Dowson of Bradford, and Pridie of Halifax. The cost was £1,370, towards which £900 had been secured, and the collections were £70, leaving £400. A tea meeting of £300 friends was held next day, Frank Crossley, Esq., M.P., in the chair, when £415 was raised, leaving a surplus of £15. This was excellent. Our Yorkshire neighbours know how to get money, and, what is better yet, how to make good use of it.

**PINNER, near Watford.**—On Tuesday, July 26, a small iron chapel, erected by George Attenborough, Esq., was opened at this place for divine worship. A sermon was preached in the evening, by the Rev. William Brock; and the congregation being too large for the chapel, the service was held in a field adjoining. Upwards of four hundred persons were present. The chapel is a neat and convenient building, and admirably adapted for village worship.

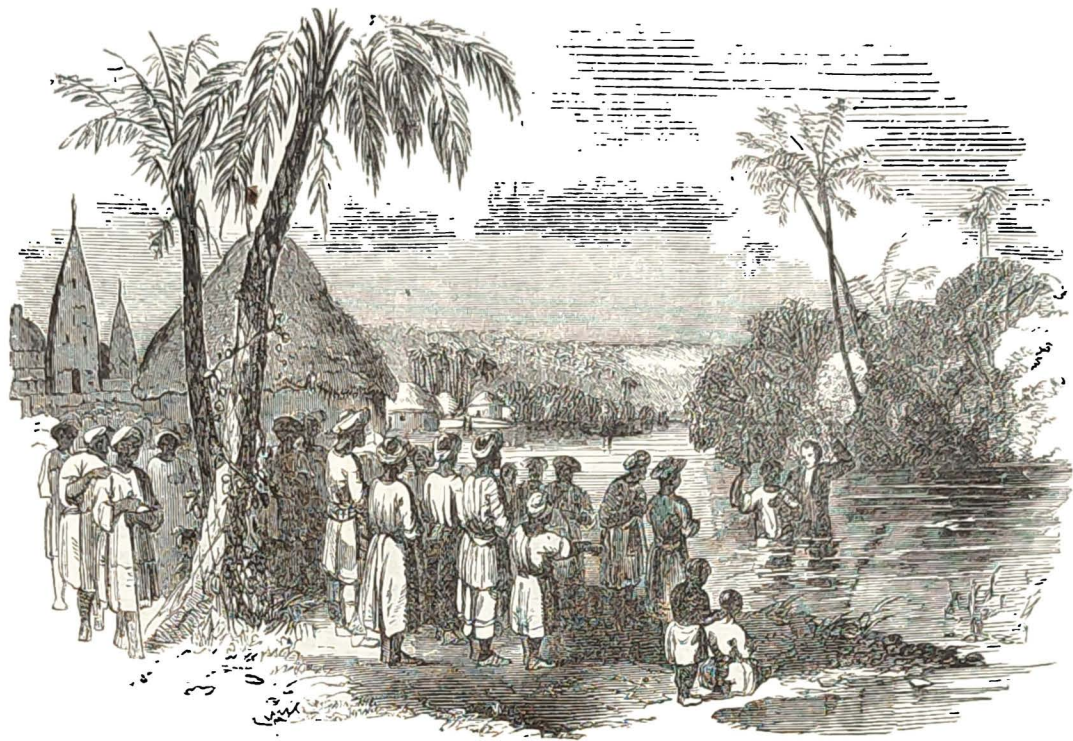
**KINGSTON, Surrey.**—A fancy sale for a new baptist chapel was held in July, under the kind patronage of Lady Havelock. The proceeds were above one hundred pounds, which, with two hundred in the hands of the banker, make three hundred pounds raised by the friends since the enlargement of their present place of worship.

**BRETTELL LANE, near Stourbridge.**—The new chapel and school-room cost nearly £1,300. About £750 remains unpaid. The church consists of about fifty of the working classes. They are doing all they can to sustain a minister and reduce the debt. We just mention the case, for they deserve and need help. Mr. Josephus Bailey is their pastor.

**THE LATE DR. MURCH.**—We mentioned the removal by death of this respected minister in our last. We hear that his closing moments were tranquil, and cheered by faith and hope. "Precious Saviour!—all's right—precious Saviour!" were the last words he was heard to utter.

**REMOVALS.**—Mr. Amos Dyson, of Rotherham, to Haddenham, Bucks.—Mr. E. T. Gibson, of Guilsborough, to Crayford, Kent.—Mr. A. Ibberson, of Husbands Bosworth, to Dover.—Mr. T. A. Williams, of Houghton, Hants, to Haddenham, Cambs.

**RECENT RECOGNITIONS.**—Mr. R. G. Moses, B.A., at Lympington, Hants, July 28.—Mr. W. Williams, from Haverfordwest College, at Garth, Denbighshire, July 24.



A BAPTISMAL SCENE IN INDIA.

## MISSIONARY.

## THE PATAGONIAN MISSION.

ATTENTION was first directed to Patagonia in 1830 by Captain Edward Fitzroy, who in his surveying voyage in the *Beagle* lost a valuable boat in the channel called the Beagle Straits in Tierra del Fuego. After many unsuccessful attempts to recover it, he seized some of the natives, and held them as hostages. They were women and children; but the women cut the ropes of the stern boat, and so escaped, leaving behind them in the ship a number of little children. After that he seized others of the natives, one of whom afterwards died in England. Captain Fitzroy never recovered his boat, the natives having hidden it, and when he was obliged to return, he was unable to land those seized. He determined, therefore, to carry them to England, hoping that they might be instrumental in carrying the Gospel to their countrymen. When they arrived here they were placed under the care of Dr. Wilson, at Wallhamstow, where they received a fair education, considering the time they were there. They learned to speak English, and they learned something of the principles of the christian religion; but after nine months the *Beagle* was ordered to return to the coast of South America, and Captain Fitzroy had to take them back to their own country. Captain Fitzroy, before sailing, applied to the Church Missionary Society to send out a missionary with them; but the society replied that they had no means. Captain Fitzroy offered by himself and his friends to defray the expense; but the society had great difficulty in finding a person willing to go to such a country. At length a mechanic missionary, Mr. Matthews, was found and sent out. The *Beagle* touched at Rio, where it was stationed for some months; and here one of the Patagonian women learned Portuguese from a family in which she lived, and taught one of the family English. They made a similar stay at Buenos Ayres, where the same woman learned Spanish. At last they arrived at their own land, the female since leaving her own country having learned four languages—a proof that the natives have ample abilities. The sailors lauded, built a log-house, and laid out a garden; and the missionary was put on shore as an experiment in Tierra del Fuego. After landing the missionary, Captain Fitzroy went away for about seven days to see what conduct the natives would pursue towards the missionary during his absence; but his vessel did not go out of sight. When Captain Fitzroy came back, everything seemed to be going on well; and he went away a second time, this

time taking the *Beagle* out of sight. He returned, however, a short time after, in a boat. No sooner did he come in sight than Matthews was seen running in terror towards the boat, into which he rushed, and refused to be landed again. He said they had not only threatened his life, and stolen a great part of what had been left with him, but at the very time when Captain Fitzroy returned, they were plucking out the hairs of his beard, causing him great torture by the instrument which they used—mussel shells. Thus the matter remained from 1833 to 1851, when Captain Allen Gardiner went to that quarter. Miss Coutts gave him £1000, and he went out with six companions and two decked boats. They planted themselves in the southern part of the islands. In almost their first trip one of their boats was lost, and the other was afterwards broken by the ice; they discovered that the powder, by means of which they calculated on supplying themselves with provisions, had been forgotten in the landing, and they were without means of procuring food. Captain Gardiner had written to Monte Video, and three times a vessel had been sent thence for his relief, and was three times driven back by the storm. They remained for months, trusting to the last that God would send relief; but in the end the whole party perished of starvation. From this event sprang the present Patagonian mission. The effect was, that the English public was roused to take the work of the mission in hand. They felt that Captain Gardiner and his companions had left the mission as a legacy to the christian church. A meeting was held, and Lord Cholmondeley at first proposed that a monument to the missionaries should be put up in Westminster Abbey; but it was afterwards agreed that the monument should be a sort of living one—a vessel to carry the gospel to South America; and in pursuance of a resolution to the effect, the *Allen Gardiner* was built. The station was fixed on Keppell Island by permission of Lord Grey. No missionary could be found to go out; but at length Mr. Despard offered himself. He was a man who had a large school in this country, with an income of about £1200 a year. He threw all up and went out there to plant himself on a barren island for £300 a year. Mr. Gardiner, the only son of Captain Gardiner, was there with him supported by his own means. After numerous ineffectual attempts to land, in company with a native named Jemmy Batten, he was at length successful. At the end of the month a log-house had been built, which has been left as a memento, and was now occupied by the natives, but might hereafter become a missionary station. Words of the native language were in the meantime col-

lected, and Jemmy Batten was set to work to teach his countrymen something of God. The first lesson taught them was the observance of the sabbath. They came on that day to the ship to sell fish, as usual; but it was explained to them that that day was a day of rest; and they went back on shore, drew up their boats, and remained without working. Mr. Despard afterwards landed, and had public worship. When they knelt down to pray, the natives, who have a notion of a devil, but not of God, were struck with awe. When a hymn was raised they at first tried to imitate it by discordant cries; and the tears were seen coursing down their cheeks. After living there a month, Mr. Despard determined to try the experiment upon which depended the success of his mission—to see whether he could get natives who were not familiar with them to go over to Keppell Island. As soon as Jemmy Batten told them that some of them were wanted to go over with the vessel, they were all eager to go; and the vessel would not have held all who offered themselves. Mr. Despard selected nine—three men, three women, and three children, whom he took to the Falkland Islands, where, by the last accounts, they had been for two months, during which they had made satisfactory progress. The country inhabited by the Patagonians and other native tribes was a rich country, larger than all Europe, which the society might be instrumental in opening up to commerce. In every point of view, therefore, we are called upon no longer to neglect these long-neglected tribes of men.

**BAPTIST MISSIONARY SOCIETY.—China and India.**—We rejoice to hear that the Committee of this Society have already engaged two missionaries for China. Two missionaries sailed for India in the course of the past month. One of these is for Delhi, from whence Mr. Smith sends cheering reports.

**GENERAL BAPTIST MISSIONARY SOCIETY.**—*Mr. and Mrs. Miller and family* embarked during the past month for India. Mr. M. returns to the scene of his former labours in Orissa with renovated health and hope.

## RELIGIOUS.

**MARRIAGE OF CHINESE PROTESTANTS.**—Among our marriage announcements will be found the marriages of two christian Chinese ladies in the North of China, at the chapel of the American Episcopal Mission. The Rev. F. W. Syle, in whose chapel the marriages were performed, remarks that the chief impression that seemed to be left on

the minds of the adult Chinese present was, that this way of marrying is particularly definite and satisfactory. *The North China Herald* notices one of the marriages as the first instance in which all the parties concerned were at once Chinese, christian, and Protestant. The bride was entirely bidden under the red robes, crown-shaped head-dress, and orange veil of the Ming dynasty, a costume which the Tartar conquerors have never succeeded in changing. There was music and a profusion of garlands and flowers. The whole was distinctively Chinese, but the writer hopes that soon the "wedding ring" may be counted among the established institutions of the families of China.

**A ROMAN CATHOLIC JUDGE ON THE REVIVALS IN IRELAND.**—The Right Honourable Chief Baron Pigott, in sentencing three prisoners at Down assizes, the other day, for riot and assault in connection with a miserable exhibition of party feeling, took occasion to refer to the religious movement in the north as having extinguished all party animosities, and produced the most wholesome moral results upon the community at large. His lordship spoke in the most favourable terms of the movement, and expressed a hope that it would extend over the country, and influence society to its lowest depths.

**"RANK BLASPHEMY."**—It is reported that one of our English Archdeacons, who has become a pervert to popery, lately affirmed in Rome of the Pope—"He is more than prophet, more than apostle, more than all the apostles. He is Christ's Vicegerent on earth; he openeth, and no man shutteth; he shutteth, and no man openeth. The word made flesh is present in him," and more such wretched lies he uttered, with which we will not blacken our pages.

**AGED MINISTERS.**—The proposal of the Rev. J. A. James, of Birmingham, to give one thousand pounds if four thousand more is at once given, to form a fund for the relief of aged Independent Ministers, is now likely to be adopted.

## GENERAL.

**ABDUCTION BY ROMAN CATHOLICS.**—A gentleman of Montreal, the Hon. Leander Starr, has a daughter—carefully educated, intelligent, fond of her parents, and so forth. About two months ago she was missed one morning, and in her bed-room was found a note, stating that she had felt it her duty to God to leave her parents to seek religious peace in conventual life. Her father at once commenced a search. The Roman Catholic bishop gave him leave to search the convents, but the search was unavailing. In

two or three days another letter came from Miss Starr, stating that she was happily placed in a convent, where she could forget the world. The accounts which the Canada papers give of the search are very long. It was prosecuted by the bereaved for six weeks, and at last proved successful. The daughter was discovered in a convent in Toledo—into which her father gained entrance by a stratagem—much wasted away by sickness, and ardently wishing to return to her parents.

**ALLEGED LIBEL UPON MR. PETER DRUMMOND.**—Mr. Peter Drummond, Stirling, has caused a summons to be served on the proprietors of *The Stirling Journal*, concluding for £1,000 damages, as compensation to his feelings for some observations in that journal, which, he says, "falsely, maliciously, and calumniously represent the pursuer (Mr. Drummond) as guilty of gross and sordid hypocrisy, of making a profession and pretence of religion and religious zeal, as a screen and device for forwarding the sale of publications, with the view solely to his own pecuniary gain, and of being in such respect on a level below that of an atheist."

**ELECTION BY BALLOT IN ADELAIDE.**—The result of the city election, as I presume you already know, was in favour of Mr. Owen, who polled 608 votes to Mr. Blyth's 224. The affair was as quietly conducted as a Quaker's meeting, forming a contrast to one of the last elections under the open voting system, when a body of mounted police had to ride through and through the crowd to quell an insipient riot, and so peaceable indeed as much to disgust various politicians of the old school, who still sigh for the good old electoral days of beer and bribery and broken heads.

**THE LOSSES IN THE LATE WAR.**—The *Debats* publishes a table showing the respective losses of the allied armies and the Austrians in the different combats and battles which took place during the campaign in Italy. According to this statement the total loss in killed and wounded of the allies was 24,350, and of the Austrians 38,650, making a difference against the latter of 14,300. The number of French taken prisoners was only 300, while the Austrians lost 16,000. The French took 40 pieces of cannon, and the Austrians only one.

**THE GREAT EASTERN STEAMSHIP.**—This colossal and magnificent vessel was to be delivered up to the company by the contractors, in an entirely complete condition, on August the 18th. The fittings up are of the most splendid description. It is said that the furniture of the saloon alone has cost upwards of £5,000. It is, we are informed, the intention of the directors to

proceed to sea forthwith with the *Great Eastern* by way of testing her sailing powers.

**MAGNIFICENT PRESENT TO THE QUEEN.**—We can state, on the authority of a private letter from India, that the Maharajah of Cashmere is forwarding, as a present to her Majesty, a most costly shawl tent, which will contain moreover a bedstead of solid gold. The value of this regal offering is said to exceed £150,000.—*Chronicle*.

**THE FREE NEGROES IN JAMAICA** have addressed a letter to the family of the late Joseph Sturge, expressing their heartfelt sympathy with the friends of religion, of justice, and of humanity at large, in that affecting Providence by which they have been called to sustain the loss of so distinguished a christian and philanthropist.

## REVIEW OF THE PAST MONTH.

*Friday, August 26th.*

**AT HOME.**—The session of Parliament was brought to a close on Saturday, August the 13th. Several members have been unseated for bribery at the last election, and the seats of others for similar corrupt practices are yet insecure.—Her Majesty has lately paid a short visit to the Channel Islands.—The Grand Duke Constantine, Lord High Admiral of the Russian Navy, and two other Royal Dukes, nephews of the Emperor, have lately arrived in England.—Mr. Cobden, at an entertainment given by his constituents, has stated why he could not join the present Government.—A strike of the builders in London for nine hours daily work, instead of ten, is causing much mischief.—A Dr. Smethurst has been found guilty of poisoning a young woman, under circumstances of a disgraceful character to both parties. No case since that of Palmer has excited so much notoriety.—Sir John Bowring, with his daughter, has arrived from China, after shipwreck in the Red Sea, under perilous circumstances.

**ABROAD.**—The Parisians have had a grand procession into their splendid city of a part of the Army of Italy, headed by the Emperor—a revival of the scenes of the first empire, and a thing in which they greatly delight. Much excitement has prevailed at home as to the designs of the Emperor on England, but it is now reported that he is reducing his naval and military forces, and has proclaimed a pardon to all political offenders. But will they trust him?—The Italian States have unaniously declared by open voting and ballot against the return of their sovereigns, and for annexation to Sardinia. Who will force them to submit? France or Austria, or both?



## Marrriages.

April 26, at Hoonkow, in the chapel of the American Episcopal Mission, by the Rev. K. C. Wong, Mr. Wong Kwan yuen to Miss Sie King-meh.

June 29, at Hoonkow, in the school-house chapel of the Mission of the American Board of Commissioners for Foreign Missions, by Pwan Echun, native pastor, Mr. Wang Chun-foo to Miss Choo Quo-zee.

June 23, at the baptist chapel, Cuddington, Bucks, by Mr. Bedding, Mr. George Green to Miss S. A. Allcock, of Winchendon.

July 12, at Hanover chapel, Peckham, Surrey, by Dr. Steane, baptist minister, assisted by the Rev. Louis Vallette, pastor of the Lutheran church, Paris, Helen, daughter of the late Henry and Helen Sturge, of Bewdley, Worcestershire, to the Rev. George Edward Appia, pastor of the Vaudois church, Pignerol, Piedmont.

July 12, at the baptist chapel, Hatch, near Taunton, by Mr. J. Teall, Mr. H. Hawker, of Isle Abbots, to Ann Sophia, daughter of Mr. Charles Dare, Nythe Farm, Northoury.

July 13, at the baptist chapel, Cirencester, by the Rev. J. M. Stephens, Edward Angel Hutchings, eldest son of Mr. Benjamin Hutchings, Forest House, Whitecroft, Gloucestershire, to Elizabeth Margarett Fisher, third daughter of Mr. Charles Black, New Mills Cottage, Cirencester.

July 14, by license, at the baptist chapel, Spaldwick, Huntingdonshire, by Mr. W. E. Archer, Mr. Charles Godfrey Kemp, Leicester, to Sara, youngest daughter of Mr. Thomas Hawkins, of Spaldwick.

July 28, at Pembroke baptist chapel, Liverpool, by Mr. Webb, Mr. Knott, to Miss Esther Ada Matson.

July 29, in the baptist chapel, Spaldwick, by Mr. W. E. Archer, James Strangward, to Mercey Bland, both of Spaldwick.

August 5, at the baptist chapel, Rochdale Road, Heywood, by Mr. James Durckley, Mr. Samuel Brown, to Miss Sarah Butterworth.

August 6, at the baptist chapel, Shotleybridge, by Mr. G. Whitehead, Mr. Henry Mason, to Mary Ann Nicholls.

August 9, at Mare Street baptist chapel, Hackney, by Mr. Standen Pearce, Alexander Brae Goodall, Esq., of Calcutta, to Miss Julia Gowland Davis, of Hackney.

August 11, at the baptist chapel, Sunnyside, Lancashire, by Mr. Nichols, Mr. John Trickatt, a deacon of the church, to Miss S. Birtwistle.

August 13, at Mare Street baptist chapel, Hackney, by Mr. W. Woodhouse, Mr. A. F. Sargent, of Ratoliff, to Harriet, second daughter of George Read, Esq., of Lingfield House, Hackney.

## Deaths.

In May last, at Ceylon, of dysentery, Christopher Elliott, Esq., M.D., a native of Waterford, but for many years a most valuable deacon of the baptist church at Colombo. His removal is felt to be a great public loss, but his influence for good will not soon be forgotten.

July 10, at Philadelphia, United States, Dr. Belcher, baptist minister, aged 64, formerly of Greenwich, and Editor, some years ago, of a small publication called the *Revivalist*. His labours were chiefly of a literary character in the service of religion, and they were arduous and extensive. His death was serene and happy.

July 25, at West Cowes, Mr. Thomas Hollis, late of Lee, Shaftesbury, Isle of Wight, in the 93rd year of his age. The deceased was one of the founders of the first baptist church in the Isle of Wight, in 1604, and

for many years an honoured deacon in that church.

August 1, of a lingering illness, at the residence of his father, Jabez Burns Smith, second son of the Rev. F. Smith, baptist minister, Downton, Wilts, aged 21.

August 10, after a long illness, aged 56, Mary Anne, wife of Mr. J. Shaw, baptist minister at Ross and Lays Hill. Mrs. S. had been a respected and useful member of the church of Christ more than forty years.

August 13, Mrs. Killen, aged 40, wife of Mr. Hugh Killen, baptist minister, Bedford. She calmly fell asleep in Jesus.

RECENTLY.—The Earl of Minto, and the Earl of Harrington. Nearly 100, General Slade, who had worn regimentals eighty years!

In our last, page 204, when mentioning a death on May 18, the word *Dove* was an error; it should have been *Dore*.

THE

# BAPTIST REPORTER.

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OCTOBER, 1859.

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## THE RELIGIOUS REVIVALS.

HAVING completed our notices of the anniversaries of the baptist body, we now turn to the extraordinary "Revivals," as they are called, which have occurred in the British Islands, especially in parts of Ireland, Scotland and Wales; and chiefly in Ireland. England cannot be mentioned as having yet been visited to any unusual extent with the gracious influence.

Christian ministers and pious men of all denominations have visited the scenes of conviction and conversion. Pamphlets have been written, and periodical tracts and magazines have been published detailing facts and reporting progress. Even the *Times* has sent one of its "own correspondents" to watch the movement, and writes "leaders" on the subject.

Within our limited space we are not able to furnish details of the rise and progress of this remarkable—we had almost written awful—visitation; for though the most gracious influences usually follow on conviction, yet until they come, the anxiety of the convicted sinner is truly awful.

We may mention however, for to us it is a proof that these Revivals are of God, that like those of the

United States they originated and have been carried on chiefly by prayer and private conversation. God thus secures to himself the glory, and boasting by man is excluded.

We said England had not yet been visited to any unusual extent, but our friend and brother, Mr. Thomas Cooper, who is out in all parts of the country on his great errand, says, in a note we had from him a few days ago:—

"We had a glorious time in the Wesleyan chapel at Malton last night. Many young people were very powerfully wrought upon, and began to cry aloud. The prayer-meeting was not over till ten o'clock. Five young men were made happy. Glory, glory to the Lord of Hosts! The great outpouring of God's spirit all over England is at hand. I feel sure of it. We shall yet see as wondrous things as they are seeing in Ireland. Lord Jesus come quickly!

I am very happy, my dear friend. What a glorious change it is for me!

Please give my love to every member of the church; and tell them I humbly desire an interest in their prayers. God bless you!"

Among others who have visited Ireland, we find the Rev. C. J.

Middleditch, secretary of the Baptist Irish Society. It was right, nay, we might say necessary, that he should see this great sight. Our readers will doubtless wish to hear his opinion of this movement. In a letter to the *Freeman*, dated Sep. 5, Mr. M. says:—

“The religious awakening in Ireland having become a topic of general interest, I trust it will not be deemed intrusive for me to offer a few remarks on the subject. Reports from others awaken interest; personal observation gives definiteness to conceptions respecting such a work which no description can effect.

It has been my privilege within the last few days to see a good deal of the work now going on in the North of Ireland. I have seen the remarkable movement ‘in the great congregation,’ and have had many opportunities of conversing, in their cottages and cabins, with persons who have been affected by it. The public ‘manifestations’ of the one have been sustained and vindicated by the private converse of the other.

The strongest impression which I received from the opportunities I have lately had of observing this work, is that of its REALITY. Statements received from men competent to observe, and entitled to credit in their testimony, forbade doubt or unbelief as to the fact that a wonderful effect was being produced upon the people; but actual observation gives vividness and force to one’s own conviction of the genuineness and reality of the work itself, which testimony alone can never secure. Thus, when I went into a cabin, and witnessed the first instance I saw of ‘conviction’ in the ‘case’ of a ‘stricken’ one, the impression on my mind was, ‘There is a reality in this.’ A little boy, not more than ten years of age, was giving expression to earnest, agonising desire for Divine mercy, in a manner that forbade all suspicion as to

the sincerity of its *subject*, and would defy all philosophy to account, on any other principle than that of Divine agency, for its *cause*. Indeed, separately and apart from the conviction produced upon the mind of an occasional observer by ‘manifestations’ of such a kind, the general impression upon the minds of the people at large precludes any other explanation. The results are generally so clearly moral and religious, that no other solution can avail. *Hysteria* has been alleged by some; but if this were the cause, then our physiology must be enlarged and improved. *Demoniacal* influence has been affirmed by others; but if this be accepted as the cause, then we are shut up to the conclusion, somewhat quaintly expressed by the convert who said, ‘Well, if this be the devil’s work, then there must be a *new* devil; for I’m quite sure the *old* devil never did what *this* devil is doing now.’ Opponents of religion have given clear expression to their conviction that the work is of God; and ecclesiastics, who are beyond all suspicion of sympathy with such a movement, have not been wanting to vindicate it from aspersions; as in the case of a Roman Catholic priest, who says, ‘I see it is doing a great deal of good among the people: if it be of God, it will stand; at any rate, it *is* doing the people good, and I shall not do anything to oppose it.’

THE PHYSICAL MANIFESTATIONS by which this movement is characterised have naturally excited much attention. The sensible is likely to attract notice, while the spiritual is overlooked. It forms no part of my purpose either to explain or to vindicate these. There they are; and, whatever the real nature of the phenomena may be, they have unquestionably compelled the attention of the people to religious matters in a manner and to an extent that would warrant the belief that they have

been made to constitute an important agency in the Divine operation among men. Still it is to be remembered that such physical manifestations are not an essential part of this revival, nor even an invariable attendant upon it. On the contrary, the revival itself had been for some time in action before anything at all was heard of these 'manifestations;' many undoubted instances of conversion have taken place without any such physical effects: the number of conversions without them is far greater than that of cases attended by them. Instances are not wanting in which persons who have been 'stricken' have resisted the sense of sin, as in the ordinary history of men, and have given clearest proof that conviction is not conversion; and, on the other hand, in some places where the physical manifestations have ceased the work of conversion is still going on to an extent far surpassing that of any former period, and even exceed that which took place in the earlier part of the present movement, and when attended by the physical phenomena. These manifestations have been made to answer an important purpose in exciting the attention of the people: they are not essential to the work. We must not suppose because they lessen in number, or altogether disappear, that conversion ceases; on the contrary, we must be prepared to look for the spiritual still, although the sensible may be utterly withdrawn.

It was my privilege, during my recent visit, to witness this remarkable movement in different SCENES. The house, the barn, the street, and the field, have alike supplied material for observation. No sooner does one who is supposed to have a religious errand enter a dwelling than the people around will press into the room and crowd about the door, listening with an air of solemnity to the voice of prayer, or praise, or ex-

hortation, that clearly testifies to the depth of the feeling that has been awakened. Let but the preacher of the gospel, or "a convert" who has recently been brought to God, stand forth in the street to warn men of their danger, and to point them to the refuge, then, though no extraordinary arts be used or expected, but the simple, earnest, heartfelt declaration of gospel truth, the gathering throng will soon show how welcome are the tidings of peace to them. An immense assemblage in the open field, the appointed place of meeting, was, to my mind, a most impressive and imposing spectacle. In Banbridge, where our mission had been almost suspended, and where for six months our zealous, self-denying, and laborious brother, Mr. Eccles, had laboured in the midst of greatest discouragement, there I saw a vast congregation assembled in the field before his house, seated on the grassy slope, deeply solemn, listening as men hearing for eternity; and then as one after another was 'stricken,' and conducted by a company of people to some distant part of the field, from whence the voice of prayer or the cry of the stricken one told that the word had been attended by convincing power, the great body of the people yet remaining with even augmented solemnity, and when the darkness had caused them at length to withdraw, and *fifteen* such cases had occurred, I could but feel that it was a scene surpassing all that I had ever beheld, and all that I had anticipated even at the present time in Ireland. And yet another, though quieter assembly, gave, only in a different form, equally conclusive testimony to the wondrous results of this awakening. On the morning of Thursday last it was my happiness, at Coleraine, to be present at a service that may be called the morning worship of the town. In the beautiful hall lately erected there,

and which was to have been opened by a ball, but was inaugurated by a meeting for prayer instead, and in which I believe no other meetings have yet been held, there gathers every morning a large company for prayer and praise; and certainly as I entered the spacious room, thoroughly filled with earnest prayerful people, it was impossible not to think of the greatness of the work which had been effected in that town, exclaiming, 'What hath God wrought!'

I must not increase the demand on your space by any detail of the several 'CASES' of conviction which I visited. Many of these are full of interest. I will, however, refer, and that but briefly, to one only. On Saturday I went with Mr. Eccles to see a young man who had been 'stricken' at one of the services we held on the previous evening. He had passed a night of severe spiritual agony; but when we saw him, he was full of joy, and gratitude, and love. And yet that stalwart man, now standing up and pouring forth his gladness of heart, had said, but a short time before he went to that service, that 'God could not put *him* down.' Nor is that by any means a solitary case. Innumerable instances can be adduced in which, so far from any predisposition to obey, there has been a determined and avowed resolve to withstand the influence that had humbled others. One case was reported to me in which a man had said, 'Sixty Gods could not make *him* yield;' and one of the converts himself told me that, just before he was smitten, he had confidently declared that he should never '*take it*.' 'You will be the next,' was the reply of the person to whom he spake; and so it proved. He is now one of the most earnest and successful of the men engaged in bringing sinners to the God and Saviour whom, only six weeks since, he so defied.

The FUTURE of Ireland is full of hope. What the permanent results of the present movement will be one dares not to predict. That there will be a measure of disappointment is highly probable; doubtless some who have been very near to the kingdom of God will be found not to have entered in; others who have been really converted to God may not answer to the sanguine expectations entertained; indeed, as two of the recent converts said to me, they will need grace to keep them humble. It will be no occasion for surprise if, by the attention they now receive, some should be 'lifted up above measure.' Denominational rivalry will probably obtain; indeed there are not wanting, even already, indications that large-hearted Christian zeal may yield to narrow sectarian eagerness. But even when all allowance is made for the evils which attend on imperfect human nature, there is enough to warrant the belief that great and lasting results will follow. Should this movement continue, and especially if it should spread, as there is reason to believe it will, to the South and West of Ireland, its influence on the Papacy will be incalculable. Already have Roman Catholics yielded to it, and then the priest and the crucifix have been abandoned for Christ and the cross. At Coleraine I met with two young men whose conversion was truly remarkable, and whose faith had been avowed the evening before by their baptism in the name of the Lord Jesus. Great fear is shown by many Papists lest they should 'take it;' some will not dare to approach the place of meeting. It is affirmed that charms and preventives are used to protect them from the dreaded influence; and certainly in many cases their conduct distinctly shows that they are convinced that there is a power at work which threatens to weaken, if it do not destroy, the Papal system.

Surely there ought to be a great augmentation of EFFORT IN BEHALF OF IRELAND. It seems as though God were rebuking the unbelief and supineness of British Christians. Many have been saying that the case of Ireland was hopeless. India might be converted to God; China might be converted to God; the distant heathen might be saved; but the people of Ireland, alas for them! Many of the Christians of England have been saying by their neglect what was once said to me in words, 'As for those Irish, why, let them go!' And now, by a movement to a very great extent independent of them, the great Proprietor seems to be saying, 'I will take no bullock out of thy house, nor he-goats out of thy folds.' Happy will it be if the churches of Britain now hear the voice of their God, and cause the indifference, the neglect, the unbelief of the past to give place to energy, and liberality, and faith, that shall justify the hope that they may be counted worthy of the honour of being 'workers together with God.'

Personal observation renders my own conviction deep and strong, that evangelical effort in behalf of Ireland ought to be vastly increased, and would be abundantly repaid. Oh, that we could throw in reinforcements somewhat adequate to the demands! Help is needed; pastors and evangelists need it: there is an amount of work to be

done which they cannot possibly perform. The people are prepared for it. Almost everywhere in the north the preacher of the gospel is hailed with gladness, and heard with eagerness; and as the minister goes on the errand, scarcely less important, to afford counsel and encouragement to the awakened in their dwellings, he is received with joy, which none will realise but those who have witnessed it. Increased effort is needed, and needed now. Appeals come for men to occupy stations full of promise; and were it possible to supplement the labours of those already in the field by the temporary engagement of a few earnest, devoted, prayerful men, who, for some six months, should really do the work of EVANGELISTS, carrying the gospel to every village and hamlet, faith bids us to anticipate results there that would be felt in the south and the west too; and that the most sterile parts of that land should soon be rendered, by the grace of the Spirit, lovely and fruitful as the garden of the Lord. The vision is renewed; from Ireland, as clearly as from Macedonia, the cry is sent forth, 'Come over, and help us.' May the churches of Britain hear the call, and meet the demands of the Irish people, 'assuredly gathering that the Lord hath called them for to preach the gospel unto them!'"

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## Spiritual Cabinet.

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OFFENDED DIGNITY!—How often have we seen some brethren in a frenzy of excitement because their dignity has been wounded. Some one has slighted them; a word of disrespect has been dropped; due consideration has not been paid to them in the appointment of com-

mittees, election of officers, or the plans of the church; their opinions have not been adopted, and their wishes deferred to in church meetings; their propositions have even been voted down, and their recommendations rejected, and they are offended. Their dignity has not

been properly considered, and they resent it. The minister has not called upon them as often as upon others; they are not elected leaders; or some one has failed to speak to them some time or other. Under these fearful burdens, these crushing griefs, they fret and foam, complain, snap and snarl, and nurse their trouble, feeling that their dignity has been wonderfully wounded—in short, and that is enough—they have managed to *get their minds hurt!* Sometimes they will sulk and pout for weeks over it, absent themselves from the meetings of the church, walk stiffly by the preacher, deacons, and brethren, disdaining to unbend their very offended dignity. Then again, they will prove petulant, contrary, throw obstacles in the way of the peace and prosperity of the church, determined to be *felt somewhere*; if they cannot be loved, they resolve to be feared. If they cannot be appreciated for good deeds, they determine to be recognised as a force, as having power, as of some consequence by the injury they can do. And they find it much easier to become notorious for doing harm than for doing good. A man need not know much, nor have many virtues, to make a vast amount of trouble. "Almost a fool" can do more harm in a church than several good men can counteract. It is in this way many men gain their notoriety. They can make trouble, do harm, annoy, destroy good, neutralise the efforts of the good and true, and they do it in defence of their dignity. Some brother has offended them, and they refuse all social recognition, refuse to speak, withhold the hand, and their vain hearts turn away with the false and foolish thought that they are exalting their dignity. And when two such heroes meet, grumble, pout, swell, strut, what a spectacle of dignity they present! Poor souls, they don't

seem to know that all such acts degrade and dishonour them. The New Testament, and what it says, must have been sadly forgotten or neglected by them.

THE EMPIRE OF GOD.—Professor Mitchell, in closing his series of lectures on astronomy, said:—Now, my friends, I must close this long course of lectures. We've passed from planet to planet, from sun to sun, from system to system. We have found the island universes swinging through space. The great unfinished problem still remains: Whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been rolling around the sun for ceaseless ages? Whence, whence this magnificent architecture, whose architraves rise in splendour before us in every direction? Is it all the work of chance? Who shall reveal to us the true cosmography of the universe by which we are surrounded? Is it the work of the Omnipotent? If so, who is this august Being? Go with me to-night, in imagination, and stand with Paul, the great apostle, upon Mars' Hill, and there look around you as he did. Here rises that magnificent building, the Parthenon, sacred to Minerva, the goddess of Wisdom. There towers her colossal statue, rising, in its majesty above the city of which she was the guardian—the object to catch the first rays of the rising, and the last to be kissed by the rays of the setting sun. There are the temples of all the gods: and there are the shrines of every divinity. And yet I tell you these gods and these divinities, though created under the inspiring fire of poetic fancy and Greek imagination, never reared this stupendous structure by which we are surrounded. The Olympic Jove never built the heavens. The wisdom of Minerva never organised these magnificent

systems. I will say with Paul—"Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and behold your devotions, I found an altar with this inscription: 'To the Unknown God.' Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." No, here is the temple of our divinity. Around us and above us rise the sun and system, cluster, and universe. And I doubt not that in every region of the vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system—heard by Omnipotence above, across immensity, and through eternity.

**BIGOTRY CONTRASTED WITH CHRISTIAN ZEAL.**—There is a vast difference between bigotry, or the spirit of party, and christian zeal. The object of the first is the form,—of the second the power of godliness. The means which they employ are also widely dissimilar. Bigotry persecutes, zeal persuades. The former, when she cannot exterminate, will create divisions. She has a bitterness of spirit that cannot brook opposition in the merest trifle. She will not associate with those who cannot conform in every thing to her humour. She magnifies a mote into a mole-hill, and a mole-hill into a mountain. Christian zeal is the opposite of all this, and acts a quite contrary part. Candid in judging, and warmed with kindness, she always aims at union, assiduously promoting peace. She understands the import of moderation and mutual forbearance, and can cordially receive as brethren persons who differ in some sentiments; avoiding matters of doubtful disputation, and whatever might prove a cause of

stumbling to the weak. In short, as zeal is constantly attended by charity, she may at all times be distinguished by the company of her amiable friend.

**PREACHING WITH POWER.**—Dr. Watts, in one of his lyrics, advises us to

"Seize upon truth where'er's tis found,"

and, taking his advice, the following paragraph from the *Times* may afford a hint or two to ministers which, if regarded, may be serviceable:—"It is not of the slightest use having truth and justice on your side if you do not let truth and justice speak, and truth and justice do not speak for you unless you speak for them—unless you are true to truth, and do justice to justice. You hear men arguing sometimes, and you see their arguments themselves are good enough, but somehow or other they do not tell; they fall dead upon you. Why? Because the arguer himself only half believes in them. He has not attained that insight into his own case which enables him to press a point home with keenness and force, to pin his antagonist to the wall, to push him into a corner, and keep him there till he cries for quarter. He sees his own argument through a mist and film, and therefore everybody else sees it through the same. That is the difference between a man of conviction and a mere good talker. Riches, rank, virtue, mind, and everything else, are all feeble things, unless you see and feel that you have them. You see a man possessing the richest gifts of mind, powers of thought and language, originality, freshness, ingenuity, inexhaustible fertility, and you say, 'How powerful he would be if he only believed in himself! He is every thing in the world, but unfortunately he does not see that he is.' That is the only thing wanting, but it makes all the difference."—



Cowper epitomized these ideas in fewer words when he wrote—

—————"Much impress'd himself,  
And mainly anxious that the flock he feeds  
Might feel it too."

COMFORT IN TROUBLE.—I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him. When we shall come home and enter into our kingdom,

and when our heads shall wear the eternal crown of glory, and when we shall look back on pains and sufferings—then shall we see life and sorrow to be less than one step or stride from the prison to glory; and that our little inch of time-suffering is not worthy of a thought when compared with our first day's welcome to heaven.

## JOSEPH STURGE,

OF EDGEASTON, BIRMINGHAM.

WE are unwilling to permit one of the most excellent men of our generation to pass away from us without some record in our columns of his consistent patriotism, his distinguished philanthropy, and unaffected christian deportment.

We gather from the columns of a local paper, published within two days of his decease, which took place on Saturday morning, May 14, 1859, that "Mr. Sturge, for several months previously, had not been quite so well in health as formerly, but the attacks of illness were of so temporary a character that he was not prevented attending to business with the assiduity and regularity which characterised him. During the fine spring weather he was in the habit of riding on horseback, along with some of his family, previous to breakfast. On Saturday morning he rose about half-past six, and having roused his children for the purpose of having the customary ride, he returned to his own apartment. However, a sudden fit of coughing seized him, he complained of severe pain in the region of the heart, and though his family and his medical attendant were summoned, and everything done that skill and the most affectionate solicitude could suggest, he died about a quarter past seven. As the intelligence spread throughout the town during the day, the feeling

seemed to be general that, in losing Joseph Sturge, Birmingham had lost one of its most honoured citizens. Nearly a quarter of a century ago, Mr William Redfern, in a letter to Mr. Thomas Attwood, spoke of Mr. Sturge as being 'distinguished by a noble simplicity of character, a pure and untiring philanthropy, and the steadiest and most uncompromising devotion to principle.' The rising generation know very little of the course of conduct which gained their townsman so enviable a position before he had passed the meridian of manhood; but they probably are to some extent aware that since then Mr. Sturge's life has been one long constant endeavour to benefit his fellow men. No one was more addicted to 'doing good by stealth;' and as to his 'blushing to find it fame,' it was sometimes amusing to see how the good man fidgeted about and actually writhed under the infliction of having his benevolence trumpeted forth at a public meeting by some well-meaning admirer. As we believe his charities and schemes of philanthropy were chiefly dictated by his strong sense of personal responsibility, it is not for us, even if we could, to attempt to chronicle them here. His more public acts are all we have now to do with.

Joseph Sturge was born at Elberton, in the county of Gloucester, on the 2nd of August, 1793. He was

the second son of Joseph Sturge, a farmer of that place, and was the sixth in direct succession who bore that name. While yet young a circumstance occurred in his history which, related by him at an anti-militia meeting in 1852, we may here record, as it strikingly marks what is probably the most prominent feature of his mental and moral character. While managing the affairs of the farm, at the early age of eighteen, he was drawn for the militia. His principles as a man, and his profession as a member of the Society of Friends, forbade him to obey the call; he allowed the law of the country to take its course; and several sheep and lambs were seized and sold to pay the fine incurred by his refusal, just as his goods and chattels have more than once been seized for church rates in Edgbaston. On coming of age he established himself in business at Bewdley as a corn merchant, and removed to Birmingham about the year 1822. We need scarcely say that by dint of enterprise, energy, and integrity, he and his brother Charles succeeded in establishing one of the first houses in England, the business done by their firm constituting a large proportion of the trade of the port of Gloucester, where their corn warehouses are chiefly situated. Mr. Sturge married, first, Eliza, the only daughter of a well-known and opulent philanthropist, James Cropper, of the Dingle, Liverpool; and secondly (after having remained a widower for many years), Hannah, daughter of Barnard Dickinson, a member of the Coalbrookdale firm. By the latter he leaves one son and four daughters.

Mr. Sturge first appeared prominently in public life in connection with the anti-slavery movement, which resulted in the Emancipation Act of 1833, though for the previous ten years he had been working

quietly in the same cause. Seeing that the principle of 'gradual emancipation' was gaining ground with the professed friends of the slave, Mr. Sturge stirred up the country by means of meetings and lectures in favour of immediate freedom, convened a conference of 400 delegates in London, and in a few months sealed the fate of British colonial slavery. But the work was not done when the Act passed, which, conferred nominal freedom. The working of the apprenticeship system gave Mr. Sturge cause for alarm. In 1836, therefore, he and a friend or two visited most of the West Indian islands, for the purpose of personally investigating the position of affairs. He saw enough to convince him that the apprenticeship system ought to be abolished; and having, on his return home, published the result of his enquiries in a volume of much interest, and which speedily passed through several editions, he became the recognised leader of an agitation for the completion of the great work. Government was obstinate, but the result was that the apprenticeship system was abandoned, and that on August 1, 1838, we had not a slave in any of our colonies in the western seas. A visit to the United States in 1841, chiefly with a view to the investigation of slavery, produced another interesting volume; and to the day of his death Mr. Sturge ceased not to do all in his power for the spread of opinions against the detestable 'peculiar institution' of our Transatlantic friends. His bounty also reached many a fugitive slave.

Whilst fighting for freedom in the west, he did not neglect 'the good old cause' at home. In conjunction with Sharman Crawford, Mr. Sturge organised the Complete Suffrage movement, drawing up with his own hand the famous declaration against class legislation, and in favour of

the people being endowed with that fair, full, and free exercise of the elective franchise to which he considered them entitled by the great principle of christian equity, and also by the British Constitution. It will be remembered how he astonished the moderate politicians of his day by quoting from 'Blackstone's Commentaries' the passage, 'for no subject of England can be constrained to pay any aids or taxes, even for the defence of the realm or the support of the Government, but such as are imposed by his consent or that of his representatives in Parliament.' This declaration, which Mr. Sturge originally prepared, received millions of signatures throughout Great Britain and Ireland, was embodied in a memorial to the Queen, and formed the basis of the resolution to which Mr. Sharman Crawford, after repeated struggles, obtained the assent of a majority of the House of Commons. Birmingham need not be reminded how hard he worked for the complete suffrage movement, but it was ultimately swamped by the growing power of the free trade agitation, in which Mr. Sturge also took an active part, lending time and money most freely to the efforts of the League. Indeed, we may claim for his sagacity the credit of having perceived, so early as 1811, that unconditional repeal must inevitably be obtained; for, in that year, when the leaders of the agitation were prepared to accept a fixed duty of 8s. per quarter on wheat as a compromise, following the abandonment of the sliding scale, Mr. Sturge, single-handed, prevailed upon them, by the offer of an annual subscription of £200, to continue the agitation for immediate and entire abolition of the duty, until the final success of the enterprise. Mr. Sturge's growing influence pointed him out, so early as 1836, as a suitable person for parliamentary hon-

ours; but though many constituencies competed in the endeavour to secure his services, he never sat in parliament. On the retirement of Mr. Attwood towards the end of 1839, the leading Liberals of Birmingham brought Mr. Sturge forward. The late Mr. Muntz and Sir Charles Wetherell were also candidates, but though duly nominated, Mr. Sturge was withdrawn in order that the Conservative might not reap the advantage of a split in the Liberal camp. In 1842 the representation of the borough of Nottingham became vacant, and that borough being one which Mr. Roebuck, in the House of Commons, had proved to be shockingly corrupt, from the amount of money which its elections always cost, Mr. Sturge, as a gentleman of unimpeachable integrity, was invited to stand in the Liberal interest. His Tory opponent was the late Mr. Walter, of the *Times*. The contest was regarded as a national one. The result was that Mr. Sturge was defeated by only eighty-four votes—a majority obtained by extensive bribery and intimidation, for which, on the re-assembling of parliament, Mr. Walter was unseated. Mr. Sturge, according to usage, was offered the seat, but he declined it. In 1844, on the death of Mr. Joshua Scholefield, Mr. Sturge was requested by a large town's meeting to offer himself once more for Birmingham, and he complied the more readily, as there was an understanding at the time he withdrew in favour of Mr. Muntz, that when the next vacancy occurred he should have the preference. However, Mr. William Scholefield being brought forward by some of the Liberal party, the result of the poll was that Mr. Spooner was elected member for Birmingham. In 1847 Mr. Sturge contested the borough of Leeds, but was unsuccessful, though he polled nearly 2000 votes.

He made no other attempt to enter parliament, but adhered to the last to his old political faith.

Many men, chagrined and disappointed at not being able to apply the lever of their power and influence in the way they considered most likely to do good, would have retired from public life in a state of disgust. Not so Mr. Sturge. His time and money were more than ever devoted to the promotion of whatever he conceived likely to advance the interests of humanity. In 1848 he formed one of the deputation who successfully memorialised the Government for the abolition of slavery in the French colonies. He attended the Peace Congresses held at Brussels in 1848, at Paris in 1849, at Frankfort in 1850, at London in 1851, and at Edinburgh in 1852. During the Schleswig Holstein war he visited Denmark and Holstein, with a view, if possible, to bring about some mediation, and spent some time with either army on the battle field. Mr. Sturge actually succeeded in arranging for a settlement of the question by arbitrators, but a dispute took place as to the composition of the court of mediation, and hostilities recommenced. In 1854 Mr. Sturge, with Mr. Henry Pease, of Darlington, and Mr. Robert Charlton, of Bristol, were appointed by the Society of Friends a deputation to proceed to St. Petersburg, for the purpose of endeavouring to induce the Emperor Nicholas to avert the war then impending, and which was declared a day or two afterwards. A memorable deputation this, though lightly spoken of at the time. We next find Mr. Sturge, at the close of the Russian war, taking a journey to Finland for the purpose of inquiring into the condition of the inhabitants of that region, who were suffering not only from famine, but from having had their means of livelihood, their fishing-boats, &c., destroyed during the

war. His own firm, if we recollect rightly, subscribed £500 to the funds raised for the relief of the poor Fins.

Such missions of goodwill as these were what brought Mr. Sturge before the public of late years, but in our own town and neighbourhood he was always at work. He established and maintained at his own expense the first Reformatory set on foot in the midland district; he took great personal interest in the Severn Street Schools, doing duty as a superintendent sabbath after sabbath; he devoted several acres of valuable land to the purpose of a free playground for the working classes; he was president of the Birmingham Temperance Society, president of the Band of Hope Union, and always ready to give counsel and substantial aid to every practical scheme of social improvement. A few days before his death he sent the Birmingham and Midland Institute a cheque for £100. The extent of his private charities and good deeds was only known to himself.

Mr. Sturge's character may be very briefly summed up. He was a rare specimen of the christian merchant. While attending rigidly to business, he so systematized it that he had always time for the service of other people, and was constantly equal to the task of fulfilling, on the instant, each duty of life as it arose. When a deed of mercy was to be done, self was the last consideration that presented itself; and that square head of his, with its stern pent-house eye-brows, and the kindly eye beneath, betokened a man to whom no second appeal on behalf of the down-trodden was necessary. His fine, simple Puritan-like aspect and bearing might have suggested to Tennyson the lines—

'How'er it be, it seems to me  
'Tis only noble to be good;  
Kind words are more than coronets,  
And simple faith than Norman blood.'"

## Poetry.

## IN REMEMBRANCE OF JOSEPH STURGE.

- In the fair land o'erwatched by Ischia's mountains,  
Across the charmed bay  
Whose blue waves keep with Capri's silver fountains  
Perpetual holiday,
- A king lies dead, his wafer duly eaten,  
His gold-bought masses given;  
And Rome's great altar smokes with gums to sweeten  
A name that stinks to heaven.
- And while all Naples thrills with mute thanksgiving,  
The Court of England's Queen  
For the dead monster so abhorred while living  
In mourning garb is seen.
- With a true sorrow God rebukes that feigning:  
By lone Edgbaston's side  
Stand's a great city in the sky's sad raining,  
Bareheaded and wet-eyed!
- Silent, for once, the restless hive of labour  
Save the low funeral tread,  
Or voice of craftsmen whispering to his neighbour  
The good deeds of the dead.
- For him no minister's chant of the immortals  
Rose from the lips of sin;  
No mitred priest swung back the heavenly portals  
To let the white soul in.
- But age and sickness framed their tearful faces  
In the low hovel's door,  
And prayers went up from all the dark by-places  
And ghettos of the poor.
- The pallid toiler, and the negro chattel,  
The vagrant of the street,  
The human dice wherewith in games of battle  
The lords of earth compete,
- Touch'd with a grief that needs no outward draping,  
All swelled the long lament  
Of grateful hearts, instead of marble shaping  
His viewless monument!
- For never yet, with ritual pomp and splendour,  
In the long heretofore,  
A heart more loyal, warm, and true, and tender,  
Has England's turf closed o'er.
- And, if there fell from out her grand old steeples  
No crash of brazen wall,  
The murmurous woe of kindreds, tongues, and peoples  
Swept in on every gale.
- It came from Holstein's birchen belted meadows,  
And from the tropic calms  
Of Indian islands in the sun-smit shadows  
Of Occidental palms.
- From the looked roadsteads of the Bothnian peasants  
And harbours of the Finn,  
Where war's worn victims saw his gentle presence  
Come sailing, Christ-like, in,
- To seek the lost; to build the old waste-places,  
To link the hostile shores  
Of severing seas, and sow with England's daisies  
The moss of Finland's moors.
- Thanks for the good man's beautiful example,  
Who in the vilest saw  
Some sacred crypt or altar of a temple  
Still vocal with God's law;
- And heard, with tender ear, the spirit sighing  
As from its prison cell,  
Praying for pity, like the mournful crying  
Of Jonah out of hell.
- Not his the golden pen's or lip's persuasion,  
But a fine sense of right,  
And truth's directness, meeting each occasion  
Straight as a line of light.
- His faith and works, like streams that intermingle,  
In the same channel ran;  
The crystal clearness of an eye kept single,  
Shamed all the frauds of man.
- The very gentlest of all human natures  
He joined to courage strong,  
And love out-reaching unto all God's creatures  
With sturdy hate of wrong.
- Tender as woman; manliness and meekness  
In him were so allied  
That they who judged him by his strength or weak-  
ness  
Saw but a single side.
- Men failed, betrayed him; but his zeal seemed  
nourished  
By failure and by fall;  
Still a large faith in human kind he cherished,  
And in God's love for all.
- And now he rests: his greatness and his sweetness  
No more shall seem at strife,  
And death has moulded into calm completeness  
The statue of his life.
- Where the dews glisten and the song-birds warble  
His dust to dust is laid,  
In Nature's keeping, with no pomp of marble  
To shame his modest shade.
- The forges glow, the hammers all are ringing;  
Beneath its smoky veil,  
Hard by the city of his love is swinging  
Its clamorous iron fall.
- But round his grave are quietude and beauty,  
And the sweet heaven above—  
The fitting symbol of a life of duty  
Transfigured into love!
- United States. J. G. WHITTIER.

## Reviews.

*The School-Girl in France.* By Miss Mc Crindell. London: Simpkin, Marshall & Co.

A YOUNG FRIEND, in whose hands we placed this volume for perusal, has furnished us with a notice of its contents, from which we gather that the foolish and stupid custom of Protestant parents sending their daughters to *finish* their education in popish seminaries in France is at this time, notwithstanding the warning of numerous sad and distressing results, "a growing evil." For our part we could not find words to express our contempt of such insatuated conduct. We would rather follow the remains of a daughter of ours to the grave, than attend her to the railway station on such an errand. Only think of committing a young girl, naturally fond of display, unsuspecting and credulous, to the management of the cunning and deceitful agents of popery! That girl, if she ever return again, will, it is more than probable, never come back with the same views on religious subjects; and her parents may ever have cause to rue the day, when, from motives of the most worldly character they thus sacrificed their child on the altar of vanity. Surely we have enough to do now to keep out popery from our families in England, without sending our own children to France to fetch it. Let parents who are now contemplating such a step read this volume and tremble!

*Light in Life's Shadows; or Hymns for the Sorrowing.* London: Haddon, Bouverie Street.

'AFTER all this is a beautiful world,' is an expression which we often hear; and as regards the scenery with which God has arrayed the earth, when blooming in its most attractive forms, that expression is only natural. But alas! there is another which is more seldom heard though equally true—"After all this is a suffering world." And on behalf of the sufferers we would thank the compiler of these poetic verses for his selections, which form a very neat volume, well printed, on good paper, from new large type. Has the reader of this notice a suffering friend? this book would be a most appropriate gift. We

have presented our copy of it to one who for many years has been a child of sorrow.

*The Christian Ministry a Stewardship.* By William S. M. Aitchison. London: Heaton & Son. Sixpence.

THIS discourse was preached to the students of the Baptist College, Haverfordwest, in May, 1859. It was "published by request," and in compliance with the wish of W. Rees, Esq., the founder, and for twenty years the treasurer of the college. The text is Luke xii. 43, 44, and the suggestions it contains are worthy the serious consideration of students and young ministers, who cannot fail to be directed and profited by its perusal. We have marked a few paragraphs for future extract.

*Our World: its Rocks and Fossils.* By Mrs. Wright.—*The Children of Summerbrook: Scenes of Village Life.* By Mrs. Sewell.—London: Jarrold & Sons.

THE first of these is "a simple Introduction to Geology," illustrated by numerous wood engravings, and adapted to the comprehension of young students of this wonderful science.

The second consists of about thirty poetic pieces in verse on familiar subjects, very interesting to little girls; to whom it will be, no doubt, a very acceptable present.

1. *Tales of the Martyrs of the First Two Centuries.* By Rev. B. H. Couper.
2. *Songs of Heaven.*
3. *Happy Lizzie.*
4. *Shall I follow Christ? A Question for the Young.* By Rev. J. Kennedy. London: The Book Society.

WE have pleasure in introducing and commending these small publications for the young to the notice of parents of families, and of all engaged in the instruction of youth in sabbath or day schools.

"Tales of the Martyrs" will teach our young people impressively what a mercy it is to be born in a land like this, and in days like these; inducing them, we hope, to take up whatever little cross they may have to bear, and so "follow Christ" to join the company of those who through faith and patience are now inheriting the promises.

# Christian Activity.

## PERSONAL EFFORT.

"Let him that heareth say, Come."

Life is communicative. It is so in the Creator: his works are the proof of it. It is so even in the creature; and the more excellent the order of life, the greater the power of communication.

Religion is life; the most excellent mode of life. It is communicative in the highest degree. Not to desire to impart it to others, is evidence that we have it not; and the degree in which we are blessed with it, is the degree in which we shall labour to bestow it.

This subject is of great importance. It is one in which every christian has an interest. It has not been sufficiently regarded. It is eminently practical; and requires to be treated with simplicity, with earnestness, and with some experience of character. Let us look on it with seriousness and with a prayerful desire to profit.

The theme is large as well as important, and is to be approached in various ways. It may be of advantage, therefore, to concentrate our thoughts on one simple proposition—*That it is the duty of each christian to seek the conversion of men to Christ.* It may be proper to refer to the *duty*, because it has been neglected; it may be equally necessary to supply some *directions* in discharging it, because many have thought it difficult; and it may be desirable to glance at the *motives* which should sustain us, that we may not fail under discouragement.

### THE DUTY.

If the importance and universality of this obligation has been overlooked, it is of so self-evident a character as scarcely to have been disputed; and what, therefore, is chiefly wanted is to revive in the mind the apprehension of the subject.

First of all, have respect to the plain *testimony of Holy Scripture.* What can be the import of the following precepts? "Thou shalt not suffer sin on thy brother." "Thou shalt love thy neighbour as thyself." "He that winneth souls is wise;" and "he shall shine as the stars for ever." "He that converteth a sinner from the error of his way, shall

save a soul from death." "Freely ye have received, freely give." "Let him that heareth say, Come." Do we not suffer sin on our brother except we seek his conversion? Can we love our neighbour as ourself, unless we labour to impart to him what to ourselves is most valuable? If we do not endeavour to deliver the soul that is drawn unto death, can we be innocent? Have we freely received the gospel, that in our turn we may freely give it to others; and can we be faithful to our trust, if it is withheld?

Regard your *profession.* What is it? Essentially, it is a profession to love God. Can you with any consistency or even sincerity maintain such a profession unless you are jealous for his interests and anxious to promote his honour? Can it be an insignificant circumstance to you, seldom crossing your mind or disturbing your peace, that you live in a world where He is disowned, dishonoured, and blasphemed? Where men are in common rebellion against him? Where vice and crime in their most malignant forms are ever offending his sight? If you supremely love him, must it not embitter your bread and trouble your spirit day and night? When I beheld the transgressors I was grieved, because they kept not thy law!

Consider your *relationship.* Man, what is he to you? Is he not your brother? Have you not one Father—one nature—one immortality? Do you owe him nothing? You must deny the relation, before you deny the claim. He was the first murderer, who exclaimed, "Am I my brother's keeper?" And he is no less a murderer in the sight of our common Father who dares to repeat it. And to him who utters it, and to him who repeats it, earth and heaven reply, "Yes! sinful man, you are your brother's keeper!"

Listen to the dictates of common *sensitiment.* How does it express itself? If a fellow being were exposed to perish by fire or water, and you were able to render assistance, and did not, would not the general voice of humanity break

forth to denounce and condemn you? Yea, would not your own heart condemn you? And would you not blush to feel yourself less than a man? And since, as a christian, you profess to be awake to the spiritual interests of man, must you not, at least, feel equally on interests which you believe to be infinitely superior?

Let it be observed, that the duty contemplated proposes to *convert* men to Christ. We are to seek *nothing less* than their conversion. There is much mistake here; and much zeal is vainly expended, which, under better guidance, might lead to the most happy results. Many who labour for the good of others, especially among the young, seek far too little. They would induce them to read, to pray, to abstain from evil, and to observe the ordinary means of grace, and they are more or less satisfied, if for the present they succeed to this amount. There is a world of error in this; and it ends in the fatal delusion of multitudes. To avoid this course, establish two points firmly in your mind. First, that nothing is done for a sinner till he is *converted*. I have known many a parent truly anxious for the welfare of a beloved child, remark, "My son, I cannot say, is converted; but he is, I trust, in a *hopeful* state." This is an unsound and dangerous distinction. An unconverted state cannot be a hopeful state. He who is unconverted is at enmity with God, is in a state of sin, and is a child of wrath even as others; and this is his unmitigated condition, whatever fair appearances may be assumed, up to the moment of his conversion.

Remember carefully, that conversion is not *progressive*. Great error prevails on this particular; and it is mostly the source of the error we have just noticed. Means may be used in reference to conversion; and the use of them, as well as their influence on the mind, may be spread over a progressive period; but conversion itself is not progressive, it is instantaneous. It consists essentially of that *one act* in which the will is determined for God; and it necessarily occurs at some *instant* of the sinner's life. The prodigal of the gospel must have been the subject of much reflection and conflict; but he was only converted at the instant in which he resolved that he would arise and go to his father. This would seem so clear as not to admit of various opinion.

Yet different opinion has obtained in the church; and to this day it is exercising a paralysing and deadly influence. It is thought not only that means have a progressive character, but that conversion itself is progressive; that if instantaneous conversions are possible, they are not desirable; and that conversions are sound in proportion as they are slow in development. Can any thing be more absurd, more mischievous? If conversion must be a work of time, then it would be folly of you to expect it now; if it must be spread over months and years, then the sinner may postpone his conversion, and satisfy himself that his present state is the best possible to him now. And all this time he is hardening his heart by cherishing at once his hope and his enmity.

Be not partaker of other men's sins. While you give to means their place and honour, let no sinner, through you, be deceived by them. Claim nothing less of him than to repent of his sin, to turn to God, and submit to the righteousness of Christ. Let him know that this is essentially comprehended in one act of the mind; that it occurs at once; that it ought to occur now,—instantly; and that up to the moment in which it is adopted he is unpardoned and in the bonds of iniquity.

Permit me to connect another caution with the subject of conversion. Do not seek for *more* than this. One regrets that such a remark should be needful. The consideration of the sinner's enmity and peril, and of his instant reconciliation to God, should have an absorbing power on the mind. But there are few, alas! so christian as not to be sectarian. They would have the sinner indeed converted to God, but they would also convert him to *themselves*. It is not enough that he should become a new creature, he must also become Independent or Baptist, Methodist or Episcopalian. It is not enough that, renouncing vain idols he should worship God who is a Spirit, "in spirit and in truth," he must bow at their altar, use their forms, and strengthen their party.

Mark such a course only to condemn it. At such a crisis of the sinner's life to mix any secondary considerations with the momentous subject of his salvation, would distract his attention, would lead him to suspect your motives, and would certainly show that you had but a feeble



impression of his awful estate. Oh! be content, if, by Divine grace, he shall be brought to Christ, though he be brought not to your sanctuary; be content that he is added to the number of the redeemed, though he swell not the number of your particular fold. Mar not your efforts at such a time by any secondary subject. It is vital that he should be saved—that he should be a christian. You may safely leave him afterwards, with the New Testament in his hand, to decide on lesser points; and if your opinions on them are scriptural, they are the more likely to be adopted.

Finally, remember that this duty is yours. Yes, if you are a christian, then it is yours. It is the high and imperative duty of every christian to seek the conversion of men to God. Age, sex, circumstance, form no release. There is not a christian who hears me, so young, so inexperienced, so feeble, but he is bound to fulfil it to his utmost capacity. He that heareth is to say, Come. Not the Spirit merely—not the church merely—but he that *heareth* is to say, Come. The duty is co-extensive with the privilege. Have you heard the blessed sound of the gospel? Then you are bound to repeat it. Have you received it as your salvation? then by the very act of receiving it you are bound to bestow it. Has it brought life and peace to you? then must you labour to convey it as life and joy to others. The rule has no exception.

If this is so true as to be self-evident, it is singular that the question of *lay agency* should have been thought to have a refined and difficult character. Some deprecate it; some renounce it. Many

who allow it have their misgivings, and in their fear surround it with precautions. There is reason to apprehend that such discussion, even when wisely maintained, may, on the whole, weaken the sense of obligation. Where there is room for dispute, there is place for doubt; and what is held to be doubtful will be more or less the subject of neglect. Now, there may be some care required in drawing the line of demarcation between personal and official service; but there never ought to have been a doubt cast on the great truth, that every christian is bound, to the full extent of his power, to make known to others the gospel which has brought to him pardon and life. *Lay agency is as extensive as lay piety.*

This great truth, so well known to the primitive disciples, is the truth chiefly requiring to be revived in our day. It is by its efficacious operation on the conscience, that we are to expect the spread of religion over the world. Men look indeed to methods more combined and imposing. They say, Erect churches; secure opulent endowments; protect yourselves by the patronage of state. No: there is yet a method more simple, more philosophical, more spiritual, which shall effect more than they all. It is just this: *that the man who has believed in Christ shall make him known to other men.* This is what we want. The church will never go into her millennium without it. When every man who knows the Lord shall say unto his neighbour, "Know the Lord," it shall quickly be followed by the fact "that all shall know him, from the least even to the greatest." "Let him that heareth say, Come."

## Narratives and Anecdotes.

### REV. C. H. SPURGEON PERFORMING A MARRIAGE CEREMONY.

We are rather in favour of the "Superintendent Registrar's Office" for the ratification of such a covenant, for reasons we stay not now to give. If others prefer a place of worship we cannot help it, and do not wish to hinder them. We were rather amused by reading what follows, and thinking our readers would be too, we give it as we found it in a local paper:—

"On Thursday, May 26th, the Rev. Thomas William Medhurst, baptist minister, was married by special license, to Miss Mary Ann Cranfield, of London, at his own chapel, Kingston, by the Rev. C. H. Spurgeon.

It is much to be regretted that we omitted the means of obtaining a verbatim report of this interesting ceremony, rendered doubly so by the world-wide fame of him who officiated. We are indebted to the memory and stray notes of

a friend for the imperfect and very curtailed account we now offer to our numerous readers, who would naturally expect something more than a bare outline of the performance of a service, until lately confined to the established church, and never marked by any striking departure from the prescribed and unalterable form set forth in the Book of Common Prayer.

At the back of the pulpit was this inscription, 'Both Jesus was called, and his disciples to the marriage; may His presence grace this.' Wreaths of flowers and evergreens graced the pulpit, encircled the pillars, and adorned the walls. The place was crowded with spectators. Mr. Spurgeon first of all spoke for about ten minutes, and his address was one of great simplicity and beauty, interspersed with some of those striking utterances which every one seems to expect from him; such as, 'when two lives are welded into one, it is proper to connect that which is only a civil ceremony with a religious service;' and that, 'he was not about to perform this ceremony as if he were reading the burial service,' 'nor to join these two, as if he were going to thrust them into prison, and make their feet fast in the stocks.' Prayer was then offered. Afterwards the minister said, 'Marriage is honourable in all,' and I shall soon place you in that honourable position; repeat these words after me,—addressing the bridegroom,—'I do solemnly declare that I know not of any impediment,' &c. The same was repeated by the bride. He then said, repeat these words after me,—'I, Thomas William Medhurst, take thee, Mary Ann Cranfield, to be my wedded wife.' The bride was then desired to say, 'I consent;' and to repeat these words after the minister, 'I call upon all present to witness that I, Mary Ann Cranfield, take thee, Thomas William Medhurst, to be my lawful wedded husband.' The ring was then produced, and he was desired to say, while placing it on her finger,—'I give thee this ring as a token of my love to remain through life.' She was then required to say, 'I accept it.' The minister then said, I solemnly declare these two to be man and wife.

The minister proceeded: Now, my dear young friend, you have preached to others, let me now preach to you. You have never been a husband before, there-

fore I will read to you the Apostle's directions for your guidance and admonition. 'Husbands, love your wives,' &c. Ephesians v. 25—33. We ought so to live, that our people may not be ashamed to follow our example. I trust the words of the Apostle will never be forgotten by you, and that the smile and blessing of God may ever rest upon you.

Now, my dear sister, continued the minister, I must read something to you; 'Wives submit yourselves to your own husbands,' &c. Ephesians v. 22—24. If the husband is the head of the wife, the wife may be said to be the neck of the husband. As the head turns upon the neck, so do you be his neck, and you will manage him. You will find him to be the humblest of beings if you will only let him govern. Peter had a wife; 'And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.' Matt. viii. 14. And he said, 'Likewise, ye wives, be in subjection to your own husbands.' 1 Peter iii. 1. 'Have compassion one of another.' Disquietudes may arise. If two angels were married, such things might happen; therefore clear off every day, and begin afresh. The service of the Church of England begins with 'Dearly beloved,' and ends with 'amazement;' let it be dearly beloved with you, not only at the beginning, but all through, and to the end. Many prayers will be offered for you. Let your sorrows be divided, and may your blessings be multiplied. Devote yourselves more than ever to God. That we may all express our desires for you, we will now sing the 513th Hymn, 'Father of the human race,' &c.

I have now something to do, addressing the bridegroom, not connected with the marriage ceremony, but a very good feature in it. I am your spiritual father, and your pastor. I have thought of you and taken courage. Some have caused me pain; you, unmingled pleasure. The people love you better, and as a token, present you with this purse containing £38 10s. Ministers cannot climb up Jacob's ladder on Monday morning, stay in heaven all week, and then preach the following Sunday. To this present, I and my wife add *that*; but this does not represent the whole of our affection for you; to do that, if it could be done with gold, the Bank of England must be drained of all its bullion.

Mr. Medhurst acknowledged the gifts

with much tenderness of expression; owning his deep obligations to Mr. Spurgeon, and saying his thanks, ten thousand times ten thousand, were due to him.

The hymn, 'Grace 'tis a charming sound,' &c., was then sung, and the benediction pronounced.

The ceremony lasted from eleven o'clock to a quarter to twelve.

## Baptisms.

### FOREIGN.

CEYLON.—Mr. Allen says:—"I have been very hard at work since my return from Cochin. That disaster in the *Pearl* seems to have revolutionised my health. I am well, and much stronger than last year, and able to go about the jungle work with a will. The Pettah is looking up a little, and a few have been added to the church this year. Last Lord's-day I baptized a Wesleyan local preacher, who retains his membership with them, though I believe he will not be allowed to preach any longer for them on account of the step he has taken into the water. His daughter also will be baptized shortly, and will join our church."

The extract we give below is from the pen of Dr. Elliott, a member of the church, and an efficient helper, who has since been called to his high reward.

"On Lord's-day, in company with several others from Colombo, we visited Kotegahawatte, a station about seven miles up the banks of the Kalany river, where the Baptist Mission has a very prosperous church, under the care of Mr. Whyto Naden, a Tamil native, who has most thoroughly mastered Singhalese. It is now nearly twenty years since the late Sir Anthony Oliphant took part with good Mr. Daniel and others in the simple ceremonies attendant on opening this chapel, in which, since then, many natives have professed their belief in christianity by submitting to baptism. On the present occasion seven women and fifteen men, twenty-two in all, were baptized, after services conducted by Mr. Allen and Mr. Naden. Those baptized varied in age from fifteen to forty, and their orderly behaviour and serious intelligent expression impressed the spectators favourably. Such events ought to be noticed occasionally, as an answer to those who, without examination, assert that missionaries are doing nothing, and christianity making no progress among the natives. To show,

on the other hand, that due precaution is exercised, we may mention that the twenty-two baptized on this occasion were chosen from amongst forty-five candidates, the baptism of the others being deferred, until, by repeated examinations, the European missionary should have satisfactory evidence of intelligent conviction and sincerity of motive."

Twelve of the candidates were from the Gonawelle station, and the other ten from Kottigahawatte. Some of them are fine and intelligent young men.

AUSTRALIA, *Brisbane*.—The work of God, in connection with this church, has been progressing in a most encouraging manner. On sabbath evening the 8th of May, the pastor baptized six persons; last sabbath evening, May 29, eight more were baptized, and with one other, already baptized, who has applied for membership, there will be fifteen persons received into this church next sabbath, June 5, at the table of the Lord. These are glorious times for Brisbane; many of the converts are coming out from the world, and all are determined to follow Christ through evil report and through good report. Two much respected brethren, who have been members of Mr. Volter's church in Sydney, have lately gone to Ipswich, where they intend commencing a new journal under the name of the "Ipswich Herald." In Brisbane the editors of both the "Courier" and the "Free Press" are members of our church; we have now, therefore, in this district, three baptist editors. What a cheering thought that the press, the mighty champion of civil and religious freedom, is in the hands of God-fearing men. This fact augurs well for the future of Moreton Bay, especially for the position the baptist churches are destined to occupy in the future annals of a new and prosperous colony. Oh, how much need of increased exertion on behalf of every christian congregation, for the spread of

divine truth. We are exceedingly happy and prosperous, and wish for the churches generally, a similar cause for rejoicing. Upwards of four hundred tracts were distributed at the doors of the church on sabbath evening last, after the ordinance of baptism. Rev. B. G. Wilson preached from the 30th verse of the 7th chapter of St. Luke; the clear and logical enforcement of this passage must have convinced the most resolute pædobaptist that believers' baptism, and that alone, is the divinely appointed ordinance. Our congregations are always good, and are often composed of the most influential members of every section of the christian church. We feel truly thankful to God for sending Mr. Wilson amongst us; he is the very man wanted; may every effort for the extension of Christ's kingdom be abundantly blessed; this is the aim, the glory of God in the salvation of souls.

C. C.

## DOMESTIC.

SCOTLAND.—From the *Glasgow Journal* of August 17, by a correspondent:—“Fifteen months since some friends, belonging to a coal pit at Drumclare, a village near Slamnanan, eighteen miles east of Glasgow, wrote to Mr. Abercrombie to come over from America to his native country, and become the teacher of the children belonging to the pitmen. He came, but soon had reason to regret the step; and heartily did he wish and pray that God in his allwise Providence would open to him the way of escape. He had been useful as a teacher, and also as a certified preacher in the States; and here he found no congenial spirits, but was imprisoned in a small hamlet of about 300 souls, who seemed to be sunk far below the moral level of his countrymen. The filth of the houses; the degradation of the entire people; the cursing, obscenity, drunkenness, open sabbath desecration, and the incidental poverty and misery, were too much for him. He opened a meeting for prayer and preaching; almost no one would attend. At length, resolved while he was there that he would work, he began to preach outside, and near enough to the houses to be heard by the inmates. Thus he continued preaching, exhorting, and praying; and when he was well nigh weary—about six months ago—he found two or three evincing much concern, who were ultimately led to trust in the Saviour and rejoice in

Him,—these with great heartiness helped on the work. Mr. Abercrombie is a baptist, and as soon as a few, six or seven, gave evidence of a change of heart, he invited Rev. Mr. Dunn, baptist minister of Airdrie, to go over, and they were baptized in the Black Loch. At this ordinance, at which there were many witnesses, great solemnity prevailed,—many were pricked in their heart, and very shortly afterwards a goodly number desired to confess Christ, and were also baptized into His name. Last Saturday, August 13, twenty-three were added to the number—in all about sixty souls, out of an adult population of about 100. The afternoon was stormy, with wind and rain; but the great interest felt on the occasion brought above 300 people together at the loch, which is miles away from any town,—some from Slamnanan, Falkirk, Glasgow, &c. The candidates were arranged in order, 11 females and 12 males (all the previous baptisms had been males), and the whole assembly joined in singing

“We're going, going on our journey home,  
We're travelling to the city in the skies.”

Prayer was then offered, and a short address embracing the Gospel and Primitive Christian Baptism. As the converts came “up out of the water” ever and anon a verse of some cheerful hymn was sung; such as,

“I love Jesus, He's my Saviour,  
I love Jesus, yes I do!”

Or,

“Oh come let us sing  
To the God of our Salvation!”

And the good pastor, with an affection which must have been witnessed to be fully appreciated, would welcome them with “Come along, my good brother!” “Bless the Lord, sister!” and another and another embracing the hand with a grip that only a pitman could give, would say, “Bless the Lord, Robert; thank the Lord!” Thus the whole character of the village has been changed, radically and completely. No whisky is drunk in it, the houses are clean and comfortable, a prayer meeting goes from house to house every evening; and there are only eight houses without a convert. Seven are still asking for baptism,—they pray and sing with a fervour, a solemnity, and a delight that is truly wonderful to behold, and the good pastor now recognises God's providence, and is very thankful for being led to this sphere of usefulness, and that his labours have been so eminently and

signally blessed. I cannot conclude this brief sketch without acknowledging the zeal and ever willing services of the Rev. Mr. Dunn, of Airdrie, who has always been most willing to assist in the good work, at whatever sacrifice of comfort and convenience to himself. For fully half-an-hour did he stand with a christian brother of the village, in the water on Saturday; but they were amply repaid—for the scene was most elevating, as the melodious ring of the voices ascended upwards, and the glorious sun shone from the clear blue sky—for Heaven seemed visibly to smile upon the happy scene!

**LONDON, New Park Street.**—The word of God is yet having free course and is glorified in the conversion of sinners, making them willing and anxious to walk in all the commandments and ordinances of the Redeemer. The following baptismal services have taken place since I last reported. On Thursday evening, Aug. 4, eighteen were immersed by Mr. Spurgeon, and six by Mr. Genders for the newly-formed baptist church at Wandsworth, Surrey. On Sep. 8th, nineteen by Mr. Davies (Mr. Spurgeon being unwell), and five by Mr. Genders for his church at Wandsworth. All these, having first witnessed a good confession, passed through this interesting ordinance in the presence of large congregations, and in obedience to the injunction of Him who said, "If ye love me keep my commandments." They were received into the church, and are now, we trust, going on their way rejoicing. D. E.

**LIVERPOOL, Great Cross Hall Street.**—*Welsh Baptists.*—On the evening of Lord's-day, August 28th, after preaching, Mr. Williams, of London, immersed three believers. One had been a considerable time serving his country, as a soldier in India; and it was pleasing to hear from him expressions of gratitude to his Saviour, for having preserved his life, and now permitting him to obey his commandments. May he be "a good soldier of Jesus Christ." J. S. H. E.

**WOOLWICH, Queen Street.**—On the last sabbath evening in August, after a suitable discourse by Mr. Watson from "Follow me," Mr. Hawson, our pastor, baptized four disciples of the Lord Jesus. Their reception on the next sabbath, at the table, was one of peculiar solemnity. We baptized two in May also, which were not reported at the time. K. D.

**CARLTON, Beds.**—On the first sabbath in September our pastor, Mr. Silvertown, had the pleasure of baptizing twenty disciples of the Lord Jesus. The baptism took place as before in the river Ouse. It was a delightful time, and the Spirit of the Lord was poured out in rich abundance. The spectators were numerous, amounting, it is supposed, to upwards of 3000. Mr. S. delivered a short discourse at the brink of the river, upon the scriptural mode of baptism, and also the proper subjects for the same, concluding with an affectionate exhortation to those who were christians, but who had not yet followed their Saviour in this ordinance, to come forward and be "buried with Christ in baptism." The singers added greatly to the enjoyment of those present by a beautiful and most appropriate piece which they sang, called "Zion's Pilgrims." Many left the spot deeply affected. The Lord is prospering his work here; and there are numbers more who are waiting for admission into the church in the primitive fashion. A. B.

**NUNEATON, Warwickshire.**—We rejoice that the Lord is still blessing us. On the first sabbath in July, Mr. Laugridg preached from "And his commandments are not grievous." After which he baptized a widow (who by joining us risks the favour of the church party), also three young females and a young man. They were all received at the Lord's supper in the evening before the largest number of spectators we have seen in our chapel. Our minister gave a short address to the spectators in the galleries, which had a good effect. Several expressed their opinion that the baptists have the best of the argument. More are inquiring the way. May your Reporter be filled with reports of baptisms. R. S.

**BIRMINGHAM, Hope Street.**—On the last sabbath in August, after an address by Mr. Golden on the subject of believers' baptism, Mr. W. Griffiths led four candidates down into the water and baptized them. These, with two others, were added in the evening of the same day.

**Lombard Street.**—Mr. Cheatele baptized four followers of Jesus, Aug. 28th, who were added to the church on the following sabbath. Two of the candidates were teachers, and two were scholars.

J. S. C.

**WOKINGHAM, Berks.**—On Wednesday evening, Sep. 7th, Mr. Aldis, of Reading, after an impressive address from the words, "One baptism," immersed two brethren on a profession of their faith in Christ as their Redeemer. The attendance was good, and a deep and solemn feeling pervaded the assembly. We should have preferred giving to a divinely appointed ordinance that publicity it demands, by administering it on the Lord's-day, but being without a pastor, and other circumstances, rendered it necessary to have this on the week evening. S. S.

**CATSILL, near Bromsgrove.**—Our pastor, Mr. Nokes, immersed two young candidates for the sabbath school, June 5th. Again, on Lord's-day, August 21, four more were immersed. These also were females, and two were from the sabbath school. And again, on Lord's-day, Sep. 18, four more thus put on Christ by baptism, one male and three females. May all these be faithful.

W. W.

**ACCRINGTON.**—Mr. Williams, our pastor, baptized six young friends, connected with our sabbath schools, on the first sabbath morning in September. Mr. W. afterwards gave us a powerful discourse on the subject. We had a crowded audience. E. B.

**Barnes Street.**—Three young female friends who had given satisfactory evidence of a change of heart, were baptized by Mr. T. Bury, at Moor End chapel, Oswaldtwisle, Sep. 4. These are our first-fruits from this place, and we hope to gather more. Our esteemed brother Harbottle assisted in conducting the solemn service. S. S.

**CAWLE, Lincolnshire.**—Mr. Lovelkin baptized three believers in August, two of whom reside at Belton, a small village four miles from here. Our meetings are very full, and the Lord is blessing his word among us. E. H.

**WOLSTON, near Coventry.**—Mr. Gee, our pastor, baptized three believers, July 31, a husband and wife, and another female, who through much opposition thus followed her Lord. They were all received into our fellowship. J. M.

**BEDFORD, Mill Street.**—Mr. Killen, after discoursing on christian baptism to a large and very attentive audience, baptized several young women, on the last Lord's-day morning in August.

[We could not decipher the figure used for the number.]

**RAGLAN, Monmouthshire.**—On the last sabbath in August our pastor, Mr. Johnson, had the pleasure of leading down seven believers—one male and six females—into the water, baptizing them into the names of the Holy Three, as prescribed in the sacred formula. T. S.

**MIDDLETON CHENEY, Northamptonshire.**—Three young female friends were baptized by Mr. Metcalf in June. Two others thus put on Christ in July. These were all added to our fellowship. We hope others will soon tread in their steps. W. J. O.

**KINGSTON-ON-THAMES.**—On Thursday evening, Aug. 31st, eight disciples were baptized by our pastor, Mr. Medhurst, and on the following sabbath were received into church fellowship. H. S.

**AUDLEM, Cheshire.**—We received three disciples of Christ into the church on Lord's-day, Sep. 11th. Two were baptized on that day, and one on the previous evening. R. T.

#### WALES.

**Moriah, Radnorshire, and Erwood, Breconshire.**—On Lord's-day morning, Sept. 11, the banks of the river Wye, on both sides, were crowded with some hundreds of people coming from every direction to witness the ordinance of baptism administered by Mr. G. Llewelin, minister of Erwood, to three young candidates; one a young girl under fourteen from the church at Erwood, and a young man and woman from the church at Moriah. The two ministers and churches agreeing to baptize their candidates at the same time, and by the same minister, caused some excitement in the neighbourhood. The service at the river side, prayer and speaking, was interesting, and the singing was delightful. The congregation paid great attention to what was said, and many of them were much affected. When this service was over it was pleasing to see the large crowds leaving both sides of the river on their way to both chapels. At eleven o'clock Mr. Llewelin preached in his own chapel a very appropriate sermon on baptism, and received the young convert into church fellowship. At the same hour, in Moriah Chapel, Mr. T. T. Phillips, our minister, read and prayed, and Mr. Jarman, of Newbridge, preached an interesting sermon to a very crowded congregation. The Lord's supper was administered, and the two young disciples were received into church fellowship,

with another young man restored. We hope and pray to see many more such days.

T. P.

*Manorbier, Pembrokeshire.*—On Lord's-day morning, Sep. 11th, our minister, Mr. B. J. Evans, immersed four believers. Two of the baptized were husband and wife, another the wife of a member, and the other has been for a long time an attentive hearer. In consequence of lack of water in our baptistry we had to repair to the sea, where there was "much water." The service was an interesting one, and attracted many spectators. In the evening we had a delightful meeting, our chapel was crowded to excess, when those who had put on Christ by baptism in the morning were received into our fellowship.

J. T.

*Llandulas, North Wales.*—Mr. Williams, our new pastor, had the pleasure of attending to the ordinance of baptism for the first time since his ordination, on Aug. 28, when three young friends from our sabbath school, who had previously professed faith in the Great Redeemer, were baptized.

E. J.

*Beaufort, Breconshire.*—Nine believers were baptized and added to the church on Sep. 11th. We have lately opened a place for English preaching, as there are many in these parts, some of whom are baptists, who had to go to other places of worship. We have already baptized four English from this place. They wish to form a sabbath school. It would be a great kindness if you, or any other friend, would make them a grant of suitable books to begin with.

[We are willing to do something, and will write to Mr. Edwards on the subject.]

*Llanelly, Zion Chapel.*—We have had several baptismal services. In August eleven, and in September four, thus put on the profession of the name of Jesus. We had our annual sermons and collections on Sep. 11th and 12th, when we obtained £200 towards reducing our chapel debt.

R. J.

[What are our brethren in the Principality about that they do not send us more reports of their revivals and baptisms? Are they too hard at work?]

## Baptism Facts and Anecdotes.

### BAPTISM OF A MAN BORN DEAF AND DUMB.

WE gather the pleasing facts which follow from "The Report of the Thirteenth Annual Meeting of the Suffolk and Norfolk Baptist Home Missionary Union, held at Stoke Green, Ipswich, on Thursday, June 9th."

"Of the *one hundred and ninety* added to the churches by baptism, it was remarked, that both as to the subjects and means of the Holy Spirit's work, there was a great 'diversity of operations.' Some had been called by sovereign grace at the eleventh hour, and others in the morning of life; and one of the brethren remarked, that on one occasion an aged convert of sixty-five was accompanied to the baptismal pool by a young disciple of fifteen, beautifully verifying the sentiment of the poet,

'To Thee, the hoary head,  
Its silvery honour pays,  
To Thee, the blooming youth,  
Devotes its brightest days.'

It was observed, also, that there were great varieties of character as well as

years. In some cases, the haughty pharisee had been constrained to renounce all for Christ, to cast overboard all his long-cherished stock of self-righteousness, and swim on the plank of free grace to the shore of salvation. While others, like the Jerusalem sinners, had gone fearful lengths in iniquity ere they were plucked as brands from the burning: and with these were others, who, prior to their conversion, were morally amiable and virtuous, like the youth to whom the Saviour said, 'One thing thou lackest;' but the Spirit had taught them no longer to mistake an amiable and kindly disposition for the work of regeneration; now, their self-complacency demolished, they were made willing to be washed in the same fountain as Mary Magdalene, or the Calvary penitent, to acknowledge, 'by the grace of God I am what I am.'

One very peculiar case was mentioned of the baptism of a man born deaf and dumb, to whose mind, although closed to the ordinary avenues of knowledge, it was evident that the Holy Spirit had found access, producing 'repentance towards

God, and faith in our Lord Jesus Christ.' The person on whom this miracle of mercy was wrought was about forty years of age. When about ten, he was admitted into an asylum for the deaf and dumb, where he was instructed to read and write, and where principles of morality were inculcated. On his return to his friends, he was confirmed after the manner of the established church, and for twenty years continued a communicant therein. But more recently, from reading his Bible, and converse by writing and the finger alphabet with Christian friends, the Lord seems to have enlightened his understanding, and made him a humble suppliant at the cross of Christ. Often he

had been seen weeping as he stood by the baptistry and witnessed others following their Saviour; till, at length, he himself earnestly desired thus to obey his Lord's commandment; and the pastor and the deacons, and members of that Church, after the most searching examination and long trial of his faith and patience, joyfully received him as a 'fellow heir of the grace of life.' Thus it seems that 'the poor, the halt, the maimed, and the blind,' and even the *deaf and dumb*, are welcome to the Gospel feast below, and shall *see*, and *hear*, and *sing*, too, of redeeming love at the marriage supper of the Lamb in glory."

## Sabbath Schools and Education.

### THE FAITHFUL TEACHER;

#### *A Brief Memoir of Mr. Fletcher.*

THE subject of this memoir was born in Birmingham in the year 1813, of poor parents, who dying, left seven young children. Through the kind providence of God, our friend, when a boy, was directed to a sabbath school at Christ Church, then under the devoted care of the late Rev. J. G. Breay. Here he obtained the greater part of his education, and possessing good natural abilities soon learned to read his Bible, and so laid the foundation of truth in his heart, that he he was preserved from the temptations and dangers of his peculiar situation. He loved the school, and seldom was absent from his class, although he had to labour hard all the week. On arriving at maturer years, he formed an attachment to a young woman who had become a member of a baptist church; they were subsequently married, and lived happily together. He had never felt an inclination for thoughtless or wicked company: but a new era in his life opened itself, presenting scenes of greater happiness, and unfolding the promise of holier joy. Under the ministry of the Rev. A. G. O'Neill, he was brought to feel himself a sinner before God, and his need of a Saviour to deliver him from the wrath to come. He found peace, and upon a profession of his faith in the Lord Jesus Christ, was baptized and received as a member into the church at Newhall

Street. The sabbath school presented itself to him as a sphere of labour wherein he might do something for Christ. His abilities and spare time on the sabbath-day were therefore devoted to the instruction of the rising generation. Under the direction of Mr. O'Neill he formed a school in Little Ann Street, collecting about fifty children, for whose benefit, assisted by three other teachers who had joined him, he gave his labours every sabbath. The school was eminently a "ragged" one, held in some old shopping in a very poor neighbourhood; the entrance up a ladder to a ragged floor, supported by props to keep it from falling; the windows broken, and the furniture and equipments were some old benches and a few old books. A visitor on a sabbath-day might here have witnessed an assembly of children whose outward appearance indicated deep poverty, met for the purpose of receiving religious instruction from a few earnest devoted persons, who, had they possessed means as large as their hearts, would have provided a sufficiency of operations to have embraced the whole district.

Here Mr. Fletcher laboured with indefatigable zeal as superintendent, with much self-denial, sacrificing many christian privileges and domestic comforts, that young souls might be brought to Christ. Through the week he laboured hard for the maintenance of his wife and a young family; but, from his earnings, he contrived to spare something for the



fund which the teachers had formed to supply the school with books and other requisites; and on many occasions, at his own expense, or by his own labour, he did the necessary repairs of the school.

In the discharge of the duties of his office, during the nine years it was held by him, he secured the affection and respect of the teachers, so that no strife or discord arose among them. He was punctual in his attendance, firm in his discipline, gentle in his manners, and his labours in the school proved very successful; for many who had been scholars date their first serious impressions to his instructions.

But the period which should terminate these useful and christian efforts had now approached. He was seized with an illness from which he never recovered, but every day brought him nearer to his heavenly home. In him christian principle was strong; his heart was fixed; he trusted in God. Although his sufferings were very severe, not a murmur escaped his lips. Oftimes he would express his gratitude to christian friends who visited

him, and especially when they performed any little offices for him. His sabbath school lay near his heart, and great was his joy when hearing of its increasing prosperity. As he drew near the end of his pilgrimage, his prospects for eternity were brightened. Longing "to be with Christ, which is far better," was the prevailing desire of his heart; and on being asked by one of his teachers, a few days before his death, if he were happy, replied, "Oh yes: for a long time I have been waiting the coming of the Lord." On being told that the school was prospering, and increasing in numbers, "That is well," he replied, "I shall meet some of them above."

Thus lived and died this faithful servant of Christ, after an illness of six months, on the 8th of June, 1853, in the 41st year of his age. J. M.

[We thank our correspondent for this brief notice; for we love to record such instances of humble useful piety. Such examples of devotion, being attainable by all, are practically more serviceable than some of a more splendid character.]

## Religious Tracts.

### REFUSALS TO BURY.

WE have received several letters recently asking directions as to the steps we would advise to be taken when a clergyman refuses to bury an unchristened babe, and inquiring whether we have any suitable tracts for distribution on such an occasion. With regard to the refusal to bury an unchristened babe, we believe the canon law will justify a clergyman in so doing, if he is ill-natured enough to do so. For we believe the matter rests there. None of his parishioners, we presume, would be found ill-natured enough to report him to the bishop if he did bury the babe with the usual service. And yet, allowing that a few clergymen might refuse conscientiously, there can be no excuse for the conduct of some—we cannot call them *gentlemen*—who seem to take delight in torturing bereaved parents, not only by refusing to bury their little ones, but by insinuating—and sometimes more than insinuating—that they are lost! A Friend in Staffordshire writes—

"An attack having been made upon us

from high church quarters, we shall be glad if you will spare us a few tracts on the subject of baptism. The clergy here are making themselves extremely busy just now, plainly telling the people that their children dying 'unbaptized' will be lost, and even denying the right of private judgment. Not long since one of these clerical bigots refused to bury a child that was not baptized, and the friends were told to come again towards night, when the corpse was interred without the usual service.

To prevent the repetition of such scenes we shall open our own burial-ground tomorrow, though as it is but small we do not usually do so, except in the case of members or their children. If you could send us an assortment of your tracts we should be glad. Your promptly acceding to our request will be esteemed a favour, as we hope to have a baptism soon, when we certainly shall not spare those who have been circulating such unscriptural sentiments."

But such pranks as these are usually

played by young parsons fresh from Oxford, and full of conceit of their own priestly importance, especially in villages where dissenters have no burial places of their own. One of these, entering a house in Derbyshire, inquired of a grandmother if the babe she was nursing had been christened? "No," was the blunt reply, "we dunna hould we' it." "Then if that child dies I shall not bury it." "We shanna ax you. We've got a place of our own now."

We have not space for further remarks. But we wish that some competent friend would furnish us with a good

paper on the subject, which might be afterwards issued as a tract for distribution on such occasions.

OUR DONATIONS OF TRACTS.—Since our last report we have forwarded to

	4-page Tracts,
Asby.. ..	250
Woolwich .. ..	250
Stoke-on-Trent .. ..	250
Over Darwen .. ..	1000
and 20 Reporters.	
Beaufort .. ..	250
and First School Books.	

## Intelligence.

### BAPTIST.

#### FOREIGN.

**BAPTIST ASSOCIATION OF VICTORIA.**—The first annual meeting of this body was held on Wednesday evening, June 15th, in the Albert-street church, Melbourne. There was a fair attendance of ministers and messengers, as well as of the friends of the denomination, when the wet and disagreeable state of the weather is taken into account. The devotional services were conducted by the Revs. I. New and W. R. Wade, on the conclusion of which the chair was taken by R. Kerr, Esq., J.P. The report for the past year was read.—Your committee, in presenting their first annual report, would refer to the double function sought to be fulfilled by your association, viz:—that of a bond of union between the churches, and missionary effort to take part in the spread of the gospel in the colony—as a reason, why the annual statement is different in form from those generally put forth on the occasion of their annual assembly by the associations (strictly so called) of our denomination in the mother country. This association was formed on the 20th of April, 1858, having for its object, "the advancement of the cause of Jesus the Saviour, in connection with the baptist denomination in this colony," on which occasion, ten churches by their representatives agreed, under the blessing of God, to unite together for the furtherance of this object. Up to that time the want of co-operation between the churches, and the absence of an united organization, caused our denomination to appear the most enfeebled of all the sections of the christian church in the colony; and although in taking a retrospect of the operations for the year, your committee cannot point to any astonish-

ing symptoms of robust vigour, as the result of their labours, yet they feel fully justified in congratulating the churches upon a steady and healthy progress; cherishing also the hope that the good Lord is smiling approvingly upon the efforts of his people, for the promotion of his glory, however feeble those efforts may be.—The report then refers to preaching the gospel and the sustentation of evangelists—formation of churches and stations—temporary assistance of churches—erection of places of worship—a model trust deed—the magazine—the funds, &c. Respecting "preaching the gospel," it is stated:—Your committee have endeavoured, as far as the means placed at their disposal would permit, to overtake this first duty of the church, but unfortunately a suitable agency for the work is the chief want; if this could be supplied there is every disposition on the part of the churches to provide the pecuniary aid needful to the prosecution of the work. The pulpits of the several churches of the association, where pastors are settled, have been constantly and faithfully filled during the year, and there is cause for gratitude that our esteemed brethren, while so few in number (only nine) have been favoured with such a measure of health and vigour as to enable them to prosecute their labours. To the voluntary efforts of our lay brethren, who are occupied as opportunity offers, either as occasional supplies or taking up preaching stations round the centres of population, the churches are much indebted. These two, the labours of the nine pastors and ministers, and the voluntary efforts of our lay preachers, constitute the whole available strength of the denomination in this branch of the work.—The committee were anxiously waiting the arrival of Mr. Rees, late of Braintree, but express their fear that

"more men from England" are not coming. They say:—Our funds for assisting in the outfit and passage of ministers are exhausted, and the English churches do not seem alive to the fact that such colonies exist. Other denominations know that they have members who have left them for these shores; that hundreds of thousands of their fellow-countrymen have been precipitated here; that they have need of the gospel; hence they have made some provision for supplying that want. If the British baptist churches would but extend a fostering and helping hand to the colonial churches now, in the days of their early struggles, by sending a few earnest men as pastors and evangelists, the past contributions of the colony is an earnest that, in five years, more would be paid in kind, and they would reap a rich harvest of spiritual sympathy and aid in the various plans in which they are engaged for the evangelization of the world. During the year, two brethren, the Rev. W. R. Wade and James Smith, presented themselves to the committee, seeking to be employed in this field of labour; the former has preached in several places acceptably, latterly more stately at Sandhurst. Mr. Smith was engaged for a time at Kyneton, but is now labouring at Portland, with fair prospects. New churches have been formed at Sandhurst and Castlemaine, and several bush missions or preaching stations have been opened. New chapels have been erected at Albert-street, Melbourne, at Sandhurst, at White Hills, and at North Collingwood.—Your committee would also notice that during the year our denomination has joined

our Independent brethren in the erection of Union chapels at Caulfield, Schnapper Point, and Oakleigh; the basis of agreement being that the majority in each church for the time being shall indiohte the practice and government thereof. *The Australasian Baptist Magazine* for July, from which we make these extracts, has already a circulation, we are glad to hear, of 1,400 copies monthly. We give the conclusion of the report and the statistics of the thirteen churches in the Union; but four churches with chapels have not yet joined the Union.—Your committee in thus surveying the position which this Association occupies as an organization for the spread of the gospel of the Lord Christ in this colony, feel most painfully their helplessness, arising from the want of suitable agents for the work. It is with no intention of undervaluing the stated pastorate, that they feel compelled to say, it is not the agency most to be desired. Its value in the centres of population needs no proof from your committee, it is patent to, and acknowledged by, all; but for the rest, the only means that will be of any avail in this great work is a band of large-hearted, devout, and earnest men, who will take the land in its length and breadth. But where are the men? The question is pertinent now, "Whom shall we send, or who will go for us?" Are there any among us who will respond to the call of the Lord? Not indeed to bear the stern burthen of the prophet, but that message of love to fallen man, which was baptized in blood on Calvary, and reiterated by the Holy One beneath the bursting glory on Olivet.

State of the Churches, May 31, 1859.

NAME OF CHURCH.	PASTOR OR MINISTER.	Founded.	Increase.		Decrease.			Total.	Sabbath Scholars.	Stations.
			Bap.	Letter.	Dis.	With.	Died.			
Aberdeen Street, Geelong	Vacant	..	..	..	..	..	..	..	..	
Albert Street, Melbourne	I. New	1850	12	43	0	1	..	170	80	..
Ballaarat	W. Sutton	1867	14	16	2	3	..	47	..	..
Brighton	J. Collins	1851	10	..	..	1	..	45	..	..
Castlemaine	Vacant	..	..	..	..	..	..	..	..	..
Chapel Street, Prahran	Supplied	1854	0	7	3	5	..	37	..	..
Charles Street, do.	B. Lemonn	..	..	..	..	..	..	..	..	..
Collins St., Melbourne	J. Taylor	1843	12	22	4	1	1	164	100	1
Cotham	Jos. Foy	..	..	..	..	..	..	..	..	..
Fenwick, Geelong	G. Sade	..	..	..	..	..	..	29	20	..
Princes St., Collingwood	J. J. Mouritz	..	..	..	..	..	..	..	..	..
Sandhurst	Vacant	1850	..	..	..	..	..	..	..	1
York Street, Emerald H.	W. G. Spigg	..	..	..	..	..	..	..	..	..

DOMESTIC.

Diss, Norfolk.—On Tuesday, August 30th, the memorial stone of a new baptist chapel was laid in this flourishing market-town. From a very interesting document

which was read by the Rev. J. P. Lewis, the pastor of the church, it appears that the gospel was introduced into Diss by the late Rev. J. Farmery, who preached in a house for a time, and then erected the present baptist

chapel, which is a considerable distance from the town, and is now in a most dilapidated condition. Mr. Farmory laboured twelve years, during which period he baptized 234 persons on a profession of faith, and formed two other churches at Stowmarket and Horham, in Suffolk. His end was peace. Since that period five other brethren have in succession filled the pastoral office. Nine churches have been formed from this church—five in Suffolk, four in Norfolk—230 members having for this purpose, at different times, been dismissed from the church at Diss. From this church seventeen brethren have been sent into the ministry. The present beloved and devoted pastor has laboured twenty-one years amongst the people, and added 184 members to the church. An unusual interest, under these circumstances, attached to the proceedings of the day, and large numbers of brethren, both Baptist and Independent, from Ipswich on the one side to Lynn on the other, assembled to evince their esteem for our brother, and their cordial sympathy with him and the church. A large congregation assembled on the site. After singing and prayer, and an address by the Rev. T. A. Wheeler of Norwich, F. Taylor, Esq., presented a handsome silver trowel to James Betts, Esq., of London (whose enlarged liberality deserves special mention), who then laid the stone, and on it a bank note for £100. Other donations followed, amounting to £165. At five o'clock a tea-meeting was held in the public hall, when 350 persons took tea together, all the trays being provided by ladies of the church and other churches in the town. After the tables were cleared James Betts, Esq., was called to the chair, and a very interesting and profitable meeting was held, and appropriate and powerful addresses were delivered. The new building is in the Grecian style, will seat, when finished, 700 persons, with spacious school-room and eight class-rooms underneath, and will be an elegant building, and quite an ornament to the town. The Rev. W. Woods, of Swaffham, is the architect. The total cost will be nearly £2000, towards which, through the hearty liberality of the friends, aided as above, about £1300 is already raised; and if the churches of the denomination will "help those who help themselves," and the church at Diss persevere in the efforts so nobly begun, their new chapel will be nearly or quite free from debt when the opening services have been held.

**ROCHDALE.**—A new General Baptist chapel was opened in Harriet Street, on Lord's-day, August 28, when sermons were preached by Messrs. W. F. Burchell, E. O. Lewis, and J. Batey, minister of the place. Rev. C. Garrett, Wesleyan, preached on Tuesday evening. The chapel is a neat

brick edifice, and is capable, without galleries, of accommodating upwards of 300. It has a baptistry in front of the pulpit, and in the rear of the chapel there are vestries for baptismal and other purposes. The total cost, exclusive of the ground, will be about £400. The congregations were good, and the collections exceeded our expectations. A sabbath school was opened on Lord's-day, Sept. 3, with about 100 scholars.

**THE NEW NORTHERN BAPTIST COLLEGE** at Rawden, Yorkshire, was opened on Wednesday, Sep. 7. On the previous evening, the Rev. H. S. Brown, of Liverpool, preached the annual sermon to the students. After a devotional service on Wednesday morning in the library, a public service was held in a large tent on the grounds. Rev. W. F. Burchell, of Rochdale, implored Divine aid and blessing. Dr. Ackworth then addressed the assembly, furnishing a sketch of the undertaking. Dr. Godwin then offered the dedicatory prayer, and the hymn

"All hail the power of Jesus' name,"

was sung. The Hon. and Rev. B. W. Noel, A.M., then preached from Ephes. iv., 11, 12. A cold collation was provided; and after the friends had partaken, another meeting was held in the tent, Frank Crossley, Esq., M.P., presiding, who delivered a spirited address. Mr. T. Aked then read the financial statement, from which it appeared that £6,000 had been received, and £1,600 promised. Several ministers and gentlemen then addressed the assembly, after which slips of paper were passed round, and £1,370 was secured, leaving only £600 yet to be paid.

**BERWICK-ON-TWEED.**—A very interesting service was held in the new baptist chapel here on Wednesday evening, August 31st, when the Rev. J. B. Allan, Independent minister, Kelso, was baptized by the Rev. W. Burton, minister of the chapel. In an address to the congregation Mr. Allan stated the reasons which led him to become a baptist. About a year ago, the predecessor of Mr. Allan in the Independent church, Kelso, became convinced of the doctrine of believer's baptism, and is now labouring as a baptist minister.

**BERKHAMSTEAD.**—It affords us pleasure to state that the General Baptists in this respectable town have purchased ground in an eligible position as a site for the erection of a new chapel and schoolrooms, their present place of worship being too small, and in an unfavourable neighbourhood.

**LYNN, Norfolk.**—A new and beautiful chapel was opened in this town on Thursday, Aug. 18. The church is under the pastorate of the Rev. E. L. Hull, B. A. The collections were £249 15s. 11d. The cost of this elegant structure is under £2,000, half of which has been obtained.

(Continued on page 325.)



ADAM'S PEAK, CEYLON.

## MISSIONARY.

**THE KARENS OF BURMAH.**—The religion of the Karens forms one of the most singular features of their character and history. While civilisations have fallen into all forms of gross idolatry; while philosophers, falsely so called, have invented and discovered all sorts of anti-christian systems, these simple tribes have preserved among themselves, for hundreds of years, the knowledge of one God, and have honoured him above all, without images, as their One Supreme Lord. They have handed down, from generation to generation, the most singular traditions concerning the creation, the fall of the first human pair, the deluge, and the dispersion of the human race. They have described to their children how, for the sins of their fathers, God took away his sacred book from among them, and left them to fall into ignorance and suffering; and how, in his good time, he would bring among them white teachers from the West, who should restore the book again. Whence these singular traditions came, none have been able to discover; but that they existed, that they prepared the minds of the people in the most wonderful manner to receive the gospel, and that the gospel has been accepted with avidity, are facts which lie beyond dispute. Before the emancipation of Pegu, the Karen mission had become a marked success. In all the settlements, too, great improvement was made in the habits of the people. Their villages were built in order and with care; and the straight streets, the pretty gardens, the plots of vegetables, the orchards and nurseries, and the well-tilled rice fields, bore testimony to a settled life and patient industry on the part of a people who had heretofore been most rude and wild. Large tracts of country were reclaimed from the jungles, in which roamed wild elephants and beasts of prey. The decent worship, the neat dress of the congregations, the union prevalent in the "associated" churches, and the orderly rule maintained in a church government which fell so largely on the people themselves, proved that these signs of peace and prosperity were not merely the result of outward influence, but sprang from powerful inward principle. The following admirable rules, adopted for their mutual guidance by the Tavoy churches, furnish a singular illustration of the completeness with which they sought to christianise all the principles both of their outer and their inner life, and to remove from their midst the elements of heathenism which had oppressed them for so many generations. Numerous christians in this country have not learned to act upon them yet. *Rules for the Tavoy Churches.*—"1. We will avoid that superstitious forsaking of property

(such as quitting a house because a person has died in it, and a thousand things of that kind) which was practised by our ancestors, but is contrary to the Scriptures. 2. We will avoid all vain oaths, particularly such as refer to the name of God. 3. We will avoid all attempts to frighten our children into obedience, by telling them what is not true (as that some fearful thing will happen to them, a tiger will bite them, and the like); also, we will endeavour to avoid all kinds of deception and lying words. 4. We will avoid all kinds of vain and foolish songs, such as the heathen use to excite their passions. 5. We will avoid all kinds of personal contests, as wrestling, betting, and the like. 6. We will avoid all charms and amulets, and all those supposed medicines which the heathens regard as securities against superstitious ills—tattooing, and so on." The imperfect enumerations yet made of the successes of this wonderful Karen mission reckon the number of church members at the present time at fifteen or sixteen thousand; and the native christians of all ages brought under regular instruction are more than a hundred thousand. When we remember that the first convert was baptized only thirty years ago, that seven years ago there was not a single christian at Tonugoo, now so full of converts, we stand amazed at the marvellous progress of this valuable mission, and exclaim with joy, "What hath God wrought!"—*Eclectic.*

## BAPTIST, SUPPLEMENTARY.

(Continued from page 323.)

**HATCH BEAUCHAMP.**—The friends at this village having rebuilt their minister's house in a handsome style, held services to celebrate the event on Sep. 8. The Rev. J. Teal is the minister. His brother, Rev. W. Teal, just arrived from Jamaica, preached, and a tea meeting was held in a tent. It was now found that only five pounds were wanted. Hats were sent round, and strange to say £4 19s. 1½d. were collected. It was to all present a joyful day.

**WOODSIDE, Forest of Dean.**—We are gratified to hear that the baptist church at this place, under the pastorate of Mr. P. Prees, have resolved to erect a new place of worship, the foundation stone of which was laid by T. Batten, Esq., of Coleford, on Aug. 10th. Our good friend, Mr. W. Rhodes, who first opened his house for preaching eighteen years ago, will now, we hope, live to see the desire of his heart accomplished.

**COTE, Oxon.**—Our place of worship was re-opened, Sept. 13, with sermons by Mr. Newman, of Shortwood. Tea was provided in two barns, to which 400 sat down. Though the day was wet we were very full, and obtained a good collection. H. L.

**A CHINESE VISITOR.**—On sabbath evening, Aug. 24th, an exceedingly interesting occurrence took place in Salter's Hall chapel. After the minister, the Rev. J. Hobson, had conducted the usual evening service, he announced that Dr. Macgowan, of China, a medical missionary connected with one of the American Institutions, and who had for fifteen years travelled into the interior of China, would, for a short time address the church on the importance of missionary enterprise in that country; and that a native of China, named Bang Sien Sang, the son of a mandarin, likewise a christian, would read a letter from the baptist church at Chusan, to their brethren in America and England. The letter was, of course, read in Chinese, apparently with singular and marked emphasis, narrating the progress of the cause of Christ in connection with the church at Ningpo and Chusan, and pleading for more missionaries. The letter having been translated by Dr. Macgowan, Bang Sien Sang expressed his gratification at seeing so many believers, and appealed to their sympathy. The appearance of a Chinese christian, in a Chinese dress, in an English pulpit, was very singular. Dr. Macgowan further stated, that the Chinese who accompanied him was a literary character, and during his residence in England, was taking notes, with a view of publishing them on his return to his own country. A collection was made after the service.

**MELANCHOLY DEATH OF A BAPTIST MINISTER.**—The Rev. Robert Abbott, a baptist minister, at Rauuds, near Thrapston, Northamptonshire, has met with a melancholy death at Hastings. He seems to have accidentally turned the gas in his bedroom on again after putting it out, and, the plate of the chimney being down and the windows closed, he was suffocated. In the morning he was found dead, the room being full of gas. A coroner's jury have found that "deceased was accidentally poisoned by inhaling the gas which accidentally escaped in the room in which he slept."

**A CLERGYMAN PREACHING IN A BAPTIST CHAPEL.**—*The Leicester Journal* says:—"On Monday evening, the Rev. W. L. Rolleston, of Great Dalby, preached an anniversary sermon in the New Hall, Wellington-street, in behalf of the baptist congregation in York-street. The rev. gentleman officiated without either surplice or gown, and the service was entirely extemporaneous. A large congregation was present, and a collection was made in behalf of the York-street chapel. We believe such an instance on the part of an episcopal clergyman is without precedent."

**LITTLE KIMBLE, near Aylesbury.**—We had a delightful day at this place on Thursday, Sept. 1, when the foundations of a new chapel were laid by Mr. T. Thorne, of Standles, who gave the land. About 160 sat down to tea in a booth ornamented with evergreens and autumnal flowers. Most of the respectable farmers in the vicinity were present. We had some good speaking, and the sympathy displayed could not have been anticipated. J. E.

**NEW BRADWELL, near Wolverton.**—Several members of the baptist church at Stoney Stratford residing here first opened a room for preaching, and then built a neat chapel and school-room. Since then they have gone on well, having opened, for the benefit of the people and their children, sabbath and day schools; bible, grammar, arithmetic and reading classes; penny bank, library, &c. The congregations are good. Mr. J. C. Robinson supplies the pulpit.

**OLDHAM.**—At a public tea-meeting convened for the purpose, on Wednesday, Aug. 31, Mr. Ashworth stated that their place was "too strait" for the congregation and school, and that a new building was contemplated to seat 800 adults and 200 scholars, at a cost of £2500, towards which £1300 was promised. H. Kelsall, Esq., presided, and engaged to give £50.

## RELIGIOUS.

**THE REVIVALS IN SCOTLAND.**—The revival of vital godliness goes on to widen and deepen in its power in Glasgow. Almost all the features characterising its progress in Ireland are seen in connection with the movement here. Where the truth is not perceived clearly by those taking a lead in meetings, those effects which are to be in some degree regretted are seen. There is in some cases great confusion as well as distress, and hundreds seem all at once to be thrown into hysterical excitement; but even in the worst of such cases, the amount of real and unquestionable good done is fully sufficient to show that the work is that of God, and not man. In those meetings in which the leaders know the Saviour and the truth clearly, while there is even a deep-toned earnestness, there is no hysterical symptoms, and hundreds are coming to Jesus. The movement, in various districts of the West, goes steadily on. In Edinburgh, every evening gives evidence of true progress. At the Brighton Street meetings, and among other denominations, the work is making visible way. We need nothing so much as true and Christlike prayers, such as may be more fully answered by our God.—*Glasgow Christian News.*

**THE PROTESTANTS OF HUNGARY.**—Austria has been taught one lesson by the late war in Italy, and that is, that she cannot now trust her Protestant Hungarian soldiers. By the late stupid Concordat with the Pope, protestantism in Hungary was handed over to the tender mercies of the Jesuits. Since the war it has been found expedient to emancipate them, and restore to them the full management of their own religious and educational institutions, and many other civil privileges.

**THE PROTESTANT ALLIANCE** held its Annual Conference this year at Belfast on Wednesday, September 21, and following days. The wonderful revival there and in the neighbourhood, would doubtless attract a larger number of visitors.

**DISGRACEFUL DISTURBANCES** of public worship having taken place on sabbath afternoons in the church of St George's in the East, London, in consequence of puseyite practices by the clergy, the Bishop of London has closed the doors.

#### GENERAL.

**THE LATE SIR JOHN FRANKLIN.**—Captain M'Clintock, R. N., of the Fox steamer—the last expedition sent out by Lady Franklin—has returned, having accomplished his object. It now appears from a record which he discovered near Point Victory, King Williams Island, signed by Captains Crozier and Fitzjames, dated April 25, 1848, that Sir John died on board from mere exhaustion, June 11, 1847. And it now appears that the captains and 105 of the crews left the vessels, Erebus and Terror, on April 22, 1848, and that after struggling in vain to subsist on the island, set out for the Fish River and perished. One of the vessels sunk, the other ran on shore, and from the wreck and the tents on shore Captain M'C. has brought home numerous relics of the lost adventurers.

**LORD TRYNHAM** has written to the "Northern Reform Union" in favour of what is called "Manhood Suffrage," with an educational qualification. His Lordship, when the Hon. G. H. R. Carzon, was in the royal navy. He was baptized by the General Baptists at Sevenoaks, and studied for a short time under one of their ministers, the late Rev. T. Orton, of Hugglesoote, with a view to engaging in the ministry. What is he now?

**EDINBURGH.**—*Ministers' Money.*—We regret to hear that serious disturbances have lately taken place in this city, in consequence of the clergy being determined to enforce the payment of these unchristian charges. Respectable persons have been seized, and manacled, and haled to prison,

and riots have disturbed the public peace. How disgraceful! and in Scotland too!

**THE BRITISH RAILWAYS IN 1858** conveyed 139,193,264 passengers, of whom 26 were killed, or one in five millions; and 419 injured, or one in 300,000.

#### REVIEW OF THE PAST MONTH.

*Monday, September 26th.*

**AT HOME.**—The hot weather appears to have induced Her Majesty to travel into Scotland this year by night, which was accomplished with the usual celerity in safety.—The British Association has held its Annual Meeting at Aberdeen, when the Prince Consort, as President for the year, delivered an eloquent address.—The Prince of Wales, who has been about three months in Edinburgh pursuing his studies, has joined the Royal party at Balmoral.—It is reported that Her Majesty will visit, on her return, Penrhyn Castle, near Bangor, the seat of Colonel Pennant; and then, having viewed the bridges at the Menai straits, pass over to inspect the "Great Eastern" in Holyhead harbour.—The most remarkable event at home has been the towing out of the Great Eastern steam-ship down the Thames into the sea. This was accomplished, though not without danger of running aground several times. But when going round the coast a sad disaster occurred in the bursting of a part of the steam machinery, by which six men were scalded to death; several others were much injured, and a great portion of the expensive fittings were destroyed. The great vessel however scarcely felt the shock and held on her way.

**ABROAD.**—The future government of the Italian States is yet the great puzzle of European politics. All seems to depend on the will of that most mysterious of human beings—The Emperor of France. The states of Parma, Modena, Tuscany, and Bologna, have all sent deputations to the King of Sardinia, requesting him to receive them under his sovereignty. But he dare not without permission from the French Emperor, who doubtless would prefer that his own cousin Napoleon should reign over the states as a new united kingdom. The King of the Belgians has had an interview with the Emperor, and hence it is whispered that the Prince of Brabant, his second son, is thought of. But all is uncertainty.—From China disastrous news has arrived of the repulse of the British and French squadrons which were conveying their ambassadors up the Peiho to obtain the ratification of the treaty made last year. Three gun-boats were lost, and several hundreds of officers and men were killed or wounded. This treacherous act will lead to new hostilities.



## Marriages.

August 11, at the baptist chapel, Wallingford, by Mr. J. Bullock, A.M., Mr. James Davies, to Martha, youngest daughter of the late Mr. Francis Ponking, and grand-daughter of the late Rev. Joseph Tyso, all of Wallingford.

August 14, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. Christopher Tomson, of Oakham, to Miss Frances Clark, of Langham.

August 16, at the baptist chapel, Mary's Gate, Derby, by Mr. G. Cheate, of Birmingham, Mr. Moses Green, to Elizabeth, third daughter of Mr. James Chambers, both of Derby.

August 18, at the baptist chapel, Shotleyfield, by Mr. Whitehead, Mr. Henry Bell, to Jane, eldest daughter of Mr. Samuel Taylor, Shotleyfield.

August 19, at the Wesleyan chapel, Brierly-hill, Staffordshire, by Mr. Josephus Bailey, baptist minister, Mr. Manoah Kent, of Shrewsbury, eldest son of the Rev. Manoah Kent, baptist minister, of Birmingham, to Harriet Sophia, third daughter of the late Mr. W. Gething, of Bridgnorth.

August 25, at Wood-street Chapel, Walthamstow, by the Rev. G. W. Lehmann, baptist minister, of Berlin, father of the bride, Walter Basdon Whittingham, to Marianna Louisa Leonora Lehmann.

August 25, at the baptist chapel, Salendine Nook, near Huddersfield, by Mr. Crumpton, Mr. John France, of Shey, Longwood, to Miss Morton, of Quarmby, near Huddersfield.

August 29, at the baptist chapel, Great Torrington, by Mr. James Buokpitt, Mr. William Bracher, of Wiucanton, a member of the Society of Friends, to Annie, daughter of Mr. George Tree, Sheepwash.

August 31, at the Old Baptist Meeting House, Gamlingay, Cambridgeshire, by Mr. Manning, Mr. John Russell, of Littleton, to Betbia, second daughter of the late Mr. Isaac Cox, of Hatley St. George.

August 31, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. Samuel Callis, of Melton Mowbray, to Miss Rebecca Priestman, of Barleythorpe, Rutland.

## Deaths.

June 20, after long and very painful sufferings, borne with remarkable patience and resignation, trusting in Jesus, Mary, wife of Mr. Robert Goodson, one of the deacons of the General Baptist church, Carley-street, Leicester, aged 64.

July 8, at Calcutta, of abscess in the liver, the Rev. A. F. Lacroix, for thirty-eight years a most devoted, useful, and honoured missionary of the London Missionary Society.

July 30, at Grimsby, aged 72, Mr. Francis Nicholson, many years a member and a deacon of the General Baptist church, Kirton-in-Lindsey.

August 17, at Halifax, Mr. Miles Bentley, for twenty-nine years a highly valued deacon of the General Baptist church, Birchcliffe, Hobden Bridge, aged 65.

August 17, at Waterford, of typhus fever, Miss Emily Shearman, for many years a member of the baptist church in that city, aged 30.

August 19, Mary Alice, the beloved wife of the Rev. Thomas Jones, baptist minister, Chepstow, having suffered much affliction for fourteen years with patience and christian resignation.

August 26, Mrs. Garrett, aged 79, wife of

John Garrett, Esq., of Chesham, many years a member of the General Baptist church in that town, and of which Mr. G. has long been the senior deacon.

September 3, at Bishop's Stortford, Mr. Morris, one of the founders of the baptist church in the above town in 1819, and for thirty-three years an honoured deacon, and for twenty-nine years superintendent of the sabbath school. He was in his usual health up to six o'clock in the evening, when he was suddenly removed to the upper and better world, deeply regretted by a large circle of friends, aged 69.

September 3, after a few hours' illness, Anne, wife of Mr. Robert Seals, Nottingham, aged 43, a member of the General Baptist Church, Broad Street.

September 4, at Church-hill, Handsworth, near Birmingham, Anne, surviving daughter of the late Rev. Thomas Morgan, baptist minister, aged 51.

September 11, aged 86 years, Mr. John Hind, of Crowle, Lincolnshire, who, though not himself a member of the ancient General Baptist church at Epworth and Crowle, was a liberal supporter of religion and hospitable in entertaining its advocates.

## BAPTIST REPORTER.

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 NOVEMBER, 1859.
 

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## FAITH AND ORDER OF CHRISTIAN CHURCHES.

FOR CANDIDATES FOR FELLOWSHIP.

A SCRIPTURAL VIEW of church order is of more importance than many are willing to concede. It is true that the scaffolding is not the edifice; the shell, not the kernel; the channel, not the stream; the fold, not the flock; the earthy body, not the intelligent immaterial spirit;—yet do not all these possess a subsidiary value? If the framework of the primitive churches was after a Divine pattern, must it not have served as an important means to an end? Organization may have power to sustain and develop life, though not to impart it. The history of corrupted christianity teaches the baneful consequences of a departure from the simple form of church government existing in the days of the Apostles. Have not the institutions, as well as the doctrines of Rome, and other national religious establishments, fearfully impeded the truth? And, then, there is a close connection between faith and order. Error in the one has led to error in the other.

Were the Apostles now commissioned to visit earth, and “set in order the things that are wanting,” would not the practice of many modern fellowships lead them to

say, “We have no such custom, neither the churches of God.” The wish may have been uttered, that some one “might come from the dead,” and state the order of church government which is to be the model for every age and country. The desire is vain. The Apostles “being dead yet speak.” In “the Acts of the Apostles,” as well as in their letters to the churches, we are supplied with the ecclesiastical records of the first century. Here may be learned those established usages which were not designed to be local or temporary. Whilst certain minute arrangements were left to the discretion of members when they “came together,” we believe that, in reference to the following points of primitive order, every Apostle would say, “So ordain I in all churches.”—Let us “Search the scriptures.”—“Prove all things; hold fast that which is good.”

First, let us glance at the Faith and Order of the primitive churches.

What was their common title?—They were not disfigured by our denominational epithets, but were known by the simple appellation of “the assemblies of Christ.” In the New Testament, the term church is

the rendering given by our translators to a Greek word signifying an assembly. When applied to religious assemblies, it refers either to the universal church, comprising "the whole family in heaven and earth," or to any number of christians assembling stately for worship in "one place;" as, "the church at Jerusalem," "the church at Antioch," "the church in Smyrna."

When more fellowships than one in a district are referred to, the word is used in the plural number. Thus we read of "the churches of Galatia," "the churches of Macedonia," and not the church of, &c. The term is never used to denote a provincial or national church, as "the church of England," "the church of Scotland."

The word translated church in the New Testament, is never applied to the building, but to the assembly. The English word church, however, is properly derived, through the Saxon, from another Greek word, signifying "of, or belonging to the Lord." Hence some apply it not only to the assembly, but also to the place of meeting. When this is done, care must be taken to distinguish the two Greek words.

Who was their head and lawgiver?—The only headship they recognised was that of the Lord Jesus Christ. Every human legislative authority over conscience is a direct violation of the scripture, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." He is "the head over all things to the church."

The primitive churches were not national churches. The members discharged their duties as citizens to the civil magistrate, but did not allow him to interfere with the rights of conscience. They "rendered unto Cæsar the things that were Cæsar's, and unto God the things that were God's." The explicit avowal of the Divine Founder was,

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." This striking answer to the charge of treason must be interpreted, not merely as a declaration of the spirituality of Christ's kingdom, about which neither Cæsar nor Cæsar's deputy would care; but, as Archbishop Whately candidly admits, as a renunciation of "*all secular coercion, all forcible measures in behalf of his religion.*" But either interpretation is opposed to religious establishments. A national church includes the whole nation, and is governed by worldly senators. Again, a national church ignores and despises the voluntary principle, and resorts to compulsion, in the way of rates, fines, and imprisonments.

What need is there of a viceroy? Though bodily withdrawn from the churches, is not the Son of God able, by his omnipresence, omniscience, and omnipotence, to know and supply every want? There can be no substitute for Christ. "The kingdom of God cometh not with observation"—"the kingdom of God is within you." The universal church is a spiritual, and not a visible association, and requires a spiritual rather than a visible head.

The headship of Christ is not simply a theory. Jesus is not a titular prince. Churches practically recognise his authority by holding themselves amenable to the Bible, and allowing no other tribunal in the midst of them. Thus they are "not without law to God, but under law to Christ." Moreover, the Holy Ghost is recognised as the only authoritative interpreter of "the word of Christ." Never forget that the church has no right to decree rites and ceremonies. The Lord Christ is the "one Lawgiver." He will suffer no pretender to his throne.

Next. What were the terms of communion?—The qualification for

membership was, "repentance towards God, and faith in our Lord Jesus Christ." The door of communion was shut against all not supposed to be "beloved of God," "saints," "the faithful brethren in Christ Jesus," though they might be moral characters of the "straitest sect." It was thrown wide open to all gospel penitents, though, in former days, they had been "fornicators, thieves, covetous, drunkards, revilers," and the like. "Such were some of you," says Paul, to the church at Corinth; "but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God." "Babes in Christ" just "born again," but able to cry, "Abba, Father," were welcomed. The rule was, "Wherefore receive ye one another, as Christ also received us to the glory of God."

The qualification was moral, and not merely ritual. Such requirement will commend itself to every christian. Does not philosophy teach it? These communities were designed to be fellowships; but "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Then, What was the simple mode of admission?—How was Saul received into the church at Jerusalem? "When Saul was come to Jerusalem, he essayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple." They do not reject him because of his past life, for some of their number had been as bad; but from want of evidence of his conversion. They only want some one to confirm the truth of his story. Their conduct commends itself to the young man. He takes no offence, but is willing that a brother witness should be sought;

thus setting an example of meekness to young men and others under like circumstances. True piety will not be long without its witness. "But Barnabas took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the way. And he was with them coming in and going out of Jerusalem." Every fellowship ought to ask for evidence of conversion, and ought also to be satisfied with the simplest mode of obtaining it. All a church should seek is the testimony of a Barnabas. Would that members imitated Barnabas, and took inquirers by the hand, and brought them to the pastor, and to the fellowship.

The following plan is adopted by many churches, and is commended by its simplicity, and regard to personal feelings. Two suitable members have a private interview with the applicant, to hear from his own lips a simple statement of his religious views and feelings. These, like Barnabas, repeat the substance of the conversation at a church-meeting, when the members signify their satisfaction by holding up the right hand. The applicant is introduced to the church, and receives "the right hand of fellowship."\* This salutation is generally given by the pastor, in the name of the community, as a symbolic utterance of the declaration, "All the brethren greet you." Whilst this manual sign is given during the service, deacons and other members, after the service, give a similar token of brotherly love. But the church should be careful in appointing visitors suitable to the applicants. Says Bunyan—"They appointed Piety, Prudence, and Charity to discourse with him."

What was their mode of dismissal?—From various allusions we

\* This is the mode of Pædobaptist Congregational churches. We first baptize them, and then do the same.—ED.

gather, that in removing from one fellowship to another, members received "letters of commendation," breathing the spirit of christian charity, and uttering the sentiment, "If he come unto you, receive him;"—"receive him in the Lord with all gladness; and hold such in reputation;"—"a faithful brother as I suppose." It would be a mutual safeguard if this practice were invariably observed. Let churches respectfully ask for testimonials, and let churches cheerfully give them.

Discipline was strictly observed.—The painful duty of discipline towards every member walking disorderly, is repeatedly enforced in the apostolic letters. The purity of a church is not to be impeached by the detected presence of a deceiver, for, of old, "certain men crept in unawares;" but by such reluctance of the members as was felt by the church at Corinth, to "put away from among themselves that wicked person." Can churches, sanctioning indiscriminate admissions to the Lord's table, speak of false brethren unawares brought in?—Every member should be familiar with the following points in the administration of discipline:—Matt. xviii. 15—18; Rom. xvi. 17; 1 Cor. v.; 2 Cor. ii. 6; Gal. i. 8; v. 12; 1 Tim. v. 8; vi. 3—5; 2 Tim. ii. 17—21; Titus iii. 10; 2 John 10, 11; Jude 22, 23.

The primitive churches were self-governed.—Each society was complete in itself. These primitive churches were "entirely independent," as Mosheim, in his "Ecclesiastical History," observes: "none of them subject to any foreign jurisdiction, but each one governed by its own laws. Nothing is more evident than the perfect equality that reigned among the primitive churches; nor does there appear, in the first century, the smallest trace of that association of provincial churches, from which councils and

metropolitans derive their origin." "This (independency) appeareth," says Barrow, "by the apostolical writings of St. Paul and St. John to single churches, wherein they are supposed able to exercise spiritual power for establishing decency, removing disorders, correcting offences, deciding cases, &c." In the election of officers, admission and ex-communication of members, delegations, and other affairs of the church, the members had a vote, which was signified by holding up the hand. This popular form of government has proved the best preventive to doctrinal error, indolence, impurity, and to unsuitable ministers being thrust upon the people.

Soon, alas! the power of government became vested exclusively in the officers, instead of the whole church including the officers. The loss of this right of suffrage, in the third century, through an aspiring priesthood, proved a fearful blow to religious freedom. Let then attendance of members at the church-meeting show their appreciation of their scriptural rights. Let these be used, and with a sense of personal accountability. Use them, but not abuse them. The well conducted church-meeting, however despised by the world, has proved the little but powerful fly-wheel to direct and control the entire machinery.

There was inter-communion between the different fellowships.—The churches of Jerusalem, Corinth, Philippi, Ephesus, and other places although independent in their government, enjoyed intercommunion. This was manifested in their letters of commendation (Rom. xvi. 1—22; 2 Cor. iii. 1; Col. iv. 10); in their mutual salutations (Rom. xvi. 16; 1 Cor. xvi. 19); in their money contributions (Acts xi. 29; 1 Cor. xvi. 1; 2 Cor. viii. 9); and in their consultations by delegates (Acts xv.; 2 Cor. viii. 23.)

Every system which forbids this intercommunion of churches is schismatic in its spirit. Alas! "the middle wall of partition" has been rebuilt,\* and has separated, not Jew from Gentile, but one christian community from another. There are signs, however, of its becoming "a bowing wall and a tottering fence," destined either to fall or be taken down.

"Followers of Christ, of every name,  
To him by faith allied;  
Brethren, admit a brother's claim,  
For me, too, Jesus died.

"Is Christ divided? What can part  
The members from the Head?  
Oh! how should those be one in heart,  
For whom the Saviour bled!"

Let us see what were the standing offices in the churches.—The ordinary office-bearers were bishops and deacons. If any others were designed to be permanent, how can we account for Paul describing the duties of only these two offices, in his Epistles to Timothy and Titus, though these very Epistles were designed to be manuals for the use of ministers in every age? Only bishops and deacons are mentioned in the church at Philippi. In the church at Ephesus, no distinction is made between presbyters and bishops. (Acts xx. 17, 28.) "The elders (or presbyters) of the church," are called "overseers," or, as the original word is elsewhere translated, "bishops."

"The office of a bishop" was to teach and rule. Episcopalians admit that the primitive bishop's charge, unlike that of a modern diocesan, was restricted to a single church; and that often, in one church, there were several bishops.

The office of a deacon was to "serve tables," and was designed to relieve the bishop from the burden of the pecuniary affairs of the church. Hooker confesses that Episcopalians have departed from the original design of this office. "It has since been extended," he says, "to other

services, and remains at the present time a degree of the clergy of God." Thus Episcopalians speak of three orders of spiritual officers—"bishops, priests, and deacons," instead of only one.

If, then, the pastors of the primitive churches were *all* bishops, and *all* officially equal, what becomes of the exclusive validity of episcopal ordination, or of the doctrine of apostolic succession?

What ends were sought in these organisations?—Among the number, may we not include public worship? "communion of saints?" "breaking of bread?" mutual edification? marked separation from the world? co-operation for the maintenance of the truth? Each church was to be a cluster of fixed stars—a constellation in the dark night of heathenism.

Then what were the duties and privileges of membership?—These may be learnt from the designs of fellowship just alluded to. Regular attendance at "the Lord's table" is not the only duty. From the under-mentioned scriptural references, the reader will learn the love, respect, support, and teachableness due to the pastor—(Gal. vi. 6; Ephes. vi. 19; 1 Thess. v. 12, 14);—the sympathy, hospitality, forgiving spirit, esteem, to be shown by fellow-members—(John xv. 12; Rom. xii. 13; 2 Cor. xiii. 11; Gal. vi. 2; Ephes. iv. 2, 30, 32; Heb. xiii. 3, 16; James v. 16; 1 Peter v. 5);—the individual and collective efforts for the conversion of sinners, and the increase of the fellowship—(Phil. ii. 15, 16; 1 Thess. i. 8).—Every community should prove a bee-hive. A working church will be useful, increasing, peaceful, consistent, thoroughly happy. A missionary church will know little of quarrels, envies, morbid fears, doubts, speculations. Every applicant for fellowship should promise to be "a fellow-labourer." If such be the character of a Chris-

\* But who built it? and what is it made of?—ED.

tian fellowship, membership must be a privilege. Solitary religion is not fitted for a social being, and therefore is not from heaven.

From the foregoing may be offered a few counsels to applicants for membership.—Guard against false views and motives. Beware of the dogma of Transubstantiation, or of any superstition akin to it. Let there be intellect as well as heart when you come to the Lord's Supper. We believe in the real presence of Christ at his table, and have often enjoyed the promise, "Where two or three are met together in my name, there am I in the midst of them;" but it is the Divine, and not the corporeal presence, that is realized. Well did a dying cardinal exclaim, "It is a monster!" when referring to the power of a priest to cause "a change of the substance of the bread and wine into the body, blood, soul and divinity, bones and sinews of Jesus Christ!" What a perversion of the words of the institution, "This is my body,"—"This is my blood!" Why not interpret literally, instead of figuratively, "I am the door,"—"I am the true vine?" Do not speak of the communion-altar, but of the communion-table. It is not a sacrifice. Christ is not again offered up. It is "the Lord's table," "the Lord's Supper." The bread and wine are the emblems and memorials of the Saviour's body and blood. It is a commemoration of "the one sacrifice for sins."

Suppose not union with a church to be a saving act. We unite for edification, not for salvation. Well does Bunyan place the House Beautiful beyond the wicket gate, and just after the Cross where Pilgrim dropped his burden. The house, moreover, is situated on the side of the highway, and not across it. The allegorist never would have told a dying man, that unless he received the Lord's Supper, the way to heaven

would be barricaded. True membership supposes conversion already experienced. Let your motives for wishing to join a fellowship be obedience to Christ's dying command; a desire to confess Christ before the world; and your own spiritual profit.

Test your views of truth by the Bible.—It is due to the fellowship you seek to join, that you know what are your principles. Strive to be "sound in the faith." Indifference to the fundamental truths of the Bible is not expansive charity, but a sneering contempt for Paul's caution, "Take heed to the doctrine." Inquire what are your views of sin, of man's responsibility, of the justice of God's government in punishing rebellion, of the Deity of Christ and of the Holy Ghost, of the atonement, of the doctrine of justification by faith, of the spiritual life. "Examine yourselves whether ye be in the faith." Carefully study the following Scripture references, which contain a summary of the above truths:—Rom. iii. 10—20; xiv. 12; Psalm li. 4; Matt. xxviii. 19; 1 Tim. iii. 16; Isaiah xxviii. 16; Rom. v. 11; John xiv. 3; Gal. v. 22, 25.

Examine your own heart.—Is it a "well of water springing up into everlasting life?" Are you penitential? Do you bow to the justice of God in punishing sin? Do you rely entirely for salvation on the finished work of Christ? Do you implore the aid of the Spirit? Do you love and adore Him who gave his life's blood for your soul? Do you love the brethren? love the sabbath? love the sanctuary? love the mercy-seat? love the Bible? Do you desire to respect all the commandments of Christ? "These are the things that accompany salvation." How simple are the evidences of spiritual life! Take one of the easiest,—“We know that we have passed from death unto life, because we love the brethren.” If you have this evidence, join a fellowship with-

out delay. Is not the evidence sufficient? You had not this experience always!

Be not tempted by a fit of despondency to delay your application for membership.—Have not some inquirers gone as far as the minister's vestry, and then, faint-hearted, turned back? Groundless fears have haunted them. "Fear not the lions, for they are chained." Men yield to unscriptural fears, because they see not the chain. Let nothing but a sense of unpardoned sin deter you; and let such a feeling hurry you at once to "the blood of sprinkling."

As long as you delay, conscience is uneasy. The wound is opened afresh, when, instead of remaining with the communicants, you retire with the crowd. "Will ye also go away?" has often rung in your ears! You have hastened to your closet and said, "Oh, my God, I am ashamed, and blush, to lift up my face to thee, my God!" But have you added, "I will go in the strength of the Lord; then shall I not be ashamed, when I have respect unto all thy commandments?"

Make a *right* use of the example of others. Excuse not yourself by saying, many excellent consistent christians are not members. Is *secret* discipleship consistent with our duty "*openly*" to confess Christ? Let not the inconsistency or ill-treatment of others cause *you* to be inconsistent in neglecting your duty. Guard against the morbid feeling which colours a fault, or detracts from personal worth, or supposes all professors to be equally inconsistent. More self-knowledge will lead you to confess, "I said in my haste, all men are liars." In happier moments you will discover "saints that are in the earth," and, with a generous heart, will exclaim, "the excellent of the earth, in whom is all my delight!"

Deceive not yourself by the ex-

pectation of a "more convenient season." The history of the church proves that the longer public profession is delayed, the greater is the hindrance felt. If you wait until you are worthy of "a name and a place," you will die without the privilege.

Make known your conflict to some experienced friend. Tell him or her your fears of opposition, of falling away, of self-deception, of not being advanced enough, of being too young. It will be a relief to tell your fears; still more, to find that others have had the very same; but most of all, to learn that, in compliance with the command of Christ, all of them have vanished.

Your excuses may seem weighty, but test them in the balances of the sanctuary; put them all into one scale, and the divine commandment into the other, and how light will they appear! No objection can outweigh a duty. Resolve in the strength of Christ—"Thy people shall be my people, and thy God my God."

Let your public profession be made with a seriousness that shall continue.—Lose not first impressions. Iniquity may abound, but let not your love "wax cold." "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Beware of your disguised foe. His cruel design is the same, whether he address you with a smooth flattering voice, or with a menacing look. Beware of any compromise. "Come out." "Be ye separate." If an old companion urge you to return, reply, with telling decision, "I have opened my mouth unto the Lord, and I cannot go back."

"Go forward." This is the Lord's command to all leaving Egypt. Let it not be said that you manifested more seriousness, circumspection,



closet devotion, humility, regularity at week-day services, frequency at early prayer-meetings, punctuality at the school, liberality, desire to be useful, cautiousness about dress, amusement, and companions, just before membership than afterwards. Ought not these things to be in you, and "abound."

If, instead of going back into the world, you would reach forth "unto those things which are before," cultivate the temper of humility. Beware of that spiritual pride which is talkative, self-sufficient, and boasting. "Let him that thinketh he standeth take heed lest he fall." Habitually depend on the word of Christ, the mercy of Christ, and the spirit of Christ.

If ever tempted to look back, or to be a dweller on the border between the church and the world, recall the solemn hour when, before many witnesses, you solemnly renounced your allegiance to satan, and surrendered yourself as a "living sacrifice" to Christ. The eyes of the fellowship are still on you. The eyes of the world are still on you. The eyes of hell are still on you. The eyes of those kind angels who were present at your avowed consecration to Christ are still on you. The eyes of those who have passed from the church militant to the church triumphant are still on you. The eye of CHRIST himself is still on you. Then, "fight the good fight of faith; lay hold on eternal life, whereunto thou art also called."

"Come with us; we will do thee good,  
As God to us hath done.  
Stand but in Him, as those have stood  
Whose faith the victory won.

And when, by turns, we pass away,  
A star by star grows dim,  
Many each, translated into day,  
Be lost and found in Him!"

The above is the substance of a small handbook by the Rev. J. S. PEARSELL of Bristol, and published by SNOW. The writer is, we pre-

sume, an Independent minister, and hence the omission of all reference to baptism in his "simple mode of admission." We need scarcely say that we greatly prefer our own mode, as not only a following of apostolic example, but as far more solemn and impressive, when we bury our candidates with Christ by baptism as a picture of his death, and raise them up again as a figure of his resurrection. Our Independent neighbours always make much of the Lord's supper, as if it were the only ordinance binding on christians to observe. We dare not ignore the other. And while we would not cease to love them as christian brethren, we shall not fail to remind them, with all faithfulness, that they have "omitted" to observe the initiatory ordinance of christianity. This ought they to have done while they leave not the other undone. We may further remark that we have omitted a few sentences bearing on the "open communion" question, which, our readers are aware, we do not usually discuss in our pages; and we have also further adapted the paper to our columns by a few other omissions or alterations. We mention these in justice to the respected writer, whose excellent little manual will, we doubt not, be very useful in the churches of the pædobaptist congregational order.

We were disposed to give this well written paper a place in our columns, from a conviction that some need reminding of what be the first principles of the oracles of God on these important subjects. Many young persons too, are continually joining our churches, who, if they are to be preserved from wandering, should be well instructed in the knowledge of the constitution of christian assemblies, and their faith and order.

## INTELLECTUAL PREACHING.

A MINISTER of high character and eminent usefulness lately averred that he hated the very name of intellectual preaching. It is also said to have been a remark of the late Rev. Dr. HARRIS, that "modern preaching is too much to the head rather than the heart, too much of the man instead of CHRIST, and too much the reasonableness of christianity rather than christianity itself."

Yet there is a certain class of hearers,—a class by no means limited,—who cry out for intellectual preaching, who seek in their minister for a combination of all mental acquisitions. They would have him learned, logical, and eloquent, with every possible grace of manner; and, since these varied qualifications seldom meet in a high degree, in the same individual, the fastidious taste of the hearers will scarcely accept of them in such degrees as may be attainable.

If the preaching of the gospel were a matter of oratorical display, or a mere exercise of the "art of persuasion," intellectual preaching would rank high. But the preaching of the gospel is a Divine ordinance, carrying with it a spiritual power,—an ordinance specially appointed by the Saviour for the conversion of the world to Himself. "Go ye out into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." "And lo! I am with you alway, even to the end of the world. Amen." What a commission! And under what authority and sanction!

It is the presence of the Saviour and the influence of the Holy Ghost which render the preaching of the Word effectual to the conversion of men; to "turning them from darkness to light," from that *moral*

darkness in which all men, however enlightened in all human knowledge, are by nature enveloped, to the light of that truth which is Divine; and "from the power of satan unto God," from that malevolent power which by nature rules in the hearts of the most intellectual of mankind, to the rightful dominion of Heaven.

Hence the Divine Word, has, in all ages, been effectual, and so it continues to be, without the aids of high intellectual endowments in those who proclaim it. And it is, perhaps, still more frequently ineffectual where the learning and qualifications of the preacher are such as to command the applause of an admiring congregation. The reason is obvious. One kind of preaching aims at the conscience, the end being to win souls; the other is a mere intellectual display, to gratify a refined taste, and to earn popular renown. One kind addresses itself to the heart; the other to the fancy and the head. Preaching such as the latter is not that which accords with the Divine institution; it is not that to which the Saviour's presence and the quickening power of the Holy Ghost are promised. Nay, the end and design of the gospel are almost lost sight of in such displays.

If we could only behold things in the light of eternity, how we should bewail such preaching to an audience "dead in trespasses and sins!" What a deplorable thing, after a congregation of perishing souls has been collected, and there is an opportunity of arousing them from a "death of sin to a life of righteousness," to behold a fellow-mortal, vain in his fancied acquisitions, making the best show he can of his powers of criticism, analysis, illustration, logic, and eloquence; apparently well enough satisfied if he can only please his audience, get

into "good society," obtain a handsome emolument, and enjoy popular applause!

We have no disposition to deny the eminent services of those gifted men, often found in the sacred calling, who, possessed of classical and philological learning, have presented to us the Holy Scriptures in their original purity, and who still watchfully guard their meaning by a jealous criticism; nor yet that of that other class of gifted ministers who from their acquirements in natural philosophy are able to silence the cavils of modern infidelity, and to show triumphantly that the recent discoveries in science have no more disturbed the truths of Divine revelation than the feeble assaults of its most puerile enemies have shaken the "Rock of Ages."

Of these distinguished ministers, however, it may be said, as was said by Dr. WATTS of divines learned in some of the Oriental languages, that one out of many may suffice. For if we could estimate the actual results of the preaching of those who are the most learned, so far as the great ends of preaching are concerned, we should probably find that these results are not very large or conspicuous. Among the Apostles, there was only one, PAUL; but it was under the preaching of PETER, an illiterate fisherman of Galilee, that, on the day of Pentecost, so many were "pricked to the heart," and that "on the same day there were added unto them about three thousand souls."

Although the Almighty can carry on His work by weak instruments, and sometimes does so "that no flesh may glory in his presence," He does not discard, but rather invites to His service, the learned and intellectual. Such are sometimes found as lights of the sanctuary, and, when these make their high qualifications subservient and contributory to the great end of preach-

ing,—when their manifest desire and earnest efforts are to win souls to Christ, we rejoice to witness their eminent gifts so delightfully employed in the Great Master's cause.

All useful efficient preaching must have certain indispensable requisites, whatever may be the qualifications, or the want of qualifications of the preacher. It must not fail to have as much of the gospel in it as may lead souls to Christ; it must be associated in the preacher with humbling views of himself and entire distrust of his own efficiency, since God alone giveth the increase; it must elevate to His true place the Great Master; it must rely on Divine aid for success; and for that Divine aid and success the preaching must be preceded, mingled, and followed with earnest prayer. While the "great commission" lasts, the Word so delivered shall not fail of success, whether it issue from beneath the mitre in the great cathedral, or from the lips of the humble missionary, who plods his way from station to station, with his library and his provisions strapped on his back, in the Western wilds of America.

Speaking of Western wilds, we have known a learned and courtly minister shrink with disgust from a community of settlers in the backwoods because "they had not sense enough among them to utter the responses!" *Responses* to prayers which they probably never before heard! Yet we have seen these settlers congregating at a given point to meet the poor missionary; kneeling around him in prayer, asking him questions with beautiful, child-like simplicity, and doing their best to send up a hymn of praise to God from the wilderness.

A friend at our elbow suggests that we ought to guard our main observations against misapprehension and abuse. It is true that we have sometimes heard a professed contributor uttered for intellectual preach-

ing and a learned ministry, by preachers who were themselves pitiable examples of ignorance and of mental poverty; and who, if the sole duty of preaching lay in setting forth christianity as a system, in a rational and lucid defence of its doctrines, and in silencing the cavils of scepticism and infidelity, would have been very sorry preachers indeed. We reprobate only that kind of intellectual preaching whose aim falls short of the end of preaching. And while we acknowledge that the seal of the Spirit is often set to very humble ministrations, we must avow our conviction, that no sermons at the present day, and in this country, can be generally acceptable or use-

ful that are not well arranged and well prepared; that have not instruction for the understanding as well as sustenance for the soul; that do not enrich the mind as well as affect the heart. Hence we have no excuse to offer for mental barrenness, for tedious repetition, for empty rhapsody, or noisy rant. Congregations are now well-informed, and the preacher who is ignorant, weak, or indolent, will be shunned by the many, though he may manage to pass among the ignorant few. "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

## Poetry.

### RAISING OF LAZARUS.

'Tis still thine hour, O Death!  
Thine, Lord of Hades, is the kingdom still,  
Yet, twice thy sword unstained hath sought its sheath,  
Tho' twice upraised to kill:  
And once again the tomb  
Shall yield its captured prey:  
A mightier arm shall pierce the pathless gloom,  
And rend the prize away:  
Nor comes thy Conqueror arm'd with spear or sword—  
He hath no arms but prayer, no weapon but his word.

'Tis now the fourth sad morn  
Since Lazarus, the pious and the just,  
To his last home by sorrowing kinsmen borne,  
Hath parted dust to dust;  
Corruption revels now  
Upon his mouldering clay;  
And He before whose ear the mountains bow,  
The rivers roll away  
In conscious awe, He only can revive  
Corruption's withering prey, and call the dead to live!

Yet still the sisters keep  
Their sad and silent vigil at the grave,  
Watching for Jesus—"Comes he not to weep?  
He did not come to save!"  
But now one straining eye  
The advancing form hath traced;  
And soon in wild restless agony  
Have Martha's arms embraced  
The Saviour's feet.—"O Lord! hadst thou been nigh—  
But speak the word e'en now: it shall be heard on high!"

They led him to the cave,  
The rocky bed where now in darkness slept  
Their brother, and his friend;—then at the grave  
They paused, for "Jesus wept."  
O, love sublime and deep!  
O, Hand and Heart divine!  
He comes to rescue, though he deigns to weep.  
The cap I've is not thine  
O Death! thy bands are burst asunder now,  
There stands beside the grave a mightier far than thou.

"Come forth," he cries, "thou dead!"  
O God! what means that strange and sudden sound,  
That murmurs from the tomb,—that ghastly head  
With funeral fillets bound?  
It is a *living form*,—  
The loved, the lost, the won,  
Won from the grave, corruption, and the worm!  
"And is not this the Son  
Of God?" they whispered; while the sisters poured  
Their gratitude in tears; for *they* had known the Lord.

Yet now, the Son of God—  
For such he was in truth—approached the hour  
For which alone the path of thorns he trode;  
In which to thee the power,  
O Death! should be restored,—  
And yet restored in vain;  
For though the blood of ransom must be poured,  
The spotless victim slain,—  
He shall but yield to conquer, fall to rise,  
And make the cold dark grave a portal to the skies.

DALE.

## Reviews.

*Christianity in its Antagonism to Drunkenness.* London: Partridge and Co. Sixpence.

TEMPERANCE is unquestionably a virtue—a christian virtue—for christians are to be “sober, grave, temperate;” and hence, while cordially wishing success to all well-considered efforts for the promotion of this christian duty, we lament that we have too often had cause to regret the intemperate spirit of some of its advocates. It may be that the parties, of whose conduct we complain, are not professed christians; and if this be so, then the christian advocates of temperance ought not to be blamed for the want of discretion which such men display. We would not be understood as wishing to confine the advocacy of the temperance cause to christians only. Temperance is a virtue in any man, and any man may plead for it on the ground of public morality. What we mean is, that men, not under the influence of christian principles, may, in advocating this cause, do violence to other christian virtues; and, therefore, we greatly prefer the mode adopted by this writer, who grounds his objections to this foul vice on the principles and exhortations of the word of God. We cannot endorse all he lays before us; but his remarks, together with the instances and authorities he produces, are worthy the very serious consideration of christians. Doubtless drunkenness is one of the greatest vices of our land; it may be the greatest, for it is prolific in producing nearly every other. Every christian, therefore, must desire its entire suppression. As a step in this direction, we commend the thoughtful perusal of this pamphlet.

*The Pilot of the Galilean Lake.* By Thomas Lowe. London: Jarrold and Sons. One Shilling.

PERHAPS if we just give a list of the fifteen chapters of this small volume, our readers will be better able to form some conception of its contents. We have:—

“The Galilean Sea Sketched—The Wind Contrary; or, Toiling in Rowing—The Fourth Watch—Tossed with Tempest—The Signal of Distress—The Pilot on Board—

The Storm Hushed—The Storm of Human Passion Allayed—The Ship of the Church Outriding the Storm—The Storm of War Stilled; or, ‘Peace on Earth’—The Haven of the Future—The Voyage of Life—The False Claims of the Pilot Pope—Pilotless in the Last Tempest—‘Let go the Anchor;’ or, Heaven’s Crystal Sea.”

The writer says:—

“The object of the author of these pages is to promote ‘the truth as it is in Jesus;’ to exhibit, exalt, and glorify Christ as the only Saviour of the perishing; Christ, as ‘the way, the truth, and the life;’ Christ, as the only pilot that can grasp the helm and safely weather the threatening storm.”

Good. But in looking over its pages we find that, to a considerable extent, it consists of quotations in prose and poetry, and that the style of the writer is rather inflated. Anticipating some objections to these, he says:—

“To those persons who may feel disposed to cavil with the poetical vein of the author’s composition, as being excessively metaphorical, ornate, or ‘flowery,’ he begs to say, that an innate passion for poetry, stimulated by frequently turning over the immortal pages of some of the master-spirits of poesy, and also by the ethereal fire of the great ‘Bards of the Bible,’ has naturally led him to pen his cogitations in a somewhat poetical strain. With the exception of a few fragmentary thoughts, the quotations which the author has taken the liberty to make from other writers are duly acknowledged.”

Upon the whole, however, the design of the book is commendable, and its pages may be read with advantage, especially by the young.

*The Angel of the Iceberg, and other Stories.* By Dr. Todd. London: Knight and Son.

DR. TODD has long been favourably known as a writer for the young. This little book consists of a selection from a larger edition of such tales published by the author in the United States. The “other tales” referred to, are of “Niblan the great and the little angel—The day lily and the old mahogany tree—The old house in sunken hollow—The great cable—Capeenhim the golden-handed—and Little sunbeam.”

*A Visit to the Scenes of Revival in Ireland. Parts II. and III. By Dr. Massie. London: Snow.*

*The Power of Prayer. By Dr. Primm. London: Sampson & Low.*

*Revival Tracts. By Rev. W. Arthur, A.M. London: Hamilton, Adams & Co.*

WE desire to direct the attention of our friends to these interesting records of the great work of God in the sister kingdom, and in the United States. Wonder, reverence, and joy, will, no doubt, alter-

nately fill the heart of the devout christian on perusing them.

*The New Congregational Tune Book. London: Nelson & Sons.*

WE are glad to see this favourite tune book re-published. There are three editions—an instrumental, harmonized for four voices, with accompaniment for organ or pianoforte—a vocal score, and a tonic sol fa edition. For choirs and singing classes it is the cheapest work of the kind we have seen.

## Correspondence.

### REFUSALS TO BURY UNSPRINKLED BABES.

WE are quite aware that this is now a matter of small consequence in large towns, where intramural interments are forbidden, and public cemeteries, for the use of both churchmen and dissenters alike are provided. But in many villages, within the walls of what is called the church-yard, is the only place for which general interments is provided. And yet this "poor man's acre," as some have called it, though national property, intended originally for the last resting place of rich and poor alike, is so much in the hands of the state clergy, that under cover of the old canons of their church they can, if so disposed, annoy any resident baptist parents for whose "unchristened babe" a resting place is sought. We say "baptist parents," for they chiefly are the objects of clerical annoyance. If the child of a Methodist, or an Independent, has been only sprinkled, and the usual form of words used by the minister of the party, or even by the nurse of the mother, or any other intelligent adult person, then the clergyman is liable to an action in the courts of law for refusal. But should a solitary family of baptists have had "the bounds of their habitation" fixed in a village, far away from any place of their own denomination, they are exposed to as much unkind treatment as the vicar or rector of the parish may choose to inflict, at a time too when they are suffering the natural pangs of separation from their little ones. We are ashamed, as Englishmen, to write it, but there are yet in some of our secluded villages men, calling themselves ministers

of Christ, who not only do such things, but seem to take pleasure in them!

Seeing these things are so—for they are constantly taking place, and we could furnish many instances—it is time that the dissenters moved in this matter for the sake of their brethren in the villages. We ought to petition for the right of burial in parochial grave-yards, and simply for that right; saying nothing about the forms of burial, or the persons, ministers or others, who shall perform the ceremony; for some might prefer the Scottish custom of having no form of service at the grave.

We have offered the above remarks as Introductory to a letter we have received from a friend in Kent. In the case to which he refers, it will be seen that the clergyman of the parish was more considerate, and did that which we would have made imperative by law upon all our parochial clergy. Our friend J. S. of D., says:—

"Having read in your *Reporter* of clergymen refusing to bury unbaptized infants, or, I should have said, unsprinkled infants, I beg to inform you how I acted in such a case. Some few years since I lost an infant by death that had not been sprinkled, being myself a baptist. The minister of our parish sent a message to me inquiring if my child had been baptized; if not, he could not read the church service without the consent of the archdeacon. If I wished him to officiate, he would write the archdeacon for his permission. I replied respectfully, that I did not wish to trouble him in any way whatever, as I intended to get my own minister

to officiate on the occasion. We took the corpse into our little chapel, and our minister engaged in prayer, &c. and then conducted us to the church yard, and as soon as the coffin was lowered, he offered an appropriate prayer, and we returned home. I think if dissenters were to adopt this plan, we could do very well without the church parson, and their burial service.

I may just add, that our present clergy-

man is very zealous in visiting the people. He lately called upon one of our regular hearers who had a baby, and asked the parents if it had been baptized. They told him it had not. 'Do you know,' said he, 'that you are running a great risk; that if the child should die unbaptized it could not go to heaven?' A conversation followed, which, to say the least, silenced the parochial pastor."

## Christian Activity.

### PERSONAL EFFORT.

"The love of Christ constraineth us."

#### THE MOTIVES.

THAT Personal Effort is a **DUTY** we have already seen, and this consideration, to a rectified mind, will itself constitute a motive. The will of God is the highest reason of conduct to an intelligent creature. Though the service should bring with it no pleasure, though it should be a source of continued pain and mortification, it should be enough that it is the will of God. Let no other consideration disturb the supremacy of this in your conscience.

But permit us to urge a few other serious considerations as Motives to the full and immediate discharge of this christian duty.

Consider that it is a *means of grace to yourself*. God has condescended to make it so. In every thing He has linked our profit and our duty together; so that we cannot serve him or our fellow men without advantage. When Job prayed for his friends, his captivity was broken. While you linger, hesitate, and do no good to others, no good comes to you. If you would prove that you have spiritual life, do it by action. If you would improve the evidence and power of that life, still do it by action. If you would have the truth appear to you in greater clearness, endeavour to make it plain to others. If you would dissipate your doubts and anxieties, plunge not into subtle questions, but be up and active at your Saviour's bidding, and you shall know your love to God and to your brother also. If you ask me once and again, What is the best evidence and the

surest nourisher of life? my answer still is, action, action—holy and benevolent action! Exercise is at once the cure and the preventive of a thousand religious ailments.

Consider *your obligations*. These are to the amount of your receipts; who then shall enumerate them? All that you possess you have received; and all that you have received, you are freely to bestow. It were a robbery to retain what is given us to ourselves. No creature is made for itself. The sun shines for others; nature is made for man, and man is made for God. Your talents are for others, and not for yourself only. Your privileges are for others, and not merely for yourself. You lose what you selfishly keep; you multiply the treasure you generously bestow. You have been privileged to hear the blessed tidings from heaven of pardon, peace, and life; and by that very circumstance you are bound to make it known to others. "Let him that heareth say, Come!"

Consider *your negligences*. Perhaps this great subject has never yet had that measure of attention which you are now giving to it. How much of life is gone! What opportunities of usefulness have been lost! How often you have been silent when you might have spoken! How much you might have done which you have left undone! How many you might have benefited whom you have neglected! and of these, how many are now placed beyond your reach! They were once near you, they looked up to you, you had great power over them;

but they lived and died without warning and without hope! Once a son, on the couch of death, sent for his father, and fixing his eyes on him, said, "I am dying, I am lost, and I am lost through you!" There was agony! No one, perhaps, wrung by despair, has thus torn your soul; but does conscience refer you to no child, no friend, no neighbour, who, if not restrained from regard to your feelings, *might* so have uttered himself?

How little time remains to you! The past cannot be recovered. The dead cannot live over again, that you may show yourself more faithful and kind to them. But there are the living; thy child, thy friend, thy brother, thy neighbour. Shall they also perish, and you raise no warning voice and stretch forth no helping hand? Rather let your right hand forget its operation and your tongue cleave to the roof of your mouth!

Consider the *misery* of man, of all men, in an unrenewed state. You know it, for you have felt it. Call it to mind; let it be present to you in vivid recollection as an unwearied motive of action. In life, what misery! His mind darkened, his will perverted, his passions disordered, and conscience preying like a vulture on the false peace he would bring to himself! To him, poor child of folly and of sin, life is without a reason, events without a Providence, and the universe without a God! Will you not pity him? Are you a man? Is he not your brother? Do you not know the wormwood and the gall, the bitterness and the guilt of his condition? Will you not pity him?

Look on him again! In death, what misery! He has, like yourself, a soul, conscious, immortal, of vast capacities for bliss or woe; but for that soul he has made no provision. He dies; that is, his hope dies, his illusions die, his peace is annihilated; but he exists, and cannot die. He is forced into an eternity which he should have made his home and his inheritance. Nothing is now between himself and God—the God he has neglected and despised! He is confounded to find himself in his presence. All the truth brooks on him. He shrinks to see himself undone; sinks down and away from the insufferable glory into darkness, deep, unfathomable, where is weeping, wailing, and gnashing of teeth! Oh! wretched, wretched sight! A lost uni-

verse were less calamitous than a *lost soul*!

Will you not make haste to save *one*? Have you, even now, any in particular, that you are seeking to shield from the wrath to come?

Consider the *blessedness of success*. This is so great as to be difficult to appreciate or explain. Yet it is to be regarded, dwelt on, and made a motive to earnest exertion. "He that converteth a sinner from the error of his ways," let him know that he "saveth a soul from death, and preventeth a multitude of sins." Let him *know* this, let him ponder it, let him ask himself what it is to save a *soul*—to save a soul from death, everlasting death—and if he has laboured to this issue, let him take the blessed consciousness and satisfaction to himself.

You have perhaps been the favoured instrument of saving a fellow being from temporal death. Can you make the mind which cares only for itself, understand your felicity?

I once looked on a veteran seaman who, by his heroic courage, was supposed to have saved upwards of one hundred lives on the Goodwin Sands. When the circumstance was referred to, he attempted not to explain his joy; but a calm and complacent pleasure beamed over his fine countenance, and assured you that he was conscious of having lived for a great and noble purpose.

You have read of Harlan Page. What must have been his humble gratitude and joy, when on the bed of death, though his life was short, and himself a private christian—he could say, "I trust, through the blessing of God, I have been the means of saving not less than one hundred souls."

Oh! know the bliss of blessing others, and not merely for this life, but for ever! Let the thoughtless multitude seek their bliss in wealth, in fame, in ease, in appetite, in the world, and in themselves: but, do you obey your noble vocation; find a bliss they shall never know, in labouring for the salvation of your fellow men, and the glory of your great Saviour! Resolve, by the grace of God, not to go to heaven alone. Think little of your personal bliss, and much of that bliss and honour which shall accrue to the Redeemer, by causing him to see of the travail of his soul, and you shall be happy indeed.



Finally, consider the *grace* of our Lord Jesus Christ. You know it, but *consider* it. His one great purpose was "to seek and to save them that are lost." This filled his whole mind and spirit. He must fulfil it at all expense, at all hazard. He could not be happy with this unaccomplished. For this He came down from heaven, and, being God, became man to save man. For this He lived through life in poverty, ignominy, and sorrow; and for this he died the death of agony which none other could die. For this He still lives in glory, and

to this He is making all things in nature and providence contributory.

Oh! dwell at the feet of your Saviour. Think of His love and His grace, His tears, and His triumphs. Have fellowship *with* Him in His sufferings, and be made conformable to His death. Let the very mind that is in Him be also in you. Let what is little to Him be trivial to you. Let what is great to Him be great to you. Live His life. Gather in the lost to His fold. Participate His joy, in the kingdom of His Father, and your Father.

## Narratives and Anecdotes.

### WONDERS OF CREATION

A RECENT number of the *Edinburgh Review* contains an article on "Life and Organisation," from which we have selected a few extracts.

This short and seemingly simple word—*Life*, does, in truth, in itself include the greatest of all the problems submitted to human thought. All distinctions and diversities are trifling in comparison with this one line, which separates inanimate matter from the living organisms created out of it; possessing properties and powers of endless variety; and, above all, endowed with that wonderful power of reproduction which maintains the continuity of the species, while individual forms are successively passing away. No step so vast as this, no mutation so wonderful, in any part of creation. The mystery is not solved—scarcely lessened to our conception—by those researches which, descending in the scale of existence, seem to obliterate all certain distinction between animal and vegetable life, and to bring the latter to the very lowest grade to which the term *living* can fitly be applied. It is still the distinction between that which can reproduce itself and that which cannot; and in this single condition lies the clearest expression of all vitality, whatsoever its form or degree. No definition of life can be complete without it. Alone it suffices to mark that line of division which even the finest microscope fails to reach; and it applies no less to that more wonderful and complex animal machinery by which higher forms of exist-

ence are maintained and perpetuated. The fact, well established is, that while vegetable life is created and supported from *unorganised* or *disorganised matter*, animal life always requires for its nutriment matter already organised either by its own or vegetable processes. It cannot, so to speak, work the raw material into its own texture. A more special distinction, but equally explicit, has been drawn from the chemical action of plants on the atmosphere. Expressing it in the words of Mr. Huxley, "Wherever any organism is found to decompose carbonic acid, under the influence of sunlight, and to set free oxygen, that organism may be ranked as a vegetable, however active may be its movements."

We light and warm ourselves, and give propulsion to our engines, with that coal which for countless ages has retained within its substance the light and heat of its original forest growth. And we might quote as an instance not less wonderful, and still more in point, that germ of vitality, preserved for twenty or thirty centuries, which can make prolific under our own eyes, seeds taken from the mummy cases of ancient Egypt.

The powerful eye of the microscope has shown, in earth, air, and water alike, new forms of life, invisible to all unaided sense, but endless in aspect and variety. Every bucket of water taken up from mid-ocean teems with vitality. The dredgings of Forbes and others in shallower seas show different zones of depth tenanted by different species of animal life. Even the deep bed of the Atlantic,

10,000 or 12,000 feet below the surface, was found, in soundings for the electric cable, to be covered with the remains of Foraminifera, which, for aught we can tell, may have lived at this depth. We all know (and in hot countries cogently feel) how thickly the air is peopled, not merely with the birds which crowd and ornament our museums, but yet more with incalculable swarms of insect life, even more audible than visible to sense. The tropical forest is noisy day and night with the life it contains. The sea is luminous with animal phosphorescence. Nearly 200 species of glow-worms, and 40 or 50 of fire-flies, are catalogued as luminiferous animals of the land. The researches of Ehrenberg, eminently successful among the fossil and living Infusoria, have since been directed to the atmosphere; in which, by appropriate methods, his microscope has detected numerous more minute species, heretofore unseen and unknown.

Rising higher in the scale of existence, we find in all the classes into which zoologists have distributed the animal kingdom, the same astonishing augmentation of numbers. The birds and fishes made known to us have been still more multiplied; while of insect genera and species, the ratio of increase is such, that calculation can hardly follow it. A commission sent out to Brazil for beetles alone, is sure to bring back from that country, so profusely swarming with animal life of all kinds, many species before unknown to the European naturalist. The cases of our museums are replete to overflowing with these new insect forms from every region of the globe; certainly far exceeding 100,000 in their total number. The British insects alone have been catalogued up to 12,000.

But we take an imperfect view of life, as it exists on the earth, if attending only to the number of species, vast though this be. A single swarm of insects, or a shoal of herrings, would in simple numbers represent a populous empire. What estimate of numbers can we put upon the flies of Egypt, or those continuous crowds of locusts, which for days together darken the sky, and devastate the fairest regions of the earth? Instances of this kind might be given without end; each recording the same marvellous profusion of individual life, made more wonderful by the rapid succession of generations as we descend in the scale of being. Take

the single instance of the Aphis. By the most certain calculation of the rate of production in this minute creature (weighing scarcely the one-thousandth of a grain), it is found that the successive generations from a single Aphis, in one warm summer, might amount to a *quintillion* of living beings—a number so much above all human uses or understanding, that it offers but a vague row of cyphers to the eye. Or take Ehrenberg's estimate of the 140 billions of infusorial animalcules contained in two cubic feet of the Tripoli slate of Billin, of which rock their siliceous cases form the substance; a wonderful aggregation of *individual lives*, however we may interpret the grade of being to which they belong. Our wonder at these things may well be mingled with some degree of awe. For it is impossible to regard them without seeing the great and mysterious problems they put before us. What is, to our reason, this vast design, of which such myriads of separate and successive living generations are the interpreters to our sense? This question, and others collateral to it, are forced upon us almost as a necessity of thought. We see no way open to their solution. That there is a design,—that it is not accident, or a blind necessity, which evokes and maintains this world of life around us, need hardly be dwelt upon as matter of argument. The marks of law and mutual relation—of purposes fulfilled by organisation and instincts—are so indelibly impressed on the whole, that no seeming exceptions or anomalies can weigh for a moment against them, or leave a doubt as to the unity of plan, and its derivation from a higher source than physical science can reach. There is no neutrality in this question. To doubt is to cease to reason at all.

But in recognising this supreme creative power, of which to our reason Man is the highest exponent, we are far below any comprehension of the great scheme in which we occupy this place. The question we have stated still presses upon us, as to the design of this profuse variety of life on the globe, so far beyond all reckoning of number or thought? In fact, we can only touch upon this subject as a part of that great problem of life upon the earth, which is now deeply engrossing the philosopher, as well as the practical naturalist, under the shape of questions far better defined than in the

earlier ages of human speculation. That the great design of the Creator on our globe extends beyond, and comprises more, than the mere present existence of man upon it, may be fully urged, without degrading the latter, or altering his place in the scale of created beings. Highest in organisation—supreme in intellect and the moral sense—ministered to in every way needful both to his bodily wants, and to his higher feelings and sense of beauty, by nature animate and inanimate around him—capable of raising himself, by his faculties of sense and imagination, far beyond the world he inhabits—this is a being whose nobility cannot be degraded, or his high destiny annulled, by admitting that the earth is not a dwelling-place for him alone in the purposes of creation.

Nor is our conception of the Divine Creator of all narrowed or otherwise impaired by this recognition. He has given

existence to man. He has given life to countless other beings, inferior to man, but independent of him. To confess our utter inability to say why these things are so, is but to add another to the questions inapproachable by reason, and which it is our best wisdom to recognise as such. We are sure that there is design, wise in itself, and certain in its fulfilment.

Yes: Life, whether in animal or vegetable, is "the greatest of all problems," and philosophers will labour in vain to solve it. The Lord of Life told his followers as much, in few words, when he said of the man who sowed wheat in his field, "It groweth he knoweth not how," and there the question of Life will ever remain—a secret thing which belongeth unto God, which it is his glory to conceal.

## Baptisms.

### FOREIGN.

**PRUSSIA.**—At the yearly Conference of baptist churches, held at Elbing, June 27-9, 1859, Brother Oncken of Hamburg, presided, when, among other interesting information communicated by the brethren, the following baptisms were reported.—Moritz Geissler commenced by reporting of *Königsberg*. The Lord has done great things here. The church is in the enjoyment of peace, and great diligence is evinced in the distribution of tracts and invitations to attend our services. Last summer the number of members was seventeen; their present number is seventy, and our meeting-room has become too small. The clergy of the Established Church have done us service by declaiming against the baptists. Curiosity has attracted many to come to us, and they have been convinced that there is no foundation for the warnings held out against us.—G. Klempel reports of the station *Tilsit*; in 1858, forty believers were received there, and during the present year twenty-four persons have joined us. Four persons from Russia have also put on Christ here in baptism, though they fully understand this act involves a subsequent open profession of christianity.

A fortnight ago an infirm woman came a distance of forty English miles beyond the Russian frontiers, in order to hear only one sermon. Much spiritual life and great blessing is apparent among the Lithusianna. Brother Albrecht, of Memel, comes once a month to preach at Tilsit; he is conversant with their language.—M. Czarkowski reports of the *Polish Mission*; up to the present time ten Poles in the district of Liebenühl, and forty-seven between Bischofsburg and the Russian frontiers, have publicly put on Christ. Brother Czarkowski is full of hope regarding our Polish neighbours, and is anxious to be supplied with books in their language.—Brother Penski is in the great field of *Goyden*. In connection with it there are fifty villages and places where meetings are held. Doors are being opened on all hands.—J. Wiehlér speaks favourably of the internal prosperity of the church at *Reetz*. Since January twenty-eight persons have been baptized. More might, it is hoped, be accomplished if the stations could be more frequently visited.—W. Weist has much reason to praise the Lord for all he has done to the church at *Stolzenberg*. Forty persons have already been bap-

tlized this year; everywhere there are symptoms of awakening life, but there are not hands sufficient for the work. At Whitsuntide a large gathering of brethren took place. Friends from Russian Poland were among us. Twelve persons were baptized, and, on this occasion, articles, made for the benefit of the mission, were disposed of, and new impetus given to missionary zeal. Brother Weist can confirm the favourable reports made of Russian Poland.—A. Baumgürtner can, in every respect, speak well of the church at *Rossitten*. Last year forty believers joined us, and this year seventeen. An additional labourer and a large meeting-room are needed. In the village there are ninety baptists among five hundred inhabitants, and in the neighbouring village of Gallitten there is only one house in which there is not a baptist.—Brother Bestrator says: the Lord has preserved our six brethren at *Klein-Werder*. A Mennonite clergyman wishes an interview with Brother Oncken.—C. Vogel is the bearer of salutations and good wishes from the young church at *Dirschau*. One member has, during the past year, been out off. Last year thirteen were baptized, and this year four. The development of spiritual life in the adjoining territory of Russia, where, recently, two believers have been baptized, is full of interest. In March of this year, Brother Niemetz preached in the Russian towns of *Libau* and *Grobin*, where large numbers of hearers assembled; at last the Russian police interfered and threatened severe measures. This induced him, on his return to Memel, to open a correspondence with the Russian government.

After these, on the whole, encouraging and animating reports, which occupied almost the whole of the first session, Brother Weist proposed for discussion, *The unpleasant tax of Church Rates imposed on our members*. In doing so he stated that, during later years, all kinds of personal taxes have been renewed; such as pew-rates, contributions towards the building of churches, &c. Several of our members have even been fined for non-payment. Now, when a new ministry in Prussia is endeavouring to put this matter on a right footing again, it may be seasonable for us to renew the discussion of the subject. Mr. Oncken moved that, Brother Niemetz be appointed to prepare a petition to the ministry, on behalf of the churches, for

exemption from church-rates. The meeting unanimously agreed to the proposition.

In addition to the above Conference reports, Mr. Wichler of Reetz, gives further interesting details. He says:—“We had a time of gratitude and hope on May 18th, when sixteen believers were baptized at Berlinchen. The baptism having received the sanction of the police, I could both pray and give an address on Mark xvi. 16, previous to the administration of the ordinance. An immense concourse of persons, (about 2,000) had assembled. Even the poles, on which the fishermen dry their nets, and the palings were occupied by eager spectators. Perfect quiet prevailed, but the countenances varied much in expression. Some wore a smile of contemptuous pity; others bore traces of deep emotion; and not a few were radiant with peace and joy, longing for the hour when, after having publicly seceded from the National Church, they, too, will be honoured to put on Christ in baptism. The weather was in happy harmony with the occasion, while the general effect of this burial (Romans vi. 4; Colossians iii. 3) was heightened by the solemn tolling of the passing-bell for the interment of one of the inhabitants. At Zeinicke I had the joy of baptizing eleven happy believers. Seven of these were baptized during the day, and five at night, as the authorities of Zeinicke issue permission for baptism only to inhabitants of the place. Our notable *liberty* involves a number of curious reservations. In another district I dare only baptize in two places, and then after eleven o'clock at night, and not on a Saturday, when too many spectators might be present. At another place I was forbidden entirely to baptize. Thus the law is interpreted according to the favour or disfavour with which the minor authorities regard us. In consequence of the powerful awakenings that have taken place at Zeinicke, much enmity is evinced against Brother B. Upon the evidence of “false witnesses” he has been accused of grave offences, so that he was summoned to appear at the Court of Oaths (Schwurgericht) before the procurator-fiscal. But the Lord powerfully sustained our brother, as, with the Bible under his arm, he walked into the session-hall, and after an hour's interrogation, was fully acquitted. Our joy was so great we hardly knew how to thank the Lord the righteous Judge sufficiently.

Thus tribulation and joy alternate in the kingdom of God. During the past quarter, twenty-eight believers were received into our church. Besides these I baptized several persons at Landsberg. Brother Wihler concludes with the description of a love-feast, which was recently held; many strangers being present. The Spirit of God came mightily upon all present, so that many earnest prayers for the conversion of friends and relations were offered up. Owing to the mobilization of the army, many of the brethren have had to leave their families. The unexpected change, however, which public affairs have taken, leads us to hope they will soon be permitted to return home."

INDIA, *Calcutta*.—Two sailors on board the ship which brought Mr. and Mrs. Toulmin, were hopefully converted during the passage. One of them was recently baptized at the Lal Bazar chapel, and the other is expected shortly to follow his example.—On the first of May the native church in South Colinga Street received an addition of two members by baptism.—On the same morning a daughter of the late Mr. T. Wilson (many years ago a deacon of the Circular Road church) was baptized at the Circular Road chapel. Three persons were admitted by baptism to fellowship with the church at *Intally* on June 5th.

Jessore.—Mr. Anderson, who is labouring in Jessore, says:—"I visited Hunger-gatcha, and the three stations in Nuddea, last week, and baptized five persons; one at Simla, where a church was formed during my visit. With the staff of native preachers I have now, I hope we shall be able to preach the gospel in every direction. I had the pleasure of baptizing three persons at Russulpore on the 9th July, making a total of seventeen persons whom I have baptized this year."

#### DOMESTIC.

STOKE-ON-TRENT.—The ordinance of baptism was administered here to four brethren, Oct. 2, after a sermon from "One baptism." One of the candidates, who was a member of the New Connexion of Methodists, continues with his own people, but the other three were received. We distributed the tracts you sent us. We had a pleasant, and we hope, profitable day throughout. May this small addition prove the prelude of a larger increase.

IRELAND, *Letterkenny, County Donegal*.—We have been greatly blessed by the outpouring of the Holy Spirit. Many have been savingly changed, and a spirit of enquiry is spreading all around. On Saturday, Sep. 24, eleven disciples were immersed in the river Swilly, by Mr. Elliott. This service was witnessed by a considerable number of persons, who seemed solemnly impressed as they beheld the candidates follow in the steps of their Divine Master, by being buried with him in baptism, wherein also they rose with him. Again, on the following Lord's-day, three other disciples were baptized at the same place, and thus showed their willingness to confess their union with Jesus in his death, burial, and resurrection. On both occasions the weather was most favourable, and an appropriate service was solemnly conducted at the river side. Though the opposition given to us amounts to actual persecution, yet such tokens of the divine favour cause us to "thank God and take courage."

NUNEATON.—The good work is yet progressing. Our young friends are active in bringing others to Christ, and many are now seeking the salvation of their souls. On sabbath morning, Oct. 2, after a sermon on some objections to baptism, our minister, Mr. R. J. Langridge, baptized eight believers. Three of these are the fruits of open-air preaching in Coton, a place adjoining to our town. These were all received in the afternoon before a large number of members and spectators. We are led to exclaim, "What hath God wrought!"

WELLINBOROUGH, *Sussex*.—Six followers of the Lamb were baptized by Mr. Drawbridge, Sep. 25, who were afterwards received. The services were solemn and impressive, and holy pleasure was enjoyed by all. Our open-air services this year have been again blessed of God to the people.

LOUTH, *Walker Gate*.—Four believers in the Redeemer were baptized on Lord's-day, Aug. 7, by Brother Wilkinson, missionary from Orissa, after preaching on the subject to a large and attentive audience. These were also added to our fellowship.

KETTERING.—On Wednesday evening, Sep. 21, Mr. Mursell baptized three candidates, who had professed repentance towards God and faith toward our Lord Jesus Christ. One of these was from our sabbath-school. E. W.

**PAISLEY.**—Lord's-day, Oct. 2, was an interesting day to us, as we then returned to our chapel after an absence of six weeks, on account of various repairs. What added to our pleasure was, that our new baptistry, one of the most convenient we have seen, was opened for the first time, when elder Wallace went down into the water and administered the ordinance to three young disciples of our Lord. We note two things connected with these cases as suggestive of what may be done by believers in bringing others to Christ. Two of these young persons are sisters, who had been long under convictions, but lacked courage to communicate to any one what they felt; when a word fitly spoken in a letter addressed to them both by a brother, while paying a visit to the scenes of revival in Ireland, touched the spring which led both these young hearts to give utterance to their pent-up feelings. The other is a young female servant in the house of one of the brethren, who, with his wife and her aged mother, all members of the church, spoke in faithfulness to their servant of the truth as it is in Jesus, and God blessed the word to her soul. May we all be wise to win souls. A. D. G.

**BRAINTREE, Essex.**—We have great cause for rejoicing that the Lord has revived his work amongst us. On sabbath morning, Oct. 9, our pastor, Mr. Mostyn, preached an impressive sermon in defence of believers' baptism, and, at its conclusion, the ordinance was administered. There were five candidates; three in middle life, and two members of our Bible Class. We had a very full house, and many were deeply affected. Mr. Mostyn has now under his care about thirty anxious enquirers, and we hope many of these will soon follow in the footsteps of Jesus. May his kingdom come! A. A.

**KING'S HEATH, near Birmingham.**—Two young disciples from our school put on Christ by baptism on the first sabbath in October, making ten who have this year thus avowed their attachment to the Saviour. On the next sabbath-day and the day following, we had our forty-second anniversary. Our present minister has now been with us twenty-seven years.

**CROWLE, Lincolnshire.**—Our pastor, Mr. T. Lovekin, baptized two candidates, Oct. 9, who were received into our fellowship. So many came to witness this service that we could not find room for them. E. H.

**ALCESTER.**—Four believers in Jesus were baptized by Mr. Philpin, after having given satisfactory proofs of a change of heart, Oct. 2. Three were scholars from the sabbath-school, who for some time had been the subjects of deep religious impressions. Mr. Philpin read and expounded the baptism of Jesus, as given by Matthew, in a plain and simple manner, which, in our estimation, was adapted to impress the minds of the hearers more perhaps than a controversial sermon. After which, he preached from "It is good for a man that he bear the yoke in his youth." The chapel was well filled with an attentive congregation, and we hope good was done, for we felt that God was with us. W. C.

**TARBERT, Loch Lomond.**—On Tuesday, Sep. 20, the gently flowing Loch Lomond, that Queen of Lakes, was used for the purpose of celebrating the sacred rite of believers' baptism. The candidate was a respectable young man, who, having had his attention turned to the subject, could not find peace until he obeyed his Saviour's will. A large assembly witnessed the solemn scene, and listened to a suitable sermon, from Rev. F. Johnstone, of Glasgow, who afterwards went down into the water and baptized the candidate. This was the first time this ordinance had been administered in the neighbourhood.

**WREXHAM.**—Although we have not sent you any regular reports, yet we hope the following will be acceptable, as it is pleasing to us. Baptisms this year by our pastor, Mr. A. Ashworth:—Feb. 4, one; March 11, five; June 26, five; Aug. 29, three; Sep. 15, two Wesleyan Reform brethren, who have united with us; Oct. 2, three Wesleyan Reform friends. The last three remain in their own communion at present. J. S.

**FORNCETT, Norfolk.**—We baptized four men and one woman, Oct. 2. The woman keeps a Church day-school in an adjoining village, and continues to attend Church. This may seem strange, but we baptized her as a believer in Jesus, and leave her Churchism to herself. Two of the men were from a new preaching place, which we have recently opened. We expect another baptism soon.

**TORRINGTON, Devon.**—After a discourse on the great commission of the Saviour to his disciples, Mr. Jeffery baptized four believers in the Redeemer on the second sabbath in October.

**TWYN GWYN, Monmouthshire.**—As we intend sending you an account of all our future baptisms in due course, permit us now to record the baptisms that have taken place here during this year by our pastor, Mr. O. Williams, viz.: June 26, fourteen; Aug. 21, ten; Sep. 18, two; Oct. 16, four—total, thirty. Others are waiting the same privilege. A. J.

**ATLESBURY, Walton-street.**—We have had a few baptisms since we reported in February. Our last was on Oct. 9, when Mr. Beazley, of London, baptized five followers of Jesus. Four more are candidates for that ordinance and our fellowship. T. W.

**EBBW VALE, Monmouthshire.**—Our minister, Mr. Godson, had the pleasure of baptizing three young men, Sep. 25. One had been a Wesleyan; the other two were from our sabbath-school. Others are enquiring for "the good old way." E. B.

*Nebo.*—Mr. J. Emlyn Jones, M.A., baptized seven believers in the Lord Jesus, Sep. 25; making a total of 111 who have thus been added to the church within a few months.

**ABERGAVENNY, Lion Street.**—Our pastor, Mr. S. R. Young, baptized two females Aug. 7; and on Sep. 28, after a sermon by Mr. Johns, of Llanwenarth, eight others thus put on Christ. More are waiting for baptism and fellowship. W. D.

**KINGSTON-ON-THAMES.**—On the evening of Sep. 28, four male and two female candidates were immersed by Mr. T. W. Medhurst, after an animated sermon.

**BISHOPS STORTFORD.**—Four believers were baptized by Mr. Hodgkins, Sep. 20, after a sermon from—"Then they that gladly received his word were baptized, and the same day were added unto them." The congregation was very large and orderly. One of the candidates had been an Independent for more than twenty years.

**HATCH, near Taunton.**—Mr. Teall, our minister, baptized two followers of the Saviour in May, seven in June, and three on the first sabbath in October. A good work, we hope, is going on in the hearts of others.

#### WALES.

**Llangefn, Anglesea.**—On the morning of Lord's-day, Oct. 2, eight candidates were baptized, on profession of faith in Christ, by Mr. D. Thomas. One of them had been a member with the Calvinistic Methodists. We have more inquirers before the church. O. J.

**Cardiff, Glamorganshire—Bethany.**—Mr. Tilly immersed two males and three females, Oct. 2. One was the daughter of a member; the others were from the sabbath-school. They were all added to the church on the same day. J. J.

**Llanellian, North Wales.**—Seven candidates were immersed, Oct. 2nd, after giving satisfactory evidence of faith in the Lord Jesus, by Mr. Roberts, of Llansantffraid. E. J.

**Swansea, Glamorganshire—York Place.**—Our minister, Mr. Hall, baptized four believers, Sep. 4, who were added to the church. More are on the way. J. T. W.

## Baptism Facts and Anecdotes.

### THE FIRST PUBLIC LONDON BAPTISTRY.

LOOKING over the pages of an old copy of the third volume of the *Baptist Magazine*, (1811) we found, at page 180, the following paragraph:—"Towards the end of this year, 1716, a baptistry was made at Mr. Allen's meeting-house in Barbican, London. There had been great want of a convenient place to baptize in for many years, and, after many enquiries and consultations, this was fixed upon as the most eligible situation for it. The cistern was fixed just before the pulpit; the sides and bottom of it were made with

good polished stone, round the top of it was put a kirk of marble about a foot wide, and round it, at about a foot or two distance, was set up an iron rail, of handsome cipher work; under the pulpit were the stairs that led down into it, and, at the top of these, were two folding doors, which opened into three rooms behind the meeting-house, which were large and handsomely wainscoted. Under one of these rooms was a well sunk down to a spring of water; at the top of this was a leaden pump fixed, from which a pipe went into the bason, near the top of it, by

which it was filled with water; at the bottom of the basin was a brass plug, from whence went another pipe into the said well to empty it again. The charge of making this baptistry and its appendages, amounted to more than six hundred pounds, and all that were to have liberty to use it had a license granted them, by persons duly authorized, in the following manner. 'We do hereby give free license to Mr. ——— to baptize in the baptistry in your meeting place, and to make use of the pulpit and conveniences prepared for that purpose, so often as he may have occasion, at all convenient times, paying two shillings a person to be baptized. Witness our hands.' This certificate was entered into a book kept for the purpose, in which there was also kept a register of all the persons named there baptized, and by whom. To defray the cost of constructing this baptistry, the churches in and about London raised one hundred and thirty-seven pounds, and the two aforesaid generous gentlemen, Thomas Hollis, Esq, and Mr. John Taylor, paid the rest, which was something more than four hundred and

sixty-three pounds. A noble instance of zeal for God, and the prosperity of his cause. May all our brethren of the present day, whose strength is equal thereto, follow their bright example; and, as Providence may give opportunity, offer willingly to the service of God part of that property which he has given them."

From this it would appear that one hundred and fifty years ago the baptists in the metropolis had not "a convenient place to baptize in." Where they baptized their candidates up to the time referred to we are not told, but it would be interesting to know. Perhaps they had "cisterns" in dwellings or in their places of assembly in out-of-the-way places. This, however, was a splendid affair, costing £600. Which of our modern handsome baptistries can have cost so much? But it may be that in this sum was included the sinking of the "well," the "folding doors," and the "three rooms." And then, it seems to have been let for hire to other congregations at the charge of two shillings per candidate. How singular!

## Sabbath Schools and Education.

"THE LIPS OF THE WISE DISPERSE KNOWLEDGE."

By Dr. Alexander.

IN ancient times the diffusion of knowledge was by word-of-mouth. What we accomplish on a great scale by the press, they attained in their measure by oral delivery. This gave an importance to the conversation of the learned, and to their public discourses, which we cannot well appreciate unless we should go to the East, where, for the same reasons, the same customs prevail. The man who desired instruction would travel far to get it from the mouth of some sage or rabbi. Hence, when we speak of a *book*, they would speak of a *discourse*; and when we speak of *reading*, they speak of *hearing*. Thus the phrase, "master and scholar," is, literally, in Hebrew, "he that asketh and he that answereth." Thus Solomon says, "Bow thine ear; hear the instruction of the wise;" and Paul declares, "that faith cometh by hearing." So, also,

the "lips of him that hath understanding;" "the lips of the righteous feed many;" "a divine sentence is in the lips of the King;" and yet again, "the lips of the wise disperse knowledge."

While, however, this Oriental idiom might be taken as expressing any mode of communicating truth, it has a primary and striking reference to the method of oral communication, and represents true Wisdom as dispersing the gifts of knowledge at every opening of the lips.

It is religious Wisdom which is intended here and everywhere in the Book of Proverbs. "The fear of the Lord is the beginning of wisdom." He only is wise who is wise for the better part—wise for eternity, wise unto God. Of such wisdom—the true heavenly philosophy—there are many characteristics given by the proverbial poet Solomon, and among them this:—"It disperses knowledge" from its lips. The impersonation of Holy Wisdom is presented in the same character as a fair, lovely, and majestic woman; lofty in her



inspiration, but condescending in her address; standing and uttering oracles in the most populous resorts, and giving large invitation to the ignorant and poor. There is no more beautiful image in the inspired poetry. "Wisdom crieth without;" that is, she maketh her proclamation in the open air; "she uttereth her voice in the streets, she crieth in the chief place of concourse"—the market-place, square, agora, or forum of the ancients; "in the city, she uttereth her words, saying, How long, ye simple ones, will ye love simplicity?" "Doth not Wisdom cry, and Understanding put forth her voice?" Here is the same amiable and divine personage making her invitation—"She standeth in the top of high places," such as the orag or the monument, "by the way in the places of the paths; she crieth at the gates," (a term which, in the East, was like our market or exchange,) "at the entry of the city, at the coming in at the doors. . . O ye simple, understand wisdom." Elsewhere, she is presented to us as having erected a palace, prepared a banquet, and sent messengers to bring in guests. It is

therefore the obvious characteristic of spiritual wisdom that it is accessible, condescending, and benevolent; and wherever it enters into any human soul, this is transformed into the same image. True christian wisdom is *communicative*; and that which it communicates is *knowledge*; and when this is done orally, it may most emphatically be said, "The lips of the wise disperse knowledge." The water of life which is given to us is not to be *kept* merely, as in a *cistern*, but to *flow abroad*, as from a *fountain*. "The wellspring of wisdom is as a flowing brook."

This tendency is exhibited in all the teachings of christianity, which from the beginning have been engaged in the dispersion of knowledge: still more specially in every attempt to enlighten the more degraded and ignorant, but most signally, as I think, in this particular endeavour of teaching the young in sabbath schools. Over the pediment of the sabbath school would we inscribe as a motto, "THE LIPS OF THE WISE DISPERSE KNOWLEDGE."

## Religious Tracts.

### BOOK AND TRACT DISTRIBUTION IN PRUSSIA.

MR. HAUPT, baptist minister, at Bremen, gives the following extracts from his Journal:—"In returning to Bremen by the steamer, I distributed tracts, and soon a variety of inquirers gathered around. Some wondered what made me take an interest in their religion; others were surprised that I should consider them heathens, and give them such books; and not a few pitied me for believing what my little books taught. As everybody seemed to expect an answer, I begged leave to speak to all at once; whereupon silence was secured, the band of musicians on deck were stopped, and I, having asked wisdom silently of the Lord, proceeded to explain my motives in distributing tracts: first, as having the glory of God in view; and, secondly, as desiring the salvation of sinners. I met with no interruption; and, when I had ended, questions were put to me by one and another of my hearers, which

proved they had spiritually apprehended my words. Before we reached our destination, I had received the thanks of many for having given them 'new light' on the subject of religion. I admonished my companions to take the Word of God for their light.

Soon after my return to Bremen I received a call from an aged man. He was venerable in appearance, and his countenance was prepossessing. 'I have come from T—,' he said, (some distance from Bremen), 'to consult you on a matter of importance. My life until now has been, as far as I could make it, externally blameless, and I have been looking forward to death as a period when my virtues would receive reward from God. But a few days ago a little book was given me by a friend, who said it might harm a young person, but could not injure me. The book was read to me. It awakened feelings unknown before; for it made doubtful all the salvation on which I had so surely depended.

Christ, and faith in him, were made the sole conditions of eternal happiness; the words carried conviction with them; but I had not Christ. What was I to do? My poor frame was shaken with despair. I asked my friend who had given me the little book. He gave me your name, sir; and now I have come to ask your advice.'

As the old man thus spoke to me, so much his junior, I felt ashamed to think how incompetent I was to direct the venerable father. 'If you depended on me for advice, sir,' I said, 'your journey hither would be in vain; but I can direct you to an infallible guide, the Spirit of God, who leads into all truth.' We then knelt down together, and I offered up prayer on behalf of my visitor. We then had a long conversation. My aged friend confessed it was not easy to cast aside as "filthy rags" his own righteousness; but seeing it would not suffice to justify him in the sight of God, he would pray for strength to accept the perfect righteousness of Christ. I cannot give in detail all that was said; to me, however, all was deeply interesting; dignity and childlike simplicity were beautifully blended in the old man's character. On leaving me, he took with him a bible in large type. Though entering the vineyard at the eleventh hour, may he receive an abundant reward.

When not engaged in Bremen I have visited the villages on the opposite side of the Weser. Here we have many members, and they, scattered over the

country, are like leaven which in due time, I trust, will leaven the whole lump.

The weather at this time was stormy, and several times I crossed the Weser with difficulty. Words spoken to my boatman on one of these occasions have been the means of leading him to seek the Lord. He was with me only a few days since, to tell me he now felt safe amid every storm, because he knew God, for the sake of Christ, to be his protector.

Although two other brethren beside myself travel over the districts near the Weser, we are scarcely able to meet all the applications made to us, for readings, &c. Much desire for the bread of life is manifested; we have, to a great extent, outlived the prejudices formerly entertained against us. Our motives in carrying the gospel to the people are appreciated by them, even when true piety is not the result. This greatly facilitates our work in one respect.

In all our stations, as well as in Bremen, the brethren and sisters are actively engaged for the spread of the gospel. Sabbath schools are everywhere established, and I rejoice to be able to report, that the Lord is not only working among the young themselves, but is using them as often successful instruments for conveying the truth to their friends. Two or three believers have lately been added to our number through this instrumentality, the Lord thus literally ordaining praise out of the mouth of babes."

## Intelligence.

### BAPTIST.

#### FOREIGN.

#### PERSECUTION OF BAPTISTS IN GERMANY.

—Mr. Lehmann, of Berlin, says, Sep. 22:—"Persecution goes on still relentlessly in several parts of our country (not at all in Prussia now), and chiefly in Holstein, Schleswig, and Mecklenburg. The latter State strives evidently for the palm in the race of persecutors. All religious meetings are now prohibited to the baptists, under a penalty of ten dollars for every individual found in any meeting. At the same time a new investigation against Mr. Wegener, the pastor of Ladwiglust, and the ever and ever

vexed victim of those dreadful men, has been preferred, and he has been sentenced again by the ducal ministry at Schwerin. That, 'for baptistical intrigues and making proselytes, as well as for having administered the Lord's supper to his members, this being encroachments upon the rights of the State Church, he is to suffer six weeks' hard imprisonment; viz., half that time to live on water and bread—say twenty-one days on water and bread, and twenty-one days on warm food; and to pay all expenses of inquisition.' Accordingly he may now just suffer the said punishment. May also British christians pray fervently for our poor brother, and for the relief of the oppressed in this dark country!"

BOSTON, *New England*.—The state of religion in our own country is encouraging, and from various quarters comes intelligence of the sovereign power of the King of kings. Our own denomination has shared largely in the outpourings of the Spirit. Our sentiments are exerting an influence, and securing an attention, never known before. Our Methodist brethren, and several other sects, are baptizing; their converts being unwilling in many cases to be sprinkled. We are glad to see this tribute to the sentiments we hold. These persons, baptized into pædobaptist churches, will obtain all the light ere long, and will be with us in fact, as well as theory. It is, however, a little singular, that those who do not believe the bible teaches immersion should themselves immerse.

"'Tis something strange, we freely own,  
That those who preach immersion down,  
Should from the pulpit straight repair,  
To practice what they've censured there."

## DOMESTIC.

BANBRIDGE, *Ireland*.—Mr. Eccles writes, Sep. 16:—The good work goes on still. There is no diminution whatever of interest on the part of the people. I have meetings every evening, numerous attended; and every visit during the day collects a fresh congregation, which must not, of course, be dismissed without a sermon. One has thus to preach about a dozen times daily, each discourse being quite up to the exertion of former occasions. We are now hastening forward a gallery to accommodate about 200 people. It is indispensable for the winter. Our limited space was little felt during the fine weather; the field in front of my house furnished the required accommodation. The change in the season reminds us that, while the people are willing to come, we have nowhere to shelter one-half of them. When the severe weather set regularly in, I was obliged to declare our open-air service at an end. My purpose was to hold the evening service, on last sabbath, in our chapel. An hour before the time of worship, groups here and there were looking with desire towards "Daisy Hill," a field now held in honour as the birth place of souls. I noticed this, but did not well know what to do. No arrangements had been made for field service. An application was, however, forwarded to me to open the gate; and this I was the more inclined to do, when I was informed that ten times the accommodation of the chapel would be insufficient for the numbers expected to come. So the fact proved. Troop succeeded troop, till, at length, the field was nearly as well filled as when you saw it on your visit here. Mr. Lynd, the young man whose services I have secured in this emergency, aided me nobly. We had plenty to do, and we did not

spare ourselves. We succeeded in concluding a little before eleven o'clock, after the exhausting labours of some five hours. I had then to walk three Irish miles into the country to see a dying girl. On this occasion I caught cold, and have been in a kind of fever ever since. Oh, how requisite one day's rest, could I get one! Impossible! Oh, how precious every moment now!

"Oh, that, without a murmur'ring groan,  
The welcome call I may receive,  
My body with my charge lay down,  
And cease at once to work and live."

Well, then, we cannot do without the gallery. The poverty of the people will preclude my receiving much aid towards it here. Will the brethren in England leave this pecuniary burden on one well enough worn down by more appropriate labour? I cannot, dare not, leave home for a week. Let me hope that the friends will intrust you speedily with an amount equivalent to this necessity. £50 ought not long to impede the extension of Immanuel's kingdom. Assist me, herein, dear brother. The urgency is great. Because of the approach of winter.

To the Rev. C. J. Middleditch.

LONDON, *Camden Road Chapel*.—At the fifth anniversary of the opening of this chapel, on Tuesday, Sep. 13, the Rev. F. Tucker stated that, since the last anniversary, seventy-nine members had been added to the church, which now numbers above 200. The lecture and school-rooms had been finished, and paid for at a cost of £1000. Galleries had been erected in the chapel, providing 520 additional sittings; and an organ gallery in the recess behind the pulpit. An association in aid of missions had been formed, collecting funds for the Baptist Home, Irish, and Foreign Missions, and for the London City Mission. The sabbath-school, Bible classes, Dorcas societies, and Missionary Working society were all progressing very satisfactory. The review of the year called for much humility, but also for lively gratitude to God.

GLASGOW, *Blackfriars Street*.—The church and congregation meeting here, under the pastoral care of Mr. F. Johnston, held their fourteenth anniversary on Friday, Oct. 14. We had a very large attendance of members and friends, and after taking tea we had some very interesting addresses. The pastor reported progress, which appears to be considerable. Since his settlement in June, 1857, about 120 individuals have been received into fellowship, sixty-two of these having been baptized, the rest by letter. During the past year a church liquidation scheme has been set in operation, which has already realized £100; and if the same spirit of liberality continues, the chapel will soon be free from debt. May the God of heaven prosper us!

**THE GENERAL BAPTISTS.**—At the last annual meeting of the churches, held at Derby in June, it was resolved to hold a Special Meeting of ministers and friends in the month of September, "to consider the best means of improving and extending our denomination." The meeting was held at Friar Lane chapel, Leicester, on Wednesday, Sep. 28, when papers were read on various subjects by Messrs. Yates, Burns, Winks, and Marshall, and conversations followed. Resolutions were then adopted. The whole of the papers and proceedings have been published in the form of a pamphlet, an advertisement of which will be found on our cover.

**BAPTIST EVANGELISTS FOR IRELAND.**—The Committee of the Baptist Irish Society have resolved to send some evangelists to labour there for a few months. The agents already employed are quite unable to meet the demands of the people for the ministry of the gospel. The proposed effort is to be special, and not to be made a permanent charge on the income of the Society. Special contributions are therefore earnestly requested.

**PEMBROKE.**—Our new chapel, the foundations of which were laid in June, is now nearly completed. The situation is good, and the building is intended to accommodate about 400 persons. The cost will be about £700. The friends are few and poor, and at present without a pastor, yet they are subscribing weekly about £5 towards the expenses. There is an old saying, "Help yourselves and others will help you." Who will help us?

**NEWPORT, Isle of Wight.**—We held our church Jubilee, Oct. 18. Our pastor, Mr. Jennings, preached twice on the previous sabbath, and on Tuesday evening, after a public meeting, we met for prayer and thanksgiving. Dr. Wavell, one of our deacons, then took the chair, and a history of the church was read by our pastor, after which several excellent addresses were delivered. The cause here was never in a more promising state. R. H. C.

**THE MANCHESTER LECTURES.**—Mr. Arthur Mursell has recommenced his lectures in the Free-trade Hall, by "Ringing Changes on the Old Bells." And the selection of this motto is appropriate, so far as regards the increasing crowds of hearers, the introductory humour of the lecturer, the denunciation of fops and drunken brutal husbands, and the solemn appeals with which he closes his addresses.

**LIVERPOOL, Myrtle Street.**—This place of worship was re-opened a few weeks ago, after enlargement and improvements; when sermons were preached by the pastor, Mr. H. S. Brown, and Messrs. Brook and Chown.

**DR. HALLEY ON BAPTISM AGAIN!**—At the autumnal meeting of the Pædobaptist Congregational churches, held this year at Aberdare, in Wales, Dr. Halley read a paper on "The Duty of Pastors and Churches to the Baptized Children of our Congregations." No doubt our brethren had good reasons for wishing to have such a paper. We should very much like to see it.

**THE HON. AND REV. BAPTIST W. NOEL, A.M.**—We hear, from the United States, that the Brown University has conferred the honorary degree of D.D. upon this eminent minister. Objections are often taken against degrees from America, and not without reasons, but Brown University is one of the most respectable in that country.

**HUGGLESCOTE, Leicestershire.**—We rejoice to hear that our friends in this village have at length erected a new and more commodious chapel and school-rooms, which, at the time of our going to press, they were engaged in opening with sermons, and a "tea and music meeting."

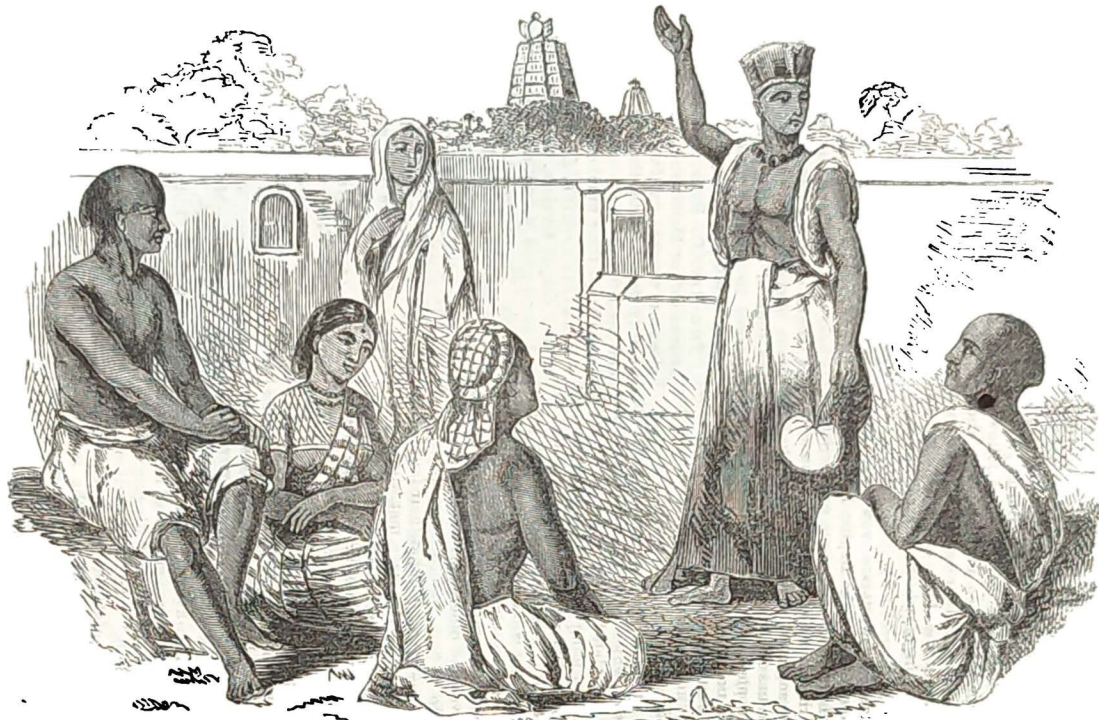
**THE REV. D. REES,** late of Braintree, arrived safe at Melbourne, Australia, after a pleasant voyage, on July 12th, and was heartily welcomed by the baptist ministers and their friends in the colony, as a valuable accession to their number.

**CARMARTHENSHIRE, Llandovery.**—At our annual chapel services, Sep. 13 and 14, we had some good preaching—one sermon in English. The congregations were very large, and the collections liberal.

**Cwmarnddu.**—Our annual meeting was held Sep. 20 and 21, when eight ministers were engaged in preaching to large congregations. Visitors were well entertained by our friends, and we had good collections. J. M.

**REMOVALS.**—Mr. Henry Thomas, of Rhymney, to Briton Ferry, Glamorganshire.—Mr. Thomas Roberts Stevenson, late of Ilkeston, to Enon Chapel, Burnley.—Mr. E. Parker, of Milnes Bridge, to Farsley, Yorkshire.—Mr. James Roberts, of Victoria, Monmouthshire, to Ruthin.—Mr. W. Drew, of Bristol College, to Romsey, Hants.—Mr. J. Emlyn Jones, M.A., of Ebbw Vale, to Newtown, Montgomeryshire.—Mr. Hugh Jones, of Llandudno, to Llangollen, as co-pastor with Mr. Prichard.—Mr. J. Cox, of Walgrave, to Woodford.

**ORDINATIONS AND RECOGNITIONS.**—Mr. A. Powell, late of St. Peter's near Ramsgate, at Westmancote, Worcestershire, Sep. 6.—Mr. H. Owen, at Crewkerne, Somerset, Sep. 6.—Mr. E. T. Gibson, at Crayford, Kent, Sep. 14.—Mr. T. A. Williams, at Haddenham, Cambs., Sep. 14.—Mr. J. B. Brassted, at Southsea, Portsmouth, Sep. 13.—Mr. C. Bailhache, late of Leeds, at Watford, Sep. 22.



BRAHMINS AND HINDOOS OF DIFFERENT CASTES.

## MISSIONARY.

## THE CAR FESTIVAL OF JUGGERNATH.

THE city of Pooree, in Orissa, is the high seat of this monster idol, the "Lord of the world," as his name, Juggernaut, or Juggernaut, is said to import.

In June, 1800, Dr. Buchanan visited the place during the yearly festival, and describes, in his "Christian Researches," the horrid scenes he witnessed among the hundreds of thousands of wretched pilgrims who then thronged to the place from all parts of India. After a few days, unable longer to endure the horror he felt, he hastened from the place, and wrote:—

"— I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene; but no one can know what it is who has not seen it. From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen), I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the sabbath; ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some 'Christian Institution,' which, being fostered by Britain, my christian country, might gradually undermine this baleful idolatry, and put out the memory of it for ever."

The General Baptist Missionaries have now for nearly forty years occupied this scene of labour, and it is gratifying and encouraging to notice that their faithful and persevering labours have met with the promised blessing of the Most High.

From their last report published in India, the *Oriental Baptist* for September, 1859, gives the extracts which follow. The Missionaries now say of their reception by the people of the province generally:—"In our earlier Reports, frequent reference was made to the determined opposition of the people; but it is our pleasure to speak of a decided improvement: abuse was once the rule, now happily it is the exception. The abominations of idolatry have been frequently exposed, and caste denounced as a cruel burden; yet instead of resenting our statements, again and again have we heard our hearers exclaim, 'How true it is—how true it is:' instead of wishing for our early departure as aforesaid, we were repeatedly solicited by the heathen to tarry longer time with them. On one occasion a man said to us, 'If you would spend as many weeks as you have days with us, we would then ask all the questions that have perplexed us: our doubts could be removed, and you might expect many to become Christians.'"

Respecting the last Car Festival, they report of Pooree:—

"About six weeks were spent at this devoted city the last hot season, when every evening, sabbath excepted, the principal bazar was visited, and the word of the Living God published in the hearing of numbers of pilgrims as well as the inhabitants of the city. The behaviour of the people generally was pretty much as in former years; the 'leopard' still retains 'his spots;' though, considering the unsettled state of the empire, one might have expected to find the bearing of the people much more offensive and rude. That we were reproached, reviled, and insulted; called fanatics, deceivers, liars, and, in fact, the very 'off-scouring of all things,' those acquainted with the character of all Pooreites will not be surprised to hear. Occasionally, too, cow-dung and dirt were thrown into our midst, and very soon after our voices were drowned, and our ears almost deafened, by the horrid yells of 'victory to Juggernaut;' while on leaving the place of preaching we were again and again regularly hooted out of the principal street, and were made a spectacle, if not unto angels, at least unto men.

Still we are not without hope that our labours even at Pooree were not in vain; for amid the thoughtless crowds that collected about us was to be seen many an anxious countenance, indicative of dissatisfaction with their present condition, and of longing for something substantial and satisfying to the soul. We met with a mechanic who many years ago heard Mr. Bampton preach in the Pooree bazar, and who appeared to cherish a pleasing recollection of the departed Missionary. He also received a tract from Lacey Sahib; and after keeping it by him for five or six years, he very carefully read it several times over, and by that means was led to see the folly and sin of idolatry, and he stated that *now* he was an idolater *only in name*. He said that he had not been into the temple of Juggernaut for the last six years, and that he worshipped the true and invisible God; and that his neighbours were continually quarrelling with him because he had forsaken the gods of his fathers, and paid no regard to the institutions of Hinduism. Of this latter statement we had evidence at the time; for several of his neighbours coming up at that instant, began to revile him, and to say, 'This fellow is one of you, and a worshipper of Jesus Christ.' The reason he assigned for not coming out from among the heathen was, the violent opposition of his wife and all his friends to his taking this decisive step. Yet he hoped the Lord would give him strength to do so on some future day.

We visited the Car Festival also in July,

when we were accompanied by Mr. Buckley from Cuttack. The attendance was considerably smaller than usual, but much was seen of the evils of idolatry, and four persons were killed by accidentally falling under the wheels of the car. It was a shocking sight; but where one thus dies, probably more than a hundred die on the pilgrimage. On this occasion many heard the word, and large numbers of books and tracts were distributed among the people as they hastened to their homes.

Our highly esteemed native fellow-helpers have taken a large share in the labours above alluded to. And truly their earnestness in warning their hearers to flee from the wrath to come—their patient endurance of reproach and scorn for the Gospel's sake—and their untiring zeal in the work to which they have consecrated their lives, have been beyond all praise."

### RELIGIOUS.

**"BAPTISMS" EXTRAORDINARY.**—On Sunday afternoon Houghton Regis Church was crowded in every part to witness the numerous baptisms which were expected, it being the first baptism Sunday since the vicar's return. The Rev. Hugh Smyth, the vicar, having delivered a sermon suitable to the occasion, proceeded to the font, and the baptisms commenced; they occupied about an hour and a half, and amounted to the extraordinary number of ninety-one, including all ages, from infancy to adults. This is probably the largest number ever baptized within the memory of man by a single clergyman on any one occasion. The children from the outlying hamlets were conveyed in vans; and the whole party, including the mothers and sponsors, were afterwards entertained at tea at the vicarage. —*Dunstable Chronicle*.

**SOUTH AFRICA.**—The Bishop of Graham's Town addressing a Norwich audience in reference to the wants of his diocese, said, — The Kaffirs had come over last year in masses to the church of Christ. They had gained nothing, in a worldly point of view, by becoming christians; on the contrary, they had to sacrifice a good deal, for they were obliged to give up all their heathen customs before they could join the church. No polygamists were allowed to be baptized. Government aid for carrying on the work was now very precarious, although Sir George Grey, the Governor of the Cape Colony, has made a noble contribution of £6,000 from his own private means.

**FREE CHURCH OF SCOTLAND.**—Mr. R. A. Maafie, of Liverpool, has contributed the munificent sum of £3000 towards covering the expenses of a deputation of two minis-

ters and one layman, who are to go out and visit the churches and preaching-stations in connection with that denomination in India.

**SECESSION FROM THE "CHURCH."**—A large number of clergymen are said to be about to secede from the English Established Church, not to go to Rome, but to form a "Free Church of England," on evangelical principles.

### GENERAL.

**SIX CHILDREN POISONED WITH SWEETMEATS.**—Considerable excitement has been caused at Northtawton, a small town in the North of Devon, in consequence of the following occurrence:—Six children, belonging to different families, were seized with vomiting, and Dr. Budd, a physician, on being called in, stated that they had been poisoned. On inquiry it was ascertained that they had eaten coloured sweetmeats called "bird's nests," which were purchased in the fair of a man named Ryan, of Northtawton.

**POSTAGE STAMPS.**—What is the number of penny postage stamps annually in demand? Has the reader formed any notion about that? If not, he may be startled to hear, that at the present moment the demand is little short of 500,000,000 in the year. Supposing the year to contain 300 working days, that would give, for every working day, about 1,600,000 stamps to be manufactured.

**THE USES OF PHOTOGRAPHY.**—It has been recently suggested to employ photography to copy the inscriptions on the rock tablets of the valley of Sinai, which exist in almost countless numbers, and are supposed to be the work of the Israelites during their wandering in the desert.

**COST OF THE LATE WAR IN ITALY.**—Austria, about £20,000,000; France, £20,000,000; Piedmont, £4,000,000; other Italian States, £800,000; Russia, £1,200,000; England, £880,000; Germany, £6,120,000; total, £52,000,000.

**MR. JAMES WILSON,** formerly editor of the *Economist*, and a skilful financier, has been appointed to go out as Chancellor of Exchequer for India. We hope he will lay an income tax on the rich Nabobs. Why should England be taxed for India?

**M. KOSUTH,** the distinguished Hungarian chief, has returned to England. He intends remaining here, with his family, to watch the progress of events abroad. He still, we understand, has hopes for his country.

**SIR JOHN BOWRING** has been addressing the Manchester merchants on our relations with China, and has given much important information respecting that singular people.

**MRS. HARRIET BRECHER STOWE,** who has been in London for the past three months, is about to spend the winter in Switzerland.

**SUTTEE IN INDIA.**—A suttee has taken place at Koonghur, near Hansi. The villagers resisted the widow's desire to burn, but her course availed to turn them, and they eventually made the pile, and the poor creature perished. Those most actively engaged have been imprisoned for ten years, nineteen others for five years, and another for two years, and a fine of 600 rupees has been laid on the village. The thanodar and the whole of the police have been dismissed by order of the Lieutenant-Governor, for not having found out and prevented the crime. Koonghur is not likely to indulge in another suttee in a hurry.

**THE BUILDERS' STRIKE** in London, we regret to hear, continues, doing infinite mischief. When will English workmen see through the designing men who, for their selfish purposes, lead them on to ruin?

**COTTON.**—England now pays American slave breeders and slave drivers twenty-five million pounds a year for the raw material. This one fact alone is more than a reply to volumes of arguments.

#### REVIEW OF THE PAST MONTH.

*Wednesday, October 26th.*

**AT HOME.**—Her Majesty, on her return from her Highland Palace, called at Glasgow to inaugurate the opening of the stupendous new water-works for the supply of that city.

Passing through Carlisle, Her Majesty then took the line for North Wales on a visit to Col. the Hon. Douglas Pennant, at Penryhn Castle, near Bangor. The *Great Eastern*, having made a successful voyage up the Irish Sea, is now lying in Holyhead harbour, and the Queen was expected to visit the big ship. This appears to have been inconvenient; but the Prince Consort went and inspected the vessel one morning at an early hour. We are thankful that Her Majesty again arrived in safety at her palace at Windsor.

**ABROAD.**—The treaty of Peace between France and Austria has been signed, but nothing has been done with regard to the future government of the Italian states. The Pope and his Cardinals are in great alarm, and Austria is threatened with disturbances in Hungary and Croatia. One sad event has occurred at Parma, in the violent assassination of a spy, Colonel Count Anviti, an agent of the expelled Duchess.—Spain has fluted out an armament against the Moors of Morocco, but England is using her influence to prevent hostilities.—France and England are about to send a strong naval and military force to chastise the Chinese for the late alleged infraction of the treaty.—The Russians have at length succeeded in subduing the Circassians; their famous chief, Schamyl, has been taken, and is now at St. Petersburg, where he is treated with much consideration.

## Marrriages.

July 8, at Albert Street baptist church, Melbourne, Victoria, by Mr. Isaac New, Francis Cooke, Esq., of St. Kilda, to Miss Emily Broad, daughter of the late Rev. John Broad, of Hitchin.

Sep. 5, by license, at the baptist chapel, Stratton, Swindon, by Mr. Breeze, Mr. Daniel Lewis, to Miss Elizabeth Hughes, both of Marston, near Highworth.

Sep. 6, at Sion baptist chapel, Bradford, by Mr. Chown, Mr. James Sharp, to Eliza, youngest daughter of Mr. W. Simpson.

Sep. 10, at Camden Road baptist chapel, by Mr. Francis Tuoker, Richard Lander, of Great James Street, to Maria, only daughter of Mr. Walter Berdoe, of Camden Town.

Sep. 11, at Glasgoed baptist chapel, by Mr. Rees Rees, Mr. James Williams, Beache Farm, to Miss Ann Symon.

Sep. 13, by special license, at the baptist chapel, Wokingham, Berks, by Mr. Harcourt, Mr. William Scrivener, of Ravenstone Mills, Bucks, to Charlotte, the youngest

daughter of the late Mr. John Cave, of Preston Deasnery, Northamptonshire.

Sep. 20, at Regent's-park baptist chapel, by Mr. Landells, Mr. Horatio Webb, of Park-terrace, Camden-town, to Isabella, youngest daughter of the late James Methvin, Esq., of Mornington-crescent, Regent's-park.

Sep. 20, at the baptist chapel, Hatch, near Taunton, by Mr. Teall, Mr. Robert Vickery, to Miss Elizabeth Small, both of Copland Broadway, Somerset.

Sep. 21, at Salthouse-lane baptist chapel, Hull, by the father of the bride, Mr. Matthew Turner Kendall, of Filey, to Margaret, daughter of the Rev. D. M. N. Thomson, baptist minister, Hull.

Sep. 21, at Union baptist chapel, Manchester, by Mr. M'Laren, Mr. S. N. Blackwell, of Devonport, to Eliza Mary, daughter of R. S. Watson, Esq., of Manchester.

Sep. 24, at Lombard Street baptist chapel, Birmingham, by Mr. Payne, Mr. T. Lawley to Miss E. Hunt, of King's Heath.



Sept. 25, at the baptist chapel, Bishop's Stortford, by Mr. Hodgkins, Mr. George Owers, to Mrs. Day.

Oct. 4, at Salem baptist chapel, Burton-on-Trent, by Mr. Pitt, Mr. A. W. Heritage, baptist minister, of Naunton, Gloucestershire, to Miss Annie Hunt. At the close of the ceremony Mr. Pitt presented to the bride, on behalf of the church, a very handsome silver tea pot; also, on behalf of the teachers of the sabbath school, a chaste rosewood writing-desk; and, on behalf of her class in the sabbath school, a photograph of each scholar, with her own likeness in the centre. It must certainly have been highly gratifying to the bridegroom to witness such marks of

esteem from the church of which his bride was a member.

Oct. 9, at the baptist chapel, Milford, near Lymington, by Mr. H. V. Gill, Mr. Mark Steel to Miss Eliza Lowe.

Oct. 15, at the baptist chapel, Sunnyside, Lancashire, by Mr. Nichols, Mr. A. Tattersall to Miss Sarah Lord.

Oct. 18, at Kingsgate baptist chapel, Holborn, by the father of the bride, assisted by her uncle, the Rev. S. Wills, D.D., Mr. D. Bridgeman, baptist minister, of Ashley, Hants, to Mary Ann Eliaabeth, eldest daughter of the Rev. F. Wills, minister of the place.

## Deaths.

July 20, at Islington, near Dry Harbour, Jamaica, John James Day, eldest son of the Rev. David Day, baptist missionary, Port Maria, Jamaica, in the 24th year of his age.

Aug. 19, Mrs. Sarah Lowe, in the 80th year of her age, member of the baptist church at Wootton, Beds, from nearly its formation till her death. She was a widow twenty-eight years, but was very cheerful, a true lover of the gospel and all good men. Her house was open for prayer and praise at all times. She had strong faith in God's promises, and always said God would not let her want. She was a lacemaker more than eighty years, and supported herself by her own hands till the last few years of her life. She was of a truly catholic spirit, and always did what she could as a regular contributor to the Baptist Missionary Society, until the last six months, when she was confined to her bed, and was nearly blind, and very weak. A few days before death her minister called to see her, and asked her if she knew him? Her reply was, "No." Do you know Jesus Christ? Her immediate reply was, "I should think I do; he has been my Saviour more than forty years."

Aug. 26, the Rev. R. Bowden, for many years pastor of the baptist church, Towersey, Bucks, after a few days' illness, aged 71.

Sept. 12, James, son of the Rev. James Edwards, baptist minister, Nottingham, aged 20.

Sept. 13, at Youghall, County Cork, the Rev. John Hamilton, at an advanced age, and after protracted suffering. He was sent into the ministry by the late Robert and James A. Haldane; and, after joining the baptist denomination, he laboured for many years in Ireland in connection with the Baptist Irish Society. He was a good man, and highly esteemed.

Sept. 23, at Swansea, aged 60, Mary Ann, widow of the late Rev. William Perkins, formerly pastor of the baptist church, Pershore, Worcestershire.

Oct. 1, at Birmingham, the Rev. John Angell James. This distinguished Independent minister was in the 75th year of his age. Birmingham has thus, within a few months, and under almost similar circumstances, lost two men, who, for benevolence and love, had scarcely their equals in England. As we have given a sketch of the christian philanthropist, we must, next month, try to furnish one of the christian preacher.

Oct. 5, at Edgbaston, Birmingham, Mr. John Whitehouse Showell, in his 61st year. Mr. S. was for many years an active and useful member of the baptist church in Cannon Street, and thirty years one of the deacons. Our departed friend was an intelligent, upright, and excellent man. He had to endure many trials and afflictions, but he gave heed to the exhortation—"Rejoicing in hope; patient in tribulation; continuing instant in prayer." He has now, we believe, found the rest which remaineth for the people of God.

Oct. 8, after eighteen months severe suffering, endured with great patience and submission to the will of God, Elizabeth, eldest daughter of Mr. John Phillips, baptist minister, Astwood Bank, Worcestershire.

RECENT DEATHS.—Viscount St. Vincent, aged 93.—The Earl of Westmoreland.—The Earl of Jersey; and, within a few days, his son, who only inherited the title for that brief space.—Two of our most eminent engineers have also passed away since the *Great Eastern* left the Thames, Mr. Brunel, and Robert Stephenson; the latter was buried in Westminster Abbey.

THE  
BAPTIST REPORTER.

DECEMBER, 1859.

THE LATE REV. JOHN ANGELL JAMES.

HAVING received intimations from several of our friends that it would be pleasing to them and others to have some record of this distinguished minister of Christ, we have selected, from papers within our reach, a few brief facts. And we do so before the year expires, that our readers may have, in the same volume, memorials of the two bright lights which once lighted and adorned the hemisphere, so to speak, of our midland metropolis.

Yes: Birmingham, as well as Sheffield—our two great hives of hardware manufacture—has now lost its two brightest ornaments. Sheffield, her beloved poet, JAMES MONTGOMERY, and GEORGE BENNETT, the amiable president of her religious institutions; and now Birmingham is mourning the loss of JOSEPH STURGE, the large-hearted philanthropist, and JOHN ANGELL JAMES, the devoted and untiring servant of Christ. So all men die and pass away! But the memory of such men as these will ever be fragrant. May the young, who read these lines, be "followers of them," and obtain like them "a good report" in the service of Him who lives and reigns for ever!

Perhaps we cannot do better than first furnish some idea of the impression made upon the inhabitants of Birmingham when the tidings of the unexpected death of Mr. James reached them. A local paper says:—

"The good men, who by their deeds, their teachings, and their example, have made Birmingham famous the world over, are fast falling around us! It seems little more than the other day since our estimable townsman, Joseph Sturge, closed a glorious career in the noontide of life and the midst of his usefulness; and now it is our melancholy duty to record the going down to death of one full of years and honours, another co-operator in every great and good work, the venerable John Angell James. The sad event took place about seven o'clock on Saturday morning, October 1, at his residence in the Hagley Road.

For some time past the venerable man had manifested symptoms of the wear and tear of years. Indications of physical decay made themselves felt now and then, but his intellect was as clear and vigorous, and his imagination as fresh and buoyant as it was fifty years ago,

only seeming to render it more brilliant and acute. For the last ten days preceding his death he had, however, become perceptibly more feeble, but his illness assumed no very distinct or serious aspect, though he occasionally suffered greatly. On Sunday morning week he preached at the Edgbaston Congregational chapel, and although the hand of time was evidently tracing dissolution upon him, yet he delivered a discourse marked by all his old eloquence, vigour of thought, and practical piety. There was much that was remarkable about that sermon and the preacher that day. He took for his text the words, 'Unto you is the word of this salvation sent;'—'how shall we escape if we neglect so great salvation;'—and in the course of the sermon founded upon these texts, he declared with the deepest solemnity of tone and manner, as if with some mysterious presentiment of coming dissolution, that if he knew that was the last discourse he should ever preach, these were the words he should choose for his dying theme. The sermon and the occasion were all too surely realized. He left the chapel that day, and never entered it more, though in the evening he was present as a hearer in Carr's Lane chapel. He was very feeble and ill during the week; but was much better on Friday. On the evening of that day, however, he was seized with an attack of indigestion. Dr. Evans, who occupies the adjoining residence, was called in; he prescribed, and succeeded in alleviating the pain to some extent. No danger was anticipated, and Mr. James retired to rest apparently almost in his usual health. He was, however, frequently sick during the night, but slept from half-past four till six on Saturday morning, when he awoke. His appearance then somewhat alarmed his attendant, who instantly sent for Dr. Evans and Mr.

Bindley (his usual medical adviser), while Mr. T. S. James, his son, was likewise summoned. At a glance the medical gentlemen saw there was no hope. The nervous system was utterly exhausted, there were symptoms of heart disease—the physical structure had fallen into perfect decay. The venerable minister lay upon his death-bed calm and unmoved; he held out his hand and whispered a word or two to his son, and with a calm smile upon his face, he closed his eyes and placidly fell into the sleep of death.

The career thus closed, although long, honourable, and prosperous, was, like that of many other eminent men, uncrowded by incident or striking event.

Mr. James was born at Blandford, Dorset, on the 6th of June, 1785, and was consequently in his 75th year when he died. He was, while yet young, destined for a commercial life; but through the advice of Dr. Bennett he was, after being educated at Wareham, sent to prepare for the ministry at the academy at Gosport, under the tuition of the late Dr. Bogue. It was while Mr. James was a mere youth of nineteen that the event occurred through which he became connected with Birmingham, and throughout a long life one of its most honoured citizens. Dr. Bennett, then minister at Romney, Hants, happened to visit Birmingham on his wedding tour. He preached to the congregation at Carr's Lane, and with so much fervour that they pressed upon his acceptance of their vacant pulpit. He declined the offer, but promised to recommend a pastor to them. In August, 1804, the then youthful Mr. James entered Birmingham to preach to the Carr's Lane congregation temporarily, and with no conception that he would be chosen its pastor. He had not, however, preached to them more than four times, when a deputation waited

upon him with an invitation that he should become their minister as soon as he might be permitted to leave college. Looking back upon that period in his history, Mr. James used to say that 'with perhaps too little reflection, and a promptitude that savoured more of boldness than of prudence, he gave at once a favourable answer to their invitation;' that in after years 'he did not know at what most to wonder, their precipitancy in giving the invitation, or his own in accepting it;' and that although 'results proved that it was of God, yet circumstances at the time argued little for the wisdom of either party.' The youth, however, returned to college, and after another year spent there, came back to Birmingham to enter upon the serious and responsible duties of the pastorate. On the 8th of September, 1805, he preached his first sermon, taking these words for his text,— 'Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature.' What the young preacher felt on that memorable occasion he has left on record. 'I have,' he said, 'a very clear and vivid recollection of the impression of awe which I received on my first survey from the pulpit of the congregation, which was produced, not of course by the number of hearers, but by the unusual prevalence of venerable, noble, I might almost say, majestic old men that sat around me, waiting for the message of the juvenile preacher. I now seem to wonder how I could open my lips on that occasion, and can only account for it by thinking that the Lord helped me.' However, he succeeded well, and on the 8th of May following was ordained. At that time Carr's Lane congregation was not the numerous, wealthy, and influential body it now is. It consisted of not more than 150 persons, and the church itself of only about

forty members. The pulpit ministrations of the young minister for nearly seven years did not tend to increase the number of his hearers. Still he laboured on, heavy at heart from want of success, and sometimes resolving to seek another and more favourable sphere of action; but he persevered, and the result was the gathering of a congregation always needing an enlarged structure for worship, and a constant stream of prosperity attending all his ministerial efforts. It is impossible to conceive the closeness of the affection existing between Mr. James and his congregation. They were bound up together in the promotion of every good work—in education, missionary labour, and in works of charity. They were mutually proud of each other. In such harmonious relationship Mr. James's life passed smoothly by, varied by incidents of chapel extension, the establishment of schools, the promotion of missionary enterprise, the publication of works, and occasionally by marks of special favours. Thus, in 1845, on completing the fortieth year of his pastorate, the congregation, while congratulating him on the event, resolved to commemorate it by founding a scholarship in Spring Hill College, for the education of young men for the christian ministry, to bear the name of John Angell James. This was the mode in which he wished presentations to himself to be applied; and he also devoted £500 to an additional scholarship in the College, and by his unwearied and zealous exertions, the erection of a new College at Mosely was mainly effected."

We here return to the early life of Mr. James. About thirty years ago we recollect attending, as a deputation with the late Rev. J. G. Pike, the annual meeting of the Lombard Street Missionary Association, in Birmingham. The Rev. G. Cheatle, the minister of the church, the

jubilee of whose ministry is to take place on Jan. 11, 1860, had invited several ministers to tea. Mr. James was present, and pleasantly compared notes with Mr. Pike on the issues of their useful works, "Persuasives to Early Piety" and the "Anxious Inquirer." It was very pleasing to hear these two excellent men heartily congratulating each other on the extensive and increasing usefulness of those publications. Mr. Pike having dedicated his work to his mother, whom in advanced life he baptized, Mr. James observed,—"I, too, was indebted to a pious mother for my early impressions on religious subjects. And now I think of it, some might say I ought to have been a General Baptist, for my excellent mother was a member of one of your churches." We think he said of that at Lyndhurst, in Hampshire.

But the immediate cause of decision is thus stated in the *Poole Herald*:—"Mr. James served an apprenticeship with the late Mr. Bailey, draper, of this town, and shortly after the expiration of his indentures entered a college to prepare himself for the ministry. The events which led to this change in Mr. James's career, and turned the whole current of his life, are somewhat remarkable, and may not be generally known. During his apprenticeship Mr. James and some other young men, by the way of a practical joke, had determined to annoy some persons who had assembled at a prayer meeting, while they were engaged at their religious exercises. While outside the door of the room, the attention of Mr. James was arrested by the petitions of an individual who was engaged in prayer. Those words sank deep into his mind, and produced a marked effect upon his future career. He who came to scoff returned to pray, and the result of this apparently trivial incident was, that Mr.

James determined to devote himself to the ministry, and became, as is well known, an earnest and talented preacher of the gospel." One of our correspondents, C. S., of Lower Holloway, London, when sending us a copy of the above, remarks:—"The substance of this was told me at Poole in 1847, by Mr. Poole, a baptist friend of that town, who said that it was his father's prayer that so deeply impressed Mr. James."

We now return to the local narrative:—

"After so many years of labour, Mr. James, feeling the advance of old age coming more fastly upon him, was deeply anxious regarding the selection of a co-pastor. It was with him a subject of constant care and solicitude, considering that upon the congregation's choice depended the present peace and future welfare of the church. All his anxieties, however, were set at rest by the perfectly unanimous and cordial choice in 1854, of the Rev. R. W. Dale, M.A. Then came the last great incident in Mr. James's career—the jubilee services, commemorative of his having completed the fiftieth year of his ministry, in 1855. The events connected with these services must be fresh in the recollection of many: how his venerable octogenarian friend Dr. Bennett took part in the religious services; how addresses were poured in upon him, not only from his own church and congregation, and from the members of the numerous educational and philanthropic societies connected with it, but from the Independent body, from clergymen of the Church of England, from the Wesleyan Methodists, the Baptists, the Presbyterians, from the Directors of the London Missionary Society, the Committee of the London Tract Society, from the Tract Society at New York, from the Evangelical clergy in Philadelphia, and from others; how his congre-

gation presented him books, the most prominent amongst which was Bagster's noble Bible, with a magnificent silver vase, and a cheque for £500; and how, in commemoration of the event, the foundation stone was laid by him of that handsome edifice, the Congregational Chapel, Edgbaston. If there had been no single particle of vanity in that great heart of his, these honours showered down upon him by all men, of many modes of thinking, and of widely differing creeds, must have touched him deeply, as indeed they did, but only to prompt the utterance with even more than his wonted impassioned energy, "To Thee, Lord, be all the glory!" As a proof of Mr. James's great consideration for others, it may be added, that he placed another £500 with the above cheque in the bank at interest, as the nucleus of a fund for the sustentation of necessitous and aged ministers of his own denomination.

Although with that jubilee ovation his great public life almost ceased, he was an indefatigable and earnest worker. His leisure moments for a long series of years were occupied in sending out many works of eminent merit and of universal circulation. The publications which issued from his pen are very numerous, but none of them is so well or more universally known than his 'Anxious Inquirer,' which, next perhaps to the Bible and 'The Pilgrim's Progress,' has been more extensively read than any other work. Countless editions of it in the English language have been issued; into all the continental tongues it has been translated; and thousands of copies sent out every year speak of a lasting and living interest in that remarkable work. Amongst his other publications are—'The Young Man's Friend and Guide through Life to Immortality;' 'Female Piety: or the Young Woman's Friend and

Guide through Life to Immortality;' 'A Pastor's Sketches;' 'The Christian Father's Present to his Children;' 'The Course of Faith;' 'An Earnest Ministry the Want of the Times;' 'The Church in Earnest;' 'The Christian Professor;' 'The Family Monitor;' 'The Widow Directed to the Widow's God;' 'The Flower Faded: or Memoirs of Clementine Cuvier, daughter of Baron Cuvier, the celebrated French Naturalist;' 'The Olive Branch and the Cross.' One of the earliest publications—'The Christian Father's Present'—after passing through eighteen editions, the Author entirely revised in 1857—adding suitable Prayers to each chapter. This year he also abridged his 'Church Member's Guide,' and reduced the price so as to make it accessible even to the poorest member. All of these works have run through from two to nineteen editions; and some of his latest productions, especially a series of 'Christian Charity,' 'The Course of Faith,' and 'Christian Hope,'—the last only recently completed, and about which he used to say he thanked God he had been enabled to complete before he died—have been no less successful. His last published discourse was the funeral sermon he delivered upon the death of his lamented friend, Joseph Sturge."

We observe that the writer of the above has not mentioned one of Mr. James's early and most useful productions—"The Sunday School Teacher's Guide," which appeared about forty years ago, at a time when sabbath schools were comparatively few, and the duties of a religious teacher of the young but little understood. We remember that at the time we had just engaged in that good work, and how delighted we and our fellow-teachers were with its excellent suggestions.

"A man of Mr. James's energetic and active habits, and of his practical

mind, had other and no less congenial occupations. In tract societies and in missionary associations he took a leading part. He contributed many works to the former, and in the latter was always busy. In the London Missionary Society especially he was deeply interested, and by that body he was deputed to present the Bibles to Williams, whose mission to the South Sea Islands is memorable in enterprise, and to Moffat, the father-in-law of Dr. Livingstone, whose labours in Africa are no less famous. China, however, was Mr. James's great missionary field. The opening up of that vast land to the truths of christianity was with him almost a passion. His special services for the promotion of his project to send a million copies of the New Testament amongst the disciples of Confucius, and which resulted in despatching more than two millions, are so recent that they cannot be forgotten. More recently still he published 'God's Voice from China,' the effect of which was a response from the public of £7000 or £8000 to the funds of the Missionary Society. There was, in fact, no end to his labours. During the past year he stimulated his congregation to make a special effort for India, and upwards of £500 were raised. He took a prominent part in the formation of the Bible Society and the Evangelical Alliance; he devoted much time to the prosperity of Spring Hill College, and indeed to all philanthropic works, and to all moral movements he lent the inestimable aid of a fervid eloquence and indomitable personal energy. We need scarcely tell our local readers that Mr. James took a deep interest in the abolition of slavery, and that long before such opinions became so prevalent as to cease to be singular.

Mr. James combined in a remarkable degree the qualifications of a

good writer and an attractive orator. His pulpit orations, as well as his addresses on secular subjects, were not only logical in their form, but were adorned by all the graces of an affluent imagination, rich almost to excess; interesting, entrancing, and then convincing the listener. His literary style partook of the same qualities, the truths and the doctrines of religion being presented with all the attractiveness supposed to belong to the more secular departments of literature. In his intercourse with his flock he exacted the obedience due to, while he gave them the love of, a father, and thus made his congregation, through a long series of years, a harmonious and an united people.

Only a short time before his decease, a gentleman, perhaps a minister, from the United States, visited Birmingham, who afterwards gave a sketch of an interview which he had with Mr. James at his own house. He says:—

"I write from Birmingham. It is, emphatically, a dingy, dusty city—full of business, filth, and flourish, with few attractive streets—little or no architectural beauty; its houses, private and public, being almost universally built of red brick with tiled roofs, in the plainest style. It has colossal manufactures of almost every description, and is called 'the Toy-shop of England.' Of these things, however, I do not propose to write you—but rather to mention a Wednesday evening service at Rev. John Angell James's chapel, which I had the opportunity of attending, and an hour's interview which I enjoyed with this venerable servant of God on Thursday morning.

At this service Mr. J. read from the Book of Nehemiah these words, 'The joy of the Lord is your strength,' and immediately commenced his remarks in a strong

voice, sweet and clear. I was greatly refreshed and encouraged by the lecture. It was without notes, as all the preaching I have heard in England has been, except by the Lord Bishop of London. Mr. James is a man of medium height, English build, rather stout, has white hair, out short, brushed upward and back; has little gesture, but an expressive, earnest manner; often leans forward on the desk, manifests a strong faith and a lovely disposition. He is seventy-five years of age. I had greatly desired to hear him, but did not expect to have the opportunity. I was impressed by the favouring providence, and especially by the thought that I should never hear him again.

His people prayed for him as though they deeply loved him. He has been blessed in being greatly useful in his own congregation and throughout the land. His memory and influence will continue with mankind. His record is on high. In his old age he seems to realise, in his own experience, the principle of his text, 'The joy of the Lord is your strength.'

On Thursday morning, at ten o'clock, I called to see him. He has a pleasant residence in Hagley Row, one of the fairest portions of Birmingham. After being announced, I waited but a few moments—looking at the pictures of Rowland Hill, the Jameses, Robert Hall, Wm. Jay, and others—before he came down into the parlour. He heard my name, read my introduction, and immediately began to speak of America and the great revival with which that country had been so recently favoured. I answered many questions in respect to it. At length he remarked, 'It is perhaps the most wonderful revival in the history of the church, in regard to extent and numbers, propriety and instrumentality.'

I asked him the state of religion in Birmingham and England. He replied, 'I cannot say much that is favourable, in this respect, either of Birmingham or the country in general. The spirit of prayer is not high—at least it is not so in my own church, and so far as I am acquainted conversions here and elsewhere are unfrequent. Yet there is an evident spiritual improvement, just now, in preaching and prayer.'

I referred to the revival in Ireland. He replied: 'It is a remarkable work. What seems, in the view of the world, a blemish, viz., the physical demonstrations, may be philosophically accounted for, in most cases, by the strength of conviction, by the truth suddenly and powerfully impressed by the Holy Spirit upon the conscience. Yet ministers should labour to check these physical manifestations.'

I enquired as to the comparative strength of the evangelical and the catholic churches in Birmingham. He replied: 'The catholics have not increased in the ratio of the population. One difficulty which the evangelical churches have to contend with here, which you have not in America, is an Established Church, which will not fraternize with other protestant churches even in prayer meetings, and does not favour conversions. Yet we hope those churches are doing some good, especially in withstanding Roman catholicism. Presbyterianism does not seem to succeed well in England; it is a noble plant indigenous to Scotland, while Congregationalism, Methodism, Baptism do not flourish there. Congregationalism in Birmingham is prospering. The Methodists are strong, though not comparatively as crowded as formerly. The Baptists have several strong churches.'

I found that in Birmingham there are three Presbyterian churches and



thirteen Congregational. Mr. James's church is a strong one. Its membership is between eleven hundred and twelve hundred. Said he, 'We have few conversions. Nearly all the congregation are already church members.'

He inquired of Rev. Dr. Sprague, of Albany—his health and the progress of his great work. On my saying that I had been for two years a student in the Theological Seminary at Andover, he pronounced a eulogy on Professor Stuart. He asked of Rev. H. W. Beecher and others in New York. He said he took *The Independent*, and had just received a number. Among many other things, he said that Henry Ward Beecher's writings were beginning to be read largely in England, especially his 'Life Thoughts.'

He spoke of the policy of the American Tract Society with deep regret. He thought the Boston Society should do its own work quietly but earnestly. 'There should be no wrangling.'

Mr. James is of a genial lovely spirit—like Barnabas, 'a good man, and full of the Holy Ghost.' As I referred to his 'Anxious Inquirer,' and its acceptability and influence in America, he spoke with much emotion, thanking God that it was made a blessing.

When my time had come for going, he asked me to receive a copy of his last book, 'Christian Hope,' with his autograph. He remarked, 'You will not see me again; my health is decaying beyond recovery; may God bless you and prosper you! I am an old man, and must soon sleep with the fathers.'

I asked how long he had ministered in Birmingham.

'Fifty-four years,' he replied. 'Fifty-three I have lived in this

house. Here I began my ministry, and here it will end.'

Many singular thoughts crowded my mind at the conclusion of this interview. How different the experience of such an hour from that which I anticipate next—a visit to Stratford-on-Avon, Warwick Castle, and the Castle at Kenilworth, for which it is time to start.—Yours, R. B. W."

The Funeral, as might have been expected, was a remarkable scene. The bell of St. Martin's Church tolled during the procession, which was witnessed by many thousands of silent spectators; and along the whole line, from the house to Carr's Lane Chapel, houses, shops, and places of business were wholly or partially closed. About 250 of the police were stationed along the route of the procession, which was headed by the Mayor, nearly all the Clergy, Dissenting Ministers, members of the church and congregation, magistrates, aldermen, and councillors, as well as ministers and deputations from distant places. Six ministers acted as pall-bearers, and Messrs. Dale, Tidman, and Barker conducted the solemn service of interment. Whilst the beautiful lines of Dr. Watts—

"Unveill thy bosom, faithful tomb!  
Take this new treasure to thy trust;  
And give these sacred relics room  
Awhile to slumber in the dust!"—

were sung, the coffin was lowered into the tomb before that pulpit from which this devoted servant of Jesus had so often proclaimed Him to listening thousands, as the "Resurrection and the Life."

It is a gratifying fact that the "Congregational Ministers' Retiring Fund," which Mr. James commenced, as stated above, has not only reached the £5000 he conditionally proposed, but £2000 more, with a probable further increase.

## Reviews.

1. *The Good Steward; a Manual for Sunday School Teachers. A Prize Essay.* By Thuliu Suannah Henderson.
2. *Margaret Penrose; or Scenes in the Life of a Sunday School Teacher.* London: Sunday School Union.

WE heartily commend "The Good Steward" to the special notice of all engaged in the tuition of youth in our sabbath schools; for in our opinion no thoughtful teacher can read it without advantage. We further believe that every school would be improved by the circulation of a copy of it amongst its teachers.

Although we are not able to say so much in favour of "Margaret Penrose," the perusal of it will no doubt afford some useful direction and assistance to young female teachers when engaging in the peculiar task of instructing the children placed under their care.

*Sermons by the Rev. Henry Ward Beecher.*  
No. 1. *The Corner-Stone, Elect, Precious.* 2. *Man's True Dignity.*  
London: Heaton & Son.

THESE appear to be the first of a series of reprints in this country of some of the discourses of this eminent preacher. We

have been much pleased with several passages in the above; and as they are published at *twopence* each, and in a portable form, we expect to hear of their meeting with an extensive sale on this side of the Atlantic.

1. *Earth's Riches: or Under-ground Stores.* By E. W. Payne.
2. *The Story of a Pocket Bible.*
3. *The Workwoman's Day.* London: Religious Tract Society.

THE first of these is an elementary treatise on the subjects which its title indicates, and as it is written in a familiar style, and illustrated by engravings, will be very useful to young students.

The second is a well-told tale of the adventures of a Pocket Bible, and the scenes it witnessed during its travels—a pleasant book to read in the family circle on a winter evening. Several engravings illustrate the descriptions given in the text.

The third professes to tell how a "poor and sickly widow was permitted to become an honoured instrument of extensive usefulness;" and the sabbath was, of course, the day on which she was chiefly engaged in her "work of lowly love."

## Correspondence.

### THE BAPTIST REPORTER.

WE have occasionally, when completing a volume of the *Reporter*, made a few extracts from various letters received in the course of the year, expressive of approbation and encouragement; but we confess to having done so with some degree of reluctance, as we exposed ourselves to the charge of egotism. However, whether in the judgment of our friends we did so or not, the extracts we gave were not sought for by us; they came to us as the spontaneous opinions of the writers, unsolicited. We gave them as we received them; but we never published all we received. This year we shall not trouble our readers with an array of quotations—we give but two.

"Having been for years a reader of your *Reporter*, permit me to say that I value it highly, and regret that it has not a much wider circulation. I am sure it has been instrumental in doing much good, and I am glad that you yet persevere in your labours (Dan. xii. 3.) But what induced me to mention the *Reporter* now, is the pleasing reports it furnishes monthly of baptisms. In my last number I noted thirty baptismal services, when 152 candidates were baptized. Kindly excuse me in what I have said."

"I feel thankful that for so many years you have been permitted and enabled to carry on your work. May God graciously spare, sustain, and bless you!"

These shall suffice. We might have given more, but we refrain.

May we, however, be permitted to remark that this is the *Thirty-third* yearly volume which we have now, through Divine favour, been permitted to complete—a fact, so far as we know, unprecedented in the history of similar religious periodicals. During this long period, as we have no doubt many of our more aged friends will bear us witness, we have steadfastly adhered to one thing—reporting, impartially, the proceedings of Evangelical Baptists. This course we shall pursue so long as the Lord permits, and as, we are thankful in being able to say, we feel not yet any indications of incapacity for our work, but an increasing love of it, we hope we shall be favoured with an increased continuance of the countenance and support, which it has been our privilege so long to enjoy.

But as, in these speculating and stirring days, when "something new" is continually attracting attention, we find it necessary to urge our old friends to stand by us; and as death is fast thinning their ranks, we hope to find others willing to fill up their places. Let us again remind such that the *Reporter* stands alone as a cheap monthly record of the doings of evangelical baptists at home or abroad, and that nowhere else will they find the baptisms which take place in their churches so fully reported. We venture, therefore, to ask all our present readers to make a vigorous effort to extend our circulation among their friends for the coming year. The "times" are favourable, and we hope they will not forget our request.

## Christian Activity.

### BRINGING OTHERS TO CHRIST.

NEWCASTLE-ON-TYNE has been visited by extraordinary Divine manifestations of grace and mercy. Here are two facts of an encouraging character:—

"A christian brother, whom I had observed perhaps the first time about thirty days ago, kneeling in prayer, at one of the afternoon meetings, seeking the blessing, gave evidence that he had obtained the grace by the manner in which the Spirit spoke through him, in inducing others to yield to the claims of Christ. With no extraordinary influence of any sort,—other than the gift of power with which Jesus would have all his disciples endued,—he went out among the people, and with the holy discernment and singleness of purpose which this endowment of power ever gives, he continued from day to day bringing forward to the penitent-form one after another. One evening as I was observing his unobtrusive yet mighty influence, seemingly unmarked by other than the unseen angel with the iuk-horn—and he had now come forward perhaps the sixth or seventh time that evening, leading those that he had ferreted out to the footstool of prayer, I could not but speak to him of the Divine record which was being kept of those who sigh and cry for the peace of Jerusalem. Modestly, yet joyously, he exclaimed, 'This is the fiftieth one the Lord has

enabled me to bring!' Think of a quiet unassuming man, with no extraordinary capabilities, either physical, intellectual, or social, being instrumental, in the hand of God, in leading fifty in a few days to the foot of the cross! What a mighty flame would, in less than a month, envelop England, if all Christ's professed disciples were alike endued. Another man, who is a mechanic, residing about four miles distant, is in the habit of daily attendance on the afternoon and evening meetings. As he walks to and from the chapel, he literally obeys the command, 'Go ye out into the highways and hedges, and compel them to come in, that my house may be filled.' It is estimated that as many as two or three hundred have, through his agency, been brought more or less under the influence of this visitation of the Spirit. The receptions given to this truly christian man, while thus urging the gospel invitation, were worthy of note. Said one, 'Are you a blacksmith?' 'I am a *Salvation Smith*,' rejoined the earnest christian; and producing his Bible, said, 'I have a *hammer* here that can break the hardest heart in pieces.' The zealous man then went on using the hammer of the Word so truly in the demonstration of the Spirit, that the questioner began to weep and tremble under the power of God."

## Narratives and Anecdotes.

**CHRISTIANITY DOOMED IN JAPAN.**—Japan now engages much attention, as a country lately opened to christian effort, but offering singular difficulties. Mr. Macgowan (an American missionary) has recently visited it, and from his report we quote. "There is that in the Government of Japan," he says, "which offers obstacles to the spread of christianity, such as finds no parallel in history, ancient or modern. I allude to the system of espionage, which is here carried to such a degree of perfection as to defy any attempts of a suspected person to move without the knowledge of the rulers, who at the same time have the power of rendering nugatory the slightest approach towards proselytism. With the power, they possess the will necessary to prevent the entrance of christianity. A few days since, occurred the anniversary on which took place the trampling on the cross—a brass plate, representing the crucifixion, being carried by the street officers to every house, to be trampled upon by every inmate. This is the second or third year of its suspension; but the Chinese say that, in the annual enrolment, every one is required solemnly to abjure christianity. Japanese tell me that is not the case; yet the spirit of it undoubtedly exists, as my experience attests. I have under instruction a class of young men. I presented each of them with copies of the New Testament in English and Chinese; but as nothing could be done without permission of the governor, nor even spoken without his knowledge, his assent to the acceptance of the books was necessary. Assent was refused. My class would have perilled their lives by retaining a page of the New Testament, a work expressly prohibited by name. A certain amount of religious matter will be tolerated in a book, if it abounds with what they consider useful knowledge, and if the religious matter cannot be expurgated. I spent several hours daily in a bookshop, where several curious things turned up. One of these afforded me, I confess, some gratification; it was the republication, by the late Prince of Satsuma, of my book on the Law of Storms. The volume was pub-

lished at Niugpo with the author's name, and the words 'American Christian physician.' In the Japanese edition, the word 'Christian' is omitted. That name which is above every name could not be printed in Japan, or would not when avoidable. If, in view of all this (and the picture is underdrawn), you ask, 'What of the night?' I reply—'The morning light is breaking.' There are agencies at work which shall, ere long, dissipate the gross darkness. The most remarkable feature in Japanese character is imitateness. They are anxious to adopt the arts and sciences of foreigners. Wanting in originality, their religion is from India, and their philosophy from China. They look to christendom for instruction in all their felt deficiencies. Already are they ashamed to proclaim to the world their opposition to christianity. So solicitous are they of availing themselves of western knowledge, that if we were to say, 'You shall not have the gospel, it is too good and elevating for you,' they would be apt to seek it surreptitiously. Nowhere is it so necessary that zeal should be tempered with discretion as in this land, where, in the opinion of all, christianity has been tried and found wanting, and where its introduction is looked upon as a dire evil."

**THE LATE DISASTER IN CHINA.**—On this subject the Rev. W. Muirhead, missionary of the London Missionary Society at Shanghai, after a brief account of the disaster, says:—"Such is our present position, and it remains for the English Government to determine what is to be done. Of course the treaty is practically null and void, though it does not appear that we shall suffer much inconvenience at the southern ports. The Chinese authorities will no doubt remain on the defensive, and confine the troubles to the north, unless we adopt hostile measures elsewhere. As to the people generally, they are highly pleased with the Imperial success, and many might be disposed to show their spirit on the occasion, but there is no indication of it at present. In so far as we are concerned, matters must remain as they now are until next year. It is now too

late to commence operations, and it will require much time to obtain reinforcements. The first intelligence of the reverses that came to hand was overwhelming, but our minds were calmed by the assurance that the Lord reigneth. We regard the whole affair as providential, and have no doubt that in the issue all will appear to have been for good. In consequence of it we shall be withheld from reaping the advantages expected by the treaty for an indefinite period, but we believe that those will be greatly augmented when the time comes. We wait, therefore, patiently and prayerfully. Meanwhile our missionary work can be prosecuted without interruption. There are vast fields in the surrounding neigh-

bourhood which may be usefully occupied, and should our new brethren arrive before matters are settled they can readily prepare for future work at this place or in the vicinity. So soon as the opportunity is given, arrangements will be made for going into the interior. We rejoice at the manner in which the Society and the churches at home have responded to the call from China. Though a dark cloud has arisen, it is only temporary, and ere long it will be dispelled. Let no one be discouraged by the painful events that have taken place, but be induced to pray more fervently that God will over-rule the whole for his own glory, and the greater prosperity of his cause in this heathen land."

## Baptisms.

IRELAND, *Letterkenny*.—Our favourite spot on the banks of the river Swilly, already so frequently resorted to, was on the morning of Oct. 18, again visited for the purpose of baptizing two interesting young men, lately converted. The morning was fine, the spot retired, the river smooth and clear, and the sun occasionally smiled upon us from behind the clouds. There was a goodly number, chiefly young persons, present to witness the ceremony. Mr. Storey delivered a short and convincing address on the subjects and mode of baptism as taught in the Word, after which he offered a fervent prayer. The two candidates then "went down into the water" with Mr. Elliott, who baptized them. After they were come up out of the water, and redressed, one of the young men delivered a short address, stating the manner of his conversion, how the Lord had led him unto the knowledge of his will, and the happiness he now enjoyed in the "answer of a good conscience," having obeyed in baptism his Lord and Saviour. An appropriate hymn was then sung, after which a most impressive prayer was offered up by the same young man, who, a short time since, was foremost in the ball, the dance, and every such refined species of sin. He is now rejoicing in Jesus, and making known the way of salvation with much success; for the Lord is giving him souls for his hire. Twenty-one have been baptized here since August.

STAFFORD.—I am pleased in being able to report another baptism at this place on the last sabbath in Oct, when Mr. Keen immersed four candidates. One had been a member with the Independents. Another was a daughter of one of our deacons, and a teacher in our sabbath school. And another was about thirteen, but had given good evidence of her conversion to God. It was pleasant to see one so young thus devote herself to her Lord and Saviour. Some have asked how the jailer at Philippi could have been immersed in a prison? But this baptism took place in the theatre, where we now meet for worship. We would rather have a place of our own, and we are now about to try; for we cannot help thinking, when we meet here, of the purposes for which it was built, and has often been used. We have more candidates; so we thank God and take courage.  
J. L.

COLEFORD.—Mr. Penny baptized seven candidates, Oct. 30. Four were husbands and wives; and the others the children of pious parents, some of whom, with tears of joy and hearts full of thankfulness to God, witnessed this delightful scene. May they all walk worthy of their profession! Our new chapel, after being opened more than twelve months, is still thronged with an attentive congregation. May the Spirit of God awaken in them a desire for everlasting salvation.  
J. L.

NEWARK.—On the last sabbath evening in September the ordinance of baptism was administered by Mr. Bayly, who preached from, "But the pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." The design of the sermon was to shew the reasons why these persons refused baptism, and the consequences of their conduct. A forcible application of the subject was made to the cases of those persons who, in these days, refuse to submit to the authority of Christ as enforced in the baptismal command. Mr. B. afterwards immersed a young man who had for some time been a preacher among the methodists. T. F.

SUTTON-ON-TRENT, *Notts.*—We had an interesting baptismal service in this village on the evening of November the first, when two young friends, teachers in the sabbath school, thus professed their faith in Christ. The ordinance was administered by Mr. Bayly, of Newark, who preached an appropriate sermon on the occasion, from, "Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven." Many young persons were present, and we hope good was done. T. F.

ASHFORD, *Kent.*—I have taken your *Reporter* for a number of years, and it always gives me great pleasure to read the baptisms you report. But as I have often regretted that you have not had any reports from Ashford, I take the liberty of informing you that on Thursday evening, Oct. 27, our pastor, Mr. Clark, administered that divine ordinance, when four followers of the Saviour were thus buried with him. One had been for some years a member with the Wesleyans. They were all received on the following sabbath. May the Lord revive his work here and everywhere! W. J.

PONTYPOOL, *Trosnant.*—We are rejoicing in the goodness of God. One believer was baptized by Mr. D. Roberts, Oct. 2, and eleven on the 23rd, ten of whom were connected with our sabbath school; and four were husbands and wives. These, with three who have returned to us, were added. On Nov. 17, Mr. R. baptized eleven more from the sabbath school, and a Wesleyan, who remains with his former friends. More are waiting to follow in their steps. E. M.

BEULAH, *Monmouthshire.*—We have had these additions by baptism:—In July, three; in September, five; and on Oct. 3, nineteen, before a very large assembly, gathered on the banks of the river Ebbw. We have also many more waiting for the same privilege. We are now in a prosperous state, and intend the establishment of an English baptist interest ere long. An article that appeared in the *Reporter* lately, called "Way Posts," was read at the water side, and produced an excellent effect.

LONDON, *New Park Street.*—On the evening of Oct. 20th, fourteen believers were immersed, on a profession of their faith in the Son of God, after a powerful sermon by Mr. Spurgeon from the words, "Until the Spirit be poured out from on high." And on Thursday the 27th, twelve by Mr. Genders, and nine by Mr. Davies, for their respective churches at Wandsworth and Greenwich. Mr. Spurgeon preached on this occasion also, from Acts viii. 35, "And preached unto him Jesus." D. E.

Bow, *Middlesex.*—Mr. Balfour baptized five believers in our Lord Jesus Christ on the last sabbath in October. Two were husband and wife; and two had been members of Independent churches. All were received at the Lord's table on the next sabbath evening. We rejoice that God is blessing the labours of our pastor. There are several more inquirers. Our prayer meetings are well attended, and best of all is, "God is with us." M. A. H.

HONITON.—After an appropriate discourse, six believers were immersed by Mr. Foote, Oct. 30. Two were from the Church of England, three are teachers in our sabbath school, and the other a scholar. They are all young persons. Thus the Lord is increasing his people and multiplying our joy. We expect shortly to have another addition. T. H. G.

HOOK NORTON, *Oxon.*—Five followers of the blessed Redeemer were buried with him in baptism by Mr. Bailhache, of Watford, Oct. 16th. The work of God is progressing here. Several more are in a hopeful state. D. W.

FOWNHOPE, *near Hereford.*—Our pastor, Mr. Mudge, baptized three candidates on Lord's-day, Oct. 16th. We had an overflowing attendance and excellent order. May the Lord continue to bless his work amongst us! T. W.

**BRIDLINGTON, Yorkshire.**—As you have not had a report of our recent baptisms, permit me to state that our pastor, Mr. Morgan, baptized three young followers of Jesus in May; in July three more thus put on Christ; and on October 23, one female friend, who had been for some years a member with the Independents, thus professed her faith in the Redeemer.

**PAISLEY, Storie Street.**—Mr. Wallace baptized two candidates Nov. 6, and one on the 13th. Two of these were awakened to a concern for salvation after hearing a report from Mr. W. of the scenes he had witnessed in Ireland, and in which he had taken part. We have good hope of others. A. C.

**PARSLEY, Yorkshire.**—Mr. Parker discharged the pleasing duty of baptizing four young disciples of the Holy Saviour, on the first sabbath in November. These were from the sabbath school, and we hope that their example will soon be followed by several more. J. M.

**BEDFORD, Mill Street.**—Mr. Killen baptized three disciples of Jesus on the last sabbath in October. One of these was the son of a baptist minister lately called to his heavenly home.

**CROWLE, Lincolnshire.**—Mr. Lovekin, our minister, baptized two believers in Jesus on Oct. 23, who were, on the same day, received into the fellowship of the church. T. W.

**MELBOURN, Cambs.**—On Thursday evening, Nov. 17, Mr. Bailey had the pleasure of leading fourteen believers down into the water, in which they were buried with Christ by baptism.

[We wish our esteemed correspondent would not be so *very* brief. A little further information respecting the good work at Melbourn would, we feel sure, be gratifying to our readers.]

#### WALES.

**Bridgend, Glamorganshire. Hope Chapel.**—Mr. Cole, our pastor, immersed twenty-nine believers, on a profession of their faith in Christ, on sabbath morning, Oct. 30. One was an aged female, in her 75th year, who had for some time hesitated on account of her age; but I am happy to state that strength was given her according to God's promise, "as thy days, so shall thy strength be." Some of the others were not more than fifteen years old. Our teachers now see that their labours have not been in vain in the

Lord, for a large proportion of the above number was from the school. The Lord has been pleased to visit us with the outpouring of his Spirit, so that we rejoice with our brethren in North Wales, Ireland, and America, in seeing hundreds added to the churches in this town during the last three months. May God go on to be gracious! T. II.

**Penyrhool, Breconshire.**—Our beloved pastor, who has laboured amongst us thirty-eight years, was removed by death in June last. Mr. Lawrence, who has lately returned from America, is now our minister, and we are enjoying a revival of religion. In the summer four times as many came as our chapel would hold, and Mr. L. had to preach from a tombstone in the burial ground. In August we baptized four; two were son and daughter of our senior deacon, four of whose six children have now thus put on Christ. In October eight others were baptized, and several more are on the way. Never before have we seen such an awakening among the people. Many who never attended public worship now come regularly, and seem anxious for salvation. Some come as far as ten miles to hear the Word of Life. We wish we had a larger place to receive them. J. J.

**Cowbridge, Glamorganshire.**—As you have not had any reports of our recent baptisms I send the following:—In August, two; in October, six; and in November, eight. Many attended these services, and several were much affected by the solemn rite which, when thus administered, so strikingly sets forth the death, burial, and resurrection of the Redeemer. These were all added to our number, and we have eight more before the church. May showers of heavenly influence descend on all the churches of Christ! W. N.

**Llanelly, Greenfield. English Baptists.**—Mr. Evans baptized four believers in June; and five more in October were thus buried with their Lord. We have more inquirers for the good old way, and hope they will soon find it, and walk therein. P. A.

**Holyhead.**—Mr. Morgan, our minister, baptized two candidates in June; in July, three; in September, seven; in October, two; and Nov. 6, eighteen. The congregations were unusually large. Blessed be God, we are sharing in the revival of his work. Not less than

seventy are now before the church. Other churches on the island have also had considerable additions. J. L.

*Cardiff, Glamorganshire. Bethany.*—Mr. Tilly baptized three followers of the Lamb on the first sabbath in November. The sister of one young man had been

previously baptized. Their case excited much sympathy. They were left orphans, and his tender care of his young sister has been highly commendable. May the Father of the fatherless bless them both! These were added, and many more are coming forward to join us. J. J.

## Baptism Facts and Anecdotes.

THE BAPTISM OF BELLS is a ceremony of great interest in the Roman Catholic Church. One has just transpired in Ireland, and as most of our readers have never witnessed one, the following details from the Bishop of Kerry, the officiating priest, may amuse if they do not very deeply instruct. His lordship, after discussing the important uses of bells, thus describes the sanctifying process of those holy instruments:—"Now, amongst those many forms of benediction, there is, perhaps, none, if we except our altar and our holy oils used in administering the sacraments—there is none more solemn, or which denotes greater importance, than that which is used in the blessing of church bells. None but a bishop can perform the ceremony. By him also must the purifying water be blessed. Then by a rite which is analogous to the rite of baptism, it is washed over with blessed water; it is then con-

secrated with oil and chrism of the sick, and perfumed with the incense of myrrh and balsam, the emblems of prayer and mortification; a great number of psalms are recited by the attendant clergy, and then a prayer recited by the consecrating prelate, beseeching thee, Lord, to give to the sound of that bell the power of awakening in those who hear it the spirit of devotion, so that with great alacrity they may come to the house of God and bring in their worship the melody of all sweet sounds, and coming with such piety and fervour that they may invite thither the whole multitude of the angelic hosts; and then we pray that God may attach divine efficacy to that sound, so that where it vibrates through the air the demons that infest it may be put to flight and frustrated in their efforts to harm us by lightning or by noisome blasts that cause pestilence and injury to the creature."

## Sabbath Schools and Education.

ON BRINGING THE CHILDREN TO CHRIST. TEACHERS! have you carefully considered what are your responsibilities in the self-imposed duties you have undertaken? If the heart of a child is susceptible of religious impressions, and those impressions may form the germ of a religious character, then your work should have for its object nothing less than the salvation of the children under your care. You have undertaken a duty which never can be properly discharged if you aim at any less result than bringing them to Christ. Have you considered how responsible such a position is, and how serious are its consequences both to your-

selves and the children you instruct? Can anything less than persevering earnestness and labour on your part, for their salvation, free you from a responsibility, the burden of which is as heavy as the despair of a lost soul?

The only and true mission of a Sabbath-school teacher is to hold up Christ as He is revealed in His gospel, before them continually; to seek to impress them with the loveliness of His character, the power of His claims, the infinite nature of His love, and the exceeding and eternal value of His salvation. And it seems to me, that anything less than this falls below the true standard of duty,



insomuch as it falls short of bringing them to Christ, where only salvation can be found. A true labourer in this vineyard will never labour in vain; such is the nature of the gospel of Christ, and such is the promise of God to every honest worker, that it will become the wisdom and power of God to their salvation.

It is not enough to teach our children the history or the geography of the Bible, the theories of commentaries, or the abstract doctrines of even the gospel itself. These are, or may be, all very well and important, too, but they will have time to learn these after they have received other and far greater truths; but seek out of every lesson to find Christ, and hold Him up to them as the great eternal truth and sun of the whole Gospel system; seek to turn that vital light toward them, always letting it rest and settle upon their hearts, and, if you are faithful, it will penetrate

and become a fountain of light to guide them through this world to heaven.

If every teacher of Sabbath-schools would so labour as if he considered the salvation of the children depended upon his faithfulness, there would be a directness in his efforts, and a solemn earnestness, too, which, on the impressible and susceptible mind and heart of a child, would have an irresistible power for good. Let once a child *feel* that you are in earnest in wishing to bring him to Christ, and now or in future life that leaven of truth will work until the whole nature is renewed and the heart regenerated.

But, remember, Teachers, that such a glorious result can come from nothing but constant prayers for God's blessing on your labour, and constant faith that the blessing will descend as the reward of your faithfulness.

## Religious Tracts.

### OUR DONATIONS FOR 1859.

DURING the past year we have continued to forward parcels of tracts for open-air preaching, baptismal services, and general distribution, to all who have applied for them in conformity with the only condition we laid down, of sending six penny stamps to pay the book postage of the parcel, with the address of the party in full. We find that we have a few applications yet on hand, which will be disposed of during the present month of December.

On referring to our summary of grants a year ago, we find that we had then forwarded gratuitously, to all parts of the country, above half a million of hand bills, above 43,000 four-page tracts, and several thousands of "Invitations to worship," besides many grants of elementary school books, rewards, magazines, &c. Next month we shall be able to give a summary of our grants for 1859, and a list of the donations we have received.

Last year we proposed to send samples of our magazines, with prospectuses, to all who remitted us four penny stamps for the book postage, and their address. This offer was extensively accepted, and we found it advantageous in promoting the sales. We therefore offer to do the

same for the coming year. Applicants should send during the month of December, that orders for the Magazines may reach the Publishers in time for the January numbers. We expect our readers are aware that our *Reporter* and the *Baptist Youth's Magazine* are denominational, but the *The Children's Magazine*, *The Little Child's*, and *The Pioneer*, are unsectarian. They can have samples of each or all of these as they may direct us. All applications must be made to WINKS and SON, Leicester.

Whilst referring to our Magazines we take the opportunity of thanking our numerous correspondents for the intelligence they have forwarded, and of saying that we wish we had, in every neighbourhood where there is a baptist church, a correspondent who would promptly furnish us with reports of baptisms as they occur, together with information of the movements of the baptists in that locality. In asking any of our friends, in any town or village, to undertake this kind service, we are not asking for what could possibly be any very serious tax upon either their time or purse; we are only seeking to secure for our columns that which to us is of the first importance—correct and prompt intelligence.

## Intelligence.

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### BAPTIST.

#### FOREIGN.

Prussia, *Berlin*.—Mr. Lohmann, pastor of the baptist church, says:—"I have resumed my pastoral duties with fresh vigour, and am very much engaged in preaching continually and exclusively to large congregations, and with much acceptance, as I receive ample proof. A goodly number of converts receive religious instruction in the evenings, and from our out-stations equal favourable news reach us. Mr. Shies, assistant-minister of our church, baptized, a few days ago, twelve disciples in Landsberg, and several others in other stations. Glorious news we gather from other churches, particularly from Reetz, where a revival has begun already for some time, and is continuing still. My dear son, who has been busily engaged, along with our venerated brother Oncken, in Hamburg, to instruct eighteen of our young missionaries and labourers in our fields, is now in London for a short relaxation. Meantime those eighteen brethren have been dismissed, and twelve of them were last Sunday ordained in the mentioned capacity by Messrs Oncken and Gülzan, which was a glorious occasion. They are now leaving Hamburg for their various places of destination, which extend over all Germany, Poland, Switzerland, and the Duchies of Holstein, &c. Some of them have already passed Berlin, and others will come shortly. Passing Hamburg, I had still the pleasure of seeing the whole little college in the chapel there, and of addressing them briefly. It was a delightful view before me, such a number of witnesses of the truth as it is in Jesus to be spread over our country; and I imagined the thousands of congregations which would surround them, and the blessed consequences that would accompany their testimony for Christ. There are amongst them very eminently talented men, and full of fervour and zeal. You know already our principle in this matter, to receive in our college only such as have already developed good gifts for preaching the word, and have proved zeal for the spread of the gospel."

Australia.—Mr. D. Rees, late of Braintree, says:—"At Melbourne we found a number of kind friends ready to entertain us, and hospitably to receive us. A steamer was sent alongside the *Orwell* to take our goods to Geelong, and in two days we proceeded there, a distance of forty-five miles by train, where we were received with unbounded kindness. A suitable house had

been engaged for us (which had just been vacated by Arohdeacon Streach) at the very moderate rent of £2 a week. I was thus permitted to enter upon my work at once. We have a beautiful chapel in the best part of the town, which cost about £5000, but it will only seat 400 persons, though there is ground for any amount of enlargement. The chapel is well filled with a remarkably intelligent congregation. The only fault to be found with it is, that it is too select; we have no poor people, and therefore our sabbath school is small. But I have a good Bible class. There are two other baptist churches in the town, with the ministers of which I am on terms of cordial friendship. We have also Independents, Presbyterians, Wesleyans, and Episcopalians, all working together harmoniously. But all except of State aid except the Independents and Baptists. Geelong has a population of about 30,000, and is next to Melbourne in importance."

South Africa, *Natal*.—The ordinance of believers' baptism was administered in the Little Bushman's river, Aug. 14, when a church was formed, and the Lord's supper celebrated.

#### DOMESTIC.

Birmingham, *Bond-street Chapel*.—At special church-meetings held at this place of worship, it has been resolved to have a plurality of elders to take the oversight of the church—to administer baptism *without delay* to every penitent believer who requests it, on his confessing that Jesus the Christ is the Son of the living God—to afford an opportunity, at the breaking of bread every Lord's-day, for mutual teaching—to cease to sanction the singing of praise on the part of unbelievers—to renounce all human creeds—to give up pew rents and public collections for church funds—and to substitute the designation "Church of Christ meeting, &c.," for that of "Baptist church." In each instance the church was first asked, "Do you consider this according to the teaching of the New Testament?" and secondly, "If so, are you willing to adopt it?" Mr. Chew has requested that the members of the church and others would cease to style him "reverend." [We hope they will. But what next?]

New Bedford, *near Nottingham*.—Two new and spacious school-rooms having been erected here, and the chapel enlarged, opening services were held on Oct. 6th. The total cost is £650, towards which £110 have now been obtained.

**BAPTIST COLLEGE, Regent's Park.**—The annual meeting was held at the College on Wednesday, Oct. 12th, Richard Harris, Esq., of Leicester, in the chair. Upwards of 250 friends assembled for tea. From the report read by Dr. Angus, it seems that thirty-three students have attended the College during the session, and that the coming session opens with thirty-nine, thirty ministerial and nine lay. The reports of the studies were highly satisfactory; and the honours gained by students at the examinations of the University of London more numerous than in any previous year. It seems also that nearly 500 services had been held during the year by the students. To the library many valuable donations had been made, both of pictures and of books. The Rev. R. May had given £1000 to form a fund for prizes and for supplying students with books. The whole of the purchase money of the New College had been promised, but on the current income and expenditure there was a deficiency of £194.

**LONDON, Westbourne Grove, Bayswater.**—This place of worship has been re-opened after the erection of three additional galleries, and other improvements. The place will now seat 1100. The entire cost was secured, previously to the enlargement, by the church and congregation. For eleven weeks services were held in an adjacent riding-school, which was the means of bringing many to hear the Word. The prospects of more extended usefulness before Mr. Lewis, the pastor, are of the most cheering character.

**CARLTON, Beds.**—A correspondent informs us that the anniversary services at this village, on Wednesday, Oct. 5th, were attended by vast crowds. Mr. Drawbridge preached to about 2000 in the morning, and Mr. C. H. Spurgeon to twice that number in the afternoon and evening. Above 1000 sat down to tea. The services were held in an adjoining field, and it is believed that they were blessed to the souls of many. To God alone be glory!

**LLANELLY, Greenfield.**—The English church and congregation meeting here made another vigorous effort to reduce the debt on their new place of worship at the first anniversary in October, when the collections reached the handsome sum of £237 3s. 9d. The church consists but of about seventy members, and twelve months ago they raised £800 for the same object. P. A.

**EAST DEREHAM, Norfolk.**—The new chapel, commenced in June, was opened on Wednesday, Oct. 13th, with two sermons by Mr. Vince of Birmingham. Mr. Whitley, the pastor, presided at a large public meeting in the afternoon. The total outlay is £1500, and about £80 was obtained at these services.

**CALNE, Wilts.**—A new school room, class room, and vestry having been erected, services were held on Tuesday, Oct. 11, when Dr. Winslow preached to a full congregation, composed, in a great measure, of members of the Established Church. Tea was provided, and a public meeting held. The Marquis of Lansdowne kindly gave permission to erect on the boundary wall, which was a great convenience. Mr. Wall, formerly of Ledbury, is invited to become pastor of the church.

**ROUND, Isle of Wight.**—A new and neat chapel was opened in this secluded hamlet on Tuesday, Nov. 8. The former place of meeting, which was built of wood, was decaying, and was too small to contain the hearers. This, which cost but £100, through many of the friends having bestowed personal labour—all they could give—will seat 150 persons. About £20 remains unpaid.

**HUCKNALL TONKARD, near Nottingham.**—At this village, within the walls of whose parish church the earthly remains of Lord Byron rest, there is a General Baptist chapel, which has lately been enlarged and improved, at an expense of £150. The place was re-opened in October, and the friends hope to clear off the debt during the present year.

**THE BAPTISTS IN SCOTLAND** held their fourth annual association meeting at Glasgow in October. The churches had partaken largely of the blessings of the recent revival. Seven students for the ministry are under the tuition of Dr. Paterson, at Glasgow. All the meetings were pervaded by a delightful spirit of fraternal love.

**DEVONPORT, Hope Chapel.**—The papers state that stones have been thrown at the window behind the pulpit several times, the last when Mr. Horton was giving out the closing hymn on a sabbath evening, which nearly struck him. This must be from sheer mischief, as no one can be supposed to have ill will to that amiable minister.

**RJOCKMANSWORTH, Herts.**—The church and congregation under the pastorate of Mr. T. D. Jones, met on Wednesday, Oct. 12th, to celebrate the entire removal of a heavy debt which had long weighed them down. In two years £580 5s. 3d. had been paid, and they had now a balance of £60 in hand.

**LEICESTER, Friar Lane.**—This first General Baptist place of worship in Leicester having lately undergone considerable repairs, with the introduction of modern windows and a handsome new baptistry, was re-opened a few weeks ago. The internal appearance of the chapel is now greatly improved.

**SABBATH AFTERNOON LECTURES** for the winter season have been resumed by Mr. Arthur Mursell at Manchester, and Mr. Walters at Halifax, with no reduction of attendance or abatement of interest.

**ROBERT HALL.**—Lord Brougham, who has been very busy lately in attending public meetings, having made some remarks favourable to the Malno Liqueur Law, afterwards observed:—"I would carefully avoid all exaggeration, and yet I have the very high authority of one of the most eloquent preachers who ever appeared in this country—I would say the most eloquent preacher,—I speak from hearing him upon one occasion, when I went with my late lamented friend, Lord Denman, the chief justice, to hear Robert Hall. I can only say that at one part of this admirable sermon which he then preached, we both, as if by one impulse, turned round to one another and said, 'Plunkett,' comparing him to the greatest orator of late times, since Pitt, Fox, and Sheridan, the greatest orator by much that has been known in this country. Well, Robert Hall was applied to one morning by a reverend friend of his, who was fatigued with his walk, and he asked him to give him a little brandy and water. 'I will,' said Robert Hall, 'if you will give it its right name.' 'What is it?' said his friend. 'Distilled damnation.' Now, Robert Hall was a man of great eloquence, and I give you this as an instance to show that I might have gone a great deal further, upon high authority, than I did at Bradford upon this subject."

**BIRMINGHAM, Cannon Street.**—This place of worship has been re-opened, after undergoing considerable alterations and improvements, and the erection of an organ behind the pulpit. The expenses were £800. Of which only about £70 remains unpaid.

**Circus Chapel.**—The friends meeting here have now laid the foundation of a new edifice on the Bristol Road. The worship at the Circus Chapel will be continued by a portion of the congregation, who will remain to occupy it. The cost of the new building is estimated at £8000. Mr. Middlemore, when laying the stone, stated that he received a cheque for ten pounds for the object, from Mr. James, on the night before he died!

**GILLINGHAM, Dorset.**—A new chapel was opened here, Oct. 27th. It is a neat structure in the Norman style. The venerable pastor, Mr. Dunn, took part in conducting the devotional services; and Messrs. A. Anderson and S. Manning preached. The cost is £450, about one-third of which is yet unpaid.

**THE SPECIAL FUND** for sending help to the baptist ministers in Ireland, during the present revival there, has now reached rather more than £400. Several ministers have offered personal service.

**MR. SPURGEON** has been preaching to large congregations lately in Halifax and Bradford, where he appears to have lost none of his popularity.

**COLEFORD.**—The first anniversary of the opening of the new baptist chapel in this town was celebrated on Lord's-day, Sep. 26th, when sermons were preached by Rev. W. Landels, of London. On the following Tuesday evening a tea meeting was held, and addresses delivered by J. Batten, Esq., Rev. Messrs. Penny, Davis, Hudson, Praes, and Butterworth. The pecuniary results were about £20 in cash, and £100 in promises, to be paid in twelve months.

**YORKSHIRE BAPTIST COLLEGE.**—A purse containing forty sovereigns has been presented to the Rev. Charles Daniell, by friends at Bradford and Leeds connected with the Northern Baptist Education Society, as an expression of their kind regards and best wishes, on his retiring from the office of resident tutor in that institution.

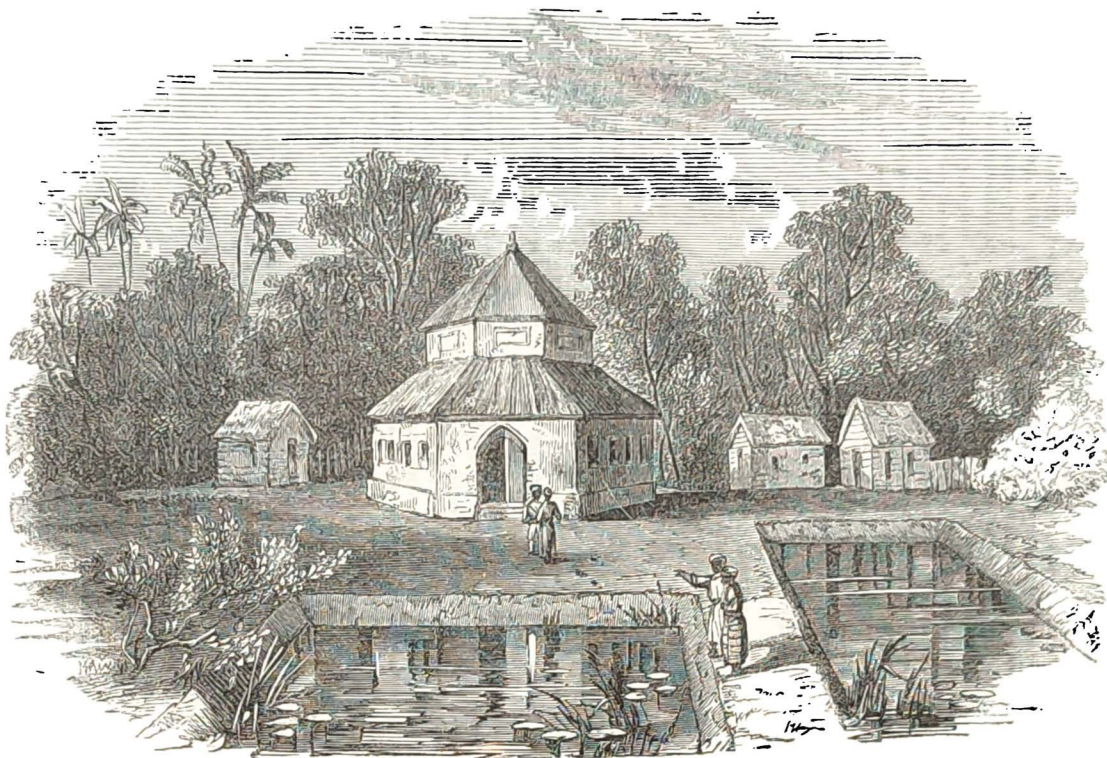
**ROMFORD.**—On Thursday, Oct. 16, a meeting was held in Salem Chapel, to bid farewell to the Rev. S. Pearce. In the course of the evening Mr. Ward presented to Mr. Pearce, on behalf of the church and congregation, a purse of gold, as an expression of their esteem, and an acknowledgment of his services.

**CHARD, Somerset.**—A capacious new school-room was opened here in October, after sermons by Dr. Thomas of Pontypool. At the tea meeting Mr. Edwards, the pastor, stated that the building, which had cost £250, was paid for.

**CARDIFF, Canton.**—At the re-opening of this place of worship three days were devoted to religious services, and about £100 were obtained in liquidation of the expenses.

**RECENT RECOGNITIONS AND ORDINATIONS.**—Mr. E. Parker, late of Milnes Bridge, at Farsley, near Leeds, Nov. 9th. Mr. P. succeeds the venerable and beloved Mr. Jonas Foster, who took part in the interesting services.—Mr. E. Jones, late of Newcastle-on-Tyne, at the Old Chapel, Broseley, Oct. 23. Mr. John Thomas, father of the late Mr. James Thomas, of Calcutta, and father-in-law of Mr. Jones, was pastor of this church nearly forty years.—Mr. T. T. Phillips, at Moriah, Radnorshire, Oct. 18.—Mr. H. Kitching, at Lake Road, Landport, Portsmouth, Oct. 14.—Mr. W. Hanson, late of Horton College, at Heneage Street, Birmingham, Nov. 1 and 2.—Mr. B. Dickens, late of Regent's Park College, at Edenbridge, Kent, Nov. 1.

**REMOVALS.**—Mr. S. B. Brown, B.A., of Redruth, to Salford.—Mr. A. T. Eden of Bampton, to Burford, Oxfordshire.—Mr. Williams of Llanddulas, to Cwmwrch, near Swansea.—Mr. Rowe of Risca, to Fishguard.—Mr. Jones, of Aberbangad, to Newcastle Emllyn.



OHRIKARPAR CHAPEL, BACKERGUNGE.

## MISSIONARY.

THE MARTYR CHURCH OF MADAGASCAR.—Madagascar is evidently destined to become one day the cradle of the civilization and christianity of the great African continent. For it is impossible, we think, for a christian reader at least, to study Mr. Ellis's priceless volume, without anticipating some such great future for Madagascar—especially when we remember its geographical position in the direct line of that hopeful zone of Central Africa just opened up by Livingstone to European influence. Quillimane, the eastern terminus of the wanderings of that prince of modern travellers, is in almost precisely the same latitude with Antananarivo, the navel and capital of Madagascar. It is not for nothing, therefore, that the adversary has raged so fiercely and so long, but happily all in vain, to push the gospel back from the very gate of his own peculiar world. For the evangelization of Imerina means the conversion of the black heart of Ham to Christ, and the rolling away for ever of Canaan's ancient curse. The Martyr Church of the great island, anchored like an ark of salvation off the blood-stained strand of Libya, needs but breathing time to grow into a missionary church, and the slave-trade must be annihilated for ever; and those devilish despotisms which build up the walls of towns with the bodies of living men, must pass away like a sulphurous exhalation before the health-bearing sea-breeze. It is this world-wide magnitude of the moral and spiritual interests at stake that invests the now twice twelve years' wrestle between the scattered and peeled remnant of the Malagasy believers and the she Diocletian of our days, who sits on the throne of Radama, with a more than epic grandeur. Even apart from this vital consideration, it is doubtful whether any page of ecclesiastical history presents a sublimer spectacle than is seen in the triumphant faith and patience of these contemporary witnesses of the Lamb; and when its bearings on universal history, and on the christianization of mankind as the ultimate scope of that history, are taken fairly into the account, we hesitate not to avow our belief that it is very possible that the Tarpelian rock of Antananarivo, whence so many christians have been hurled headlong by their heathen persecutors, may hereafter prove to have been for our age the very focus of the everlasting quarrel between the kingdoms of darkness and light—the true key of the position which must now, or never, be won—the gory Malakoff of this century's spiritual campaign. And yet in how many protestant churches at home and abroad—we speak not merely of the more

starved established communities, but of the more elastic and freer as well—is public special prayer ever heard on behalf of those who are bearing the brunt of the hot strife?—*British Quarterly*.

THE CALL FROM INDIA.—We cannot have forgotten the confessions, the prayers, the vows, that were wrung from our ebastened hearts eighteen months ago. We owned that we were very guilty concerning our Hindoo brethren. We saw the connection between the sin and its punishment. We learned something of the moral and social results of Mohammedan fanaticism and Hindoo idolatry. We owned that the gospel, and the gospel alone, was the true remedy. And yet over the whole of India the proportion of missionaries to the population is still little more than one to half a million; and, taking separately the district which was the theatre of the mutiny, the average is lower than anywhere else, not one to a million and a half. Whatever be the duty of the government, there can be no difference of opinion as to the duty of the church. It is almost impossible to exaggerate the importance of a large reinforcement, without any delay, of the missionary body in the north-west provinces. Most encouraging are the symptoms which prompt to immediate action. The constancy of the native converts has raised their character in the eyes of even the missionaries themselves. The neighbourhood of Meerut, which witnessed the outbreak of the rebellion, now exhibits new adherents to christianity, by scores and almost by hundreds, and this chiefly as in earlier days, through the agency of native christians scattered abroad by the recent persecutions. (Acts xi. 19).

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.—The Committee of the above Association have in preparation for the present season an entirely new series of dissolving views, carefully selected, to illustrate a lecture on "China." No expense will be spared to render the views truthful and effective. Mr. John Templeton has again, at the request of the Committee, undertaken the delivery of the lectures, which will be adapted to interest and instruct both the young and adults. As the arrangements for this new lecture will be complete by the end of November, the Committee desire to be favoured with applications as early as possible.

MISSIONARIES TO CHINA.—Several lately went out together in the ship *Heroes of the Alma*, bound for Shanghai; Mr. Kloekers, Baptist; Dawson, Macgowan, Wilson, and Henderson, Independent; Innocent and Hall, Methodist New Connexion; forming a noble band, who thus united during their long voyage will, we hope, experience

mutual advantage, and be supported in their arduous enterprise by the prayers of many. Mr. Hall, sent out by the baptist church in John Street, under the care of the Hon. and Rev. Baptist Noel, is already at Ningpo. Mr. Kloekers may probably be advised to act with him in that city.

### RELIGIOUS.

**RELIGIOUS REVIVAL IN SWEDEN.**—According to the report of an eye-witness, Mr. Scott, as given in the *Archives du Christianisme*, the most remarkable thing about the religious awakening at present manifested in Sweden is its wide extent, so that there is scarcely a place in the whole country where it is not felt. And this revival is experienced among all classes, from the poorest up to the Royal family. Several persons of distinction have, after their own conversion, devoted themselves to the work of preaching the gospel. A district judge, in the neighbourhood of Gefle, has made the necessary arrangements for conducting a prayer-meeting in the open-air, and he has succeeded in converting that which has hitherto been a secular festival into an assembly for religious edification. At one of the last of these meetings, there were present in the morning 500, and in the afternoon about 3,000, many of whom had several miles to return to their homes. One of the most zealous preachers of the gospel is Count von Stakelberg, still a young man, belonging to the wealthiest of the noble families of Sweden. His addresses have so powerful an effect, that in most of the public prayer-meetings held by him there is experienced an awakening. This awakening in Sweden, as elsewhere, is accompanied with a thorough reformation of life, and the effects have already extended over so wide a circuit, that they already hold a prominent place as worthy of especial remark in the annual official reports of the local offices. Those most active in this awakening are the Wesleyans, the Baptists, and other sects, the clergy of the State-Church being drawn into the movement rather against their will.

**ENGLISH POPERY.**—*The Union* newspaper, which represents, with great zeal and ability, one of the sections of the English Church, advocates "Prayers for the Dead;" and in a late number we find a "Hymn in Memory of St. Cuthbert," apprising him that "deep night hath sunk o'er England's church," and praying him to "wrestle with God in mighty prayer," and "gain a blessing for our land."

**SPAIN.**—Escalante, who was arrested in May, for distributing the Holy Scriptures, still languishes in prison, at Cadiz. All attempts to obtain his release having so far failed.

**ROMISH RANCOUR.**—The editors of the Irish and English press are abusing each other as only Romauists can do. A lovely and attractive proof they afford of the unity of the Church of Rome!—The Bishop of Killaloe, in addressing an assembly at a confirmation at Milltown, gives the audience the following advice in relation to Protestants and their publications:—"Our Divine Lord became man for the salvation of man; and the devil, in order to imitate the Son of man, becomes incarnate—takes flesh in the person of Bible readers, tract distributors, and teachers of error. Hold no conversation with them—hold no conversation whatever with them. You can derive no good from their society, you will only expose yourselves to danger; and surely, they must have some unholy object proposed to them to come and tempt the poor Catholics of this parish. Therefore, whenever you get any of those periodicals, say, 'Go, satan, as the father of lies, as the author of calumny, the author of everything injurious to the souls of christians, who are burning in flames everlasting—so let these your productions go too into the flames.' That is the place for them, just as it is for obscene books."

**TUSCANY.**—A letter from Florence says:—"I saw at Parma and Bologna, and everywhere throughout the Emilia, signal proofs of the activity of the London Biblical Societies. Fine copies of the 'Italian Diodati,' or protestant translation of the Old and New Testament, were either sold at very low prices or even freely distributed by their agents. A small congregation, at variance with the established Roman Catholic communion, already exists in Florence, and since last April what may be called 'protestant' service has been performed weekly in the Italian language with open doors."

**ROMISH ZEAL.**—The Bishop of Orleans has published a pastoral letter in favour of the Society for the Propagation of the Faith. He points out the astonishing results obtained by a society which originated in the efforts of a poor Lyonesse workwoman of untiring energy, on the principle of weekly contributions of one sou each person. The society has been in existence thirty-five years, and its receipts are now about 5,000,000 francs a year, which are divided among 208 dioceses and fifteen principal missions.

**CURIOUS TEXTS.**—A Welsh preacher in preaching a funeral sermon for the late Rev. John Angell James, of Birmingham, took for his text the following fragments of scripture:—"There was a man sent from God whose name was *John* . . . and I saw the *Angel* fly in the midst of heaven, &c. . . . *James*, the servant of God, &c." The sermon is said to have been "excellent."

Mr. BINNEY has been cordially welcomed by his own congregation and the religious public generally, on his safe arrival in good health from Australia. It was the intention of Mr. B. to embark in the *Royal Charter*, in which case he would probably have shared the fate of the helpless passengers in that vessel.

MADAGASCAR.—The latest intelligence from this island reports that the sufferings of the native christians have been somewhat alleviated. Special prayer is earnestly requested for these modern confessors and martyrs of the church of Christ.

DAVID CRESSWELL, an Irish convert, is now in England, endeavouring to promote a revival here. It is said of him that he had, from his youth up, a strong impediment in his speech, which, on his conversion, was entirely removed!

### GENERAL.

THE MAYOR OF SUNDERLAND, Mr. John Candlish, who is a baptist, instead of the usual balls and dinners, has given £200 towards the establishment of a female reformatory.

THE CASHMERE PRESENT TO THE QUEEN.—The costly present to her Majesty from the Maharajah of Cashmere, of a Cashmere shawl, tent, and solid gold bedstead of the value of 150,000*l.*, was brought to Windsor Castle, under the charge of Colonel Willoughby, from the East India House, and was temporarily placed in the throne-room previously to its being formally presented to the Queen. It is expected that the gold bedstead will be ultimately placed in the guard-chamber, so that the public may be favoured with a view of its magnificence.

AN INDIAN RAILWAY.—At the opening of seventeen miles of the Madras railway, in the Malabar district, the natives crowded to see the trial trip of the "smoke bandy," which travelled at the rate of thirty miles an hour. The women signified their reverence by salaaming to it, and many of the men strove hard to keep up with it. New signalmen had been drilled to their work, and placed at every mile of the line, but several of them, on the approach of the engine, threw their signal flags on the ground and took to their heels.

THE LOSS OF THE ROYAL CHARTER, a fine Australian screw steamer, on the rocks off the Isle of Anglesea, on Wednesday, October 26, when four hundred and fifty nine persons were lost, has excited universal sympathy for the sufferers and their relatives.

FLOGGING IN THE ARMY.—We now hear that this disgraceful and unmanly barbarity is to be greatly mitigated. It ought to be entirely abolished.

### REVIEW OF THE PAST MONTH.

Thursday, November 24th.

AT HOME.—Her Majesty, the Prince Consort, and the Royal Children appear to be in the enjoyment of their usual excellent health. The Prince of Wales attained his royal majority on Nov. 9th, and now, in case of the decease of his Royal Mother, he will become King without the intervention of a Regent, an event which we hope a gracious Providence will long avert. The natal day of the Princess Royal being also in the same month—the 21st—the Prince and Princess of Prussia came over to England to share in the mutual congratulations of the Royal Family. Her Royal Highness the Princess of Prussia performed, a few days ago, what is called "the christening" at the launch of a large war vessel—the *Victoria*.—The *Great Eastern* has returned in safety from Holyhead to Southampton waters.—It is reported that Sir G. Grey, Sir G. C. Lewis, and Mr. Milner Gibson are engaged in preparing a new Reform Bill, and that inquiries are now making respecting tenants of houses in Boroughs from five pounds to ten pounds rental.—The Builders strike, after inflicting great injury, has terminated in the men returning to work the ten hours as formerly.—Robert Stephenson has been buried in Westminster Abbey; and so a man who commenced life in a coal-pit now sleeps in the burial place of kings.

ABROAD.—The affairs of Central Italy remain unsettled. The States invited Prince de Carignan, cousin of the King of Sardinia, to act as Regent until the expected Congress of the Great Powers; but France objected, and Chevalier Buoncompagni has been nominated and accepted. General Garibaldi has resigned, but tells his followers that he will return if wanted.—Great alarm has been excited in England of a French invasion, in consequence of the constant attacks of the press of that country, which is entirely under government control; but the Emperor has now ordered the editors to be quiet. The English press is not guiltless of provocation, *Punch* especially, with its "lions" and "bull dogs."—A dreadful tragedy, we expect, will be acted on Dec. 2, in the United States, when an aged man, a Mr. Brown, is to be hanged for attempting to excite a number of slaves in Virginia to escape. There appears to have been much folly in the attempt, but he made a noble defence at his trial, and declared that if at liberty he would do the same again. He now, he said, sacrificed his life in the cause of human liberty. If this man is executed the world will ring with indignation at his cowardly murderers, and the very name of Washington will pale before that of BROWN, THE MARTYR OF AMERICAN SLAVERY!



## Marrriages.

October 6, at the baptist chapel, Shotley-bridge, by Mr. Whitehead, Mr. J. Harrison to Miss E. A. Pearce; and, October 10, Mr. Nicholson to Miss Liddel.

Oct. 7, by license, at Worstead baptist chapel, by Mr. Smythe, Mr. Frederick Springall, of Hainford, to Sarah, second daughter of the late Mr. John Woodrow.

October 9, at the baptist chapel, Earls Barton, Northamptonshire, by Mr. Abbott, of Blunham, Beds, Mr. C. Blackwell, to Miss Leonard: and, October 10, Mr. W. Spencer to Miss S. Webb.

Oct. 12, at Shortwood, Gloucestershire, the Rev. Hendrikadius Z. Kloekers, baptist missionary to China, to Emily Page, eldest daughter of Lindsey Winterbotham, Esq., of Stroud.

Oct. 12, at the baptist chapel, Kingston-on-Thames, by Mr. Medhurst, Mr. R. Turner, to Miss A. Wakeford, who were baptized by Mr. M. Sept. 28, thus first giving themselves unto the Lord and his people, and then to one another, we trust, according to His will.

Oct. 13, at the General Baptist chapel, Mary's Gate, Derby, by Mr. Stevenson, M.A., Mr. George Bryer, of Markeaton Park, to

Ruth, second daughter of Mr. W. Abel, Elm Tree House, near Derby.

Oct. 14, at the baptist chapel, Romsey, by Mr. Drew, Mr. W. O. Price, of Clapton Square, Hackney, to Mary Anne, daughter of the late Mr. Isaac Purchase, Romsey, Hampshire.

Oct. 15, at Shaoklewell Chapel, by Mr. Stanton, George, third son of Mr. John Cox, of Enfield, to Catherine, second daughter of the late Mr. Henry Hogben, of Shaoklewell.

Oct. 16, at the baptist chapel, Brixham, Devon, by Mr. M. Saunders, Mr. Seward, to Miss Susan Giffard; and Mr. Austen to Miss Jane Shears.

October 19, at the baptist chapel, Ridgmont, by Mr. T. Baker, B.A., Mr. W. J. Daniells, of Lidlington-common, to Sarah, youngest daughter of the late Mr. Thomas Cook, of Steppingley Park, Beds.

Nov. 1, at the baptist chapel, Goodshaw, Lancashire, by the father of the bridegroom, Mr. J. Maden, General Baptist minister, Macclesfield, to Ellen, daughter of Mr. Haworth, of Gambleside.

## Deaths.

Oct. 13, at Roundhay, near Leeds, aged 67, Sir George Goodman, a member of the baptist church in Great George Street, Leeds, under the pastorate of Dr. Brewer. Sir George was a magistrate of the West Riding, the first Mayor of Leeds under the new municipal act, and was called to fill that office on three other occasions. In 1852 he was elected M.P. for the Borough, and took a prominent part in all movements of a religious, philanthropic, and liberal character; and hence the high esteem in which he was held.

October 17, at the house of Joseph Knighton, Esq., Wollaston, whither she had gone on a visit, Rebecca, the beloved wife of William Kitchen, baptist minister, Ringstead, Northamptonshire, in her 61st year.

October 18, at Llandudno, Elenor Prichard, sister to the Rev. J. Prichard, baptist minister, Llangollen, aged 66.

October 24, Mr. J. Dixon, pastor of the baptist church, White Colne, Essex, in his 73rd year.

Nov. 1, Mr. Daniel Chappell, of Littleton Drew, Wilts, aged 82; who was born, brought up, lived, and died, in the same farmhouse, which his father and he had rented of four Dukes of Beaufort ninety-two years. Mr. C. was an occasional preacher, and a member of the Independent church, Castle Coomb.

RECENTLY.—The Earl of Waldegrave, and the Earl de Grey.—Lady Peel, the widow of the late eminent statesman. Her Ladyship sunk, suddenly at last, under an accumulation of afflicting bereavements. Her husband's lamented death was followed by that of her favourite and gallant son, Captain Peel, R.N., in India, and lately, the Earl of Jersey, father-in-law of her daughter, Lady Jersey, whose husband followed his father to the grave within a few days!