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BAPTIST REPORTER,

AND

MISSIONARY INTELLIGENCER.

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# Editorial Annual Address.

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ANOTHER YEAR is now approaching its termination, and we sit down, as our custom is at this period, to remind our readers of some of its leading events.

When penning our last annual address we referred to the Italian War, and said, "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."

At the time we indulged that hope Italy was but partially delivered from its oppressors. The King of Naples yet held fast by the tyrannical principles of his race. Like our Stuarts, the Bourbons could not discern the signs of the times—they were first demented, and then doomed. For history will now have to record that one bold man, with a few hundreds of sturdy followers, in a few months drove this sovereign of nine millions of people from his palace and his throne; and then, having done this, the noble man retired to his island home of ten acres! The name of GARRIBALDI will now stand second to none on the roll of history for courage, patriotism, humanity, and disinterestedness.

The Pope of Rome, too, seeking to regain, by the aid of foreign mercenaries, that portion of his states which he had lost, has lost nearly all the rest; Rome only, with the cities and region around it, being now all that is left to him of the papal patrimony; and these would not be his tomorrow were the French army withdrawn. And thus the Kingdom of Naples, and the Papal States, have this year been added to the territories of the King of Sardinia, who, it is expected, will soon be proclaimed KING OF ITALY.

Venetia, with her splendid city, Venice, yet remains in the iron grasp of Austria. But another year may witness a dreadful struggle for liberty there, except Austria should wisely consent to part with it for a large pecuniary consideration; and she needs it, for she is nearly bankrupt.

We might refer to other important events which have occurred during the year, but we have recorded them as they transpired month by month. We have referred to the progress of Freedom in Italy chiefly because it has been, for ages, the high seat and metropolis of popery.

During the year the Emperor of France has maintained a mysterious silence, and has done little to interrupt the progress of liberty in Italy, and hence the exasperation of his own popish priests and bishops, who strongly denounce policy. But they must beware. Napoleon III. may, if he will, tread in the steps of our Henry VIII., and proclaim himself pope in his own dominions!

And thus, year by year, is the great cause of human freedom from temporal and spiritual tyranny approximating its glorious consummation. That this will be the ultimate result we may confidently hope, providing means be forthwith taken by the protestants of Europe to furnish the Italian people with the Word of God—the only sure foundation and safeguard of human liberty, as well as the only true guide to salvation and eternal life.

Coming home to our denomination and ourselves, we may just mention that another popular minister, MR. H. GRATTAN GUINNESS has been brought, after long and anxious inquiry, to adopt our views of believers' baptism.

This is our THIRTY-FOURTH VOLUME. As we write the words, memory brings in recollection the labours of the past. Gratitude to God, however, for his mercy and goodness in permitting us to work so many years in this and other services for his glory, we wish to cherish above every other recollection or emotion. Not from any feeling of vain boasting, but with humble thankfulness, to the praise of his gracious kindness, we would record the fact, that during all these years he has given us health and strength, to bring out in due course, month by month, not only this but several other periodicals and works, adapted more especially to the instruction of the young, unassisted all the time by any other person in our regular Editorial labours. But not unto us; unto thy name, O Lord, be the glory!

And now, thanks be to God, we feel as fresh and vigorous for the discharge of our arduous labours as we ever did. We might here make selections from letters which have reached us unsolicited, expressive of continued approbation of this periodical. But we forbear.

In conclusion, we may be permitted, we hope, to remind our constant friends, that now-a-days, with so many periodicals appearing and disappearing, vigorous efforts are necessary on our behalf, that we may continue to sustain the position we have so long held. If this be not done we shall suffer loss. Will you kindly see to it that we do not, by seeking for new subscribers at your earliest convenience? We look to *you* to do this. We cannot. But we cheerfully leave this matter in your hands, believing that we have your good wishes, and that we shall have your best efforts. The grace of our Lord Jesus Christ be with you all!

THE EDITOR.

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THE  
BAPTIST REPORTER.

JANUARY, 1860.

FRUITS OF FREEDOM IN THE WEST INDIES.

DR. SAMUEL JOHNSON, who prided himself in his tory and high-church principles, was yet such a good hater of slavery, that he is said to have proposed, at a convivial meeting, "Insurrection among the slaves all over the world."

The late unwise and unsuccessful attempt, on behalf of the slaves in the United States, has revived, in many minds, a recollection of some of the scenes of violence which preceded the emancipation of the slaves in our West India Islands. Then, as now in America, the most horrid details of the sufferings of the slave population were published, when their masters, rendered furious by the exposure, became more tyrannical and outrageous, and were scarcely pacified when twenty millions were paid to them as the redemption price of their human property.

That was a noble and grand experiment. In an article on this subject, in a late number of the "Edinburgh Review," the writer says:—

"England's giving freedom to her slaves was an act unique in the his-

tory of man. We know not where an example can be found of so noble a sacrifice, made by a whole people. As to its prudence, some may think this, and some that; but no man can lay it at the door of any selfish feeling. The people of the United Kingdom believed slavery to be cruel. It seemed to them a breach of the law of love which the gospel had laid down. For these reasons, and for these alone, they made up their minds to be rid of it. But they were not hurried away by their zeal; they chose to pay the cost themselves; and £20,000,000 was paid down by them, to get the slaves set free. To us, who saw this done, it may seem an everyday affair. But seen from afar, in the coming ages, it may strike men as sublime.

Was it, after all, an act of shining folly? Has it really wrought woe and not weal in the world? It is worth while to find out the true reply to these questions. For if all this were so, then that noble old maxim, that 'Right never comes wrong,' would be overthrown. Here we have a nation plainly setting itself to do right, 'because right was



right;' because it thought more of what was due to God and man than of itself. Has this been a failure, has this done harm and not good, then it may be unwise to do right. Wrong, perhaps, might as well be kept going. The laws of God and the rights of man may be well enough in their way, but should we obey the one, or observe the other, we may find ourselves made fools of.

This, then, is the plain question to which we have sought out the reply. Taking no thought, for the nonce, of humanity, morality, christianity—looking to the pocket alone—has emancipation answered, or been a blunder? Good and kindly meant as it undoubtedly was, is the world the worse off for it, or the better off for it? Did the philanthropists ruin the West Indies? or did they save the West Indies from imminent, irretrievable ruin, and set them on the road to a prosperity at once sound and splendid? Let that be the test of the great experiment of 1834. Has it plunged the former slave colonies into hopeless ruin, then never mind its nobleness, let it stand condemned. But if the distress which fell on the West Indies in 1847 can be clearly traced to other causes; if it was only a passing storm; if, those other causes being spent, freedom is now working out a well-being that was unknown in the days of slavery—then, we say, let emancipation stand approved in the sight of all the world.

And this it is which the facts before us seem to prove. They show that slavery was bearing our colonies down to ruin with awful speed; that had it lasted but another half century, they must have sunk beyond recovery. On the other hand, that now, under freedom and free trade, they are growing day by day more rich and prosperous; with spreading trade, with improving agriculture, with a more educated, industrious, and virtuous people; while the com-

fort of the quondam slaves is increased beyond the power of words to portray.

Never was a more radical revolution made in the fortunes of a whole people, than when the 800,000 British negroes stepped from slavery into freedom. When the clock began to strike twelve on the night of July 31, 1834, they were, in the eye of the law, things, chattels, beasts of burden, the mere property of others. When it had ceased to sound, they were, for the first time, not only free-men but *men*; standing on the same level as those who had formerly owned them. The whole form of things became so thoroughly new, that it is now no easy matter to paint oneself a living picture of a state of society which has been so utterly swept away."

But some of us remember that "state of society" well. We have not forgotten how, in the palmy days of slavery, the non-resident proprietors in this country and the planters in the island were always coming "whining" to Parliament for "protection"—they were all going to ruin, and must have it; and we remember, too, how greedily each clutched at his share, and more than his share, of the twenty millions; how, like bold and idle beggars, they have since demanded more money from the public funds, instead of falling to work like honest men, improving their estates, or selling them at a fair price to those who would; how they have often at tempted to revive slavery in other forms; how they have burdened the free black population with heavy taxes, offered them unremunerating wages, and thrown all kinds of obstructions in the way of their progress in civilization and happiness.

Again, these creatures are at their dirty work, abusing the "blacks" as idle vagabonds, and screaming for help to the British parliament. We guess they will have to scream

a very long time before they are regarded by either parliament or people. What they ought to do, and must do, is just what we all do—they must manage their own affairs with discretion.

But we must leave these unreasonable and selfish men, and turn to their former victims—the black population of the islands. Before we do so we give the following brief statistics to show that more sugar has been produced since emancipation than before. Who laboured to produce it?

“Since 1840, the importation of sugar to the United Kingdom from the West Indies has gone forward as follows:—

Six years before free trade	cwt.
(1841—1846) .. ..	14,829,550
Six years after free trade (1847	
—1852) .. ..	17,918,362
Last six years (1853—1858) ..	18,443,331”

The official reports, both of exports and imports, from nearly all the islands, are of the most gratifying and cheering character.

“These official statistics and reports absolutely demonstrate the fact that the West Indies are rapidly advancing in wealth and prosperity; nor must it be supposed that they are ‘merely putting money in their purse,’ without a corresponding advance in the general character of the people. In this respect the change from the old state of things is described on all hands as being most gratifying; and especially in those thousands of cases where the negroes have built altogether new villages for themselves. The cottages are either neatly thatched, or shingled with pieces of hard wood. Some are built of stone or wood; but generally are plastered also on the outside, and white washed. Many are ornamented with a portico in front, to screen the sitting apartment from sun and rain; while for the admission of light and air, as well as to add to their appearance,

they exhibit either shutters or jalousies, painted green, or small glass windows.

There is usually a sleeping apartment at each end, and a sitting room in the centre. The floors are in most instances terraced, although boarded ones for sleeping-rooms are becoming common. Many of the latter contain good mahogany bedsteads, a washing-stand, a looking-glass, and chairs. The middle apartment is usually furnished with a sideboard, displaying sundry articles of crockery ware, some decent-looking chairs, and not unfrequently with a few broadsheets of the Tract Society hung round the walls in neat frames of cedar. For cooking food, and other domestic purposes, a little room or two is erected at the back of the cottage, where are also arranged the various conveniences for keeping domestic stock. The villages are laid out in regular order, being divided into lots more or less intersected by roads or streets. The plots are usually in the form of an oblong square. The cottage is situated at an equal distance from each side of the allotment, and at about eight or ten feet from the public thoroughfare. The piece of ground in front is, in some instances, cultivated in the style of a European garden; displaying rose-bushes, and other flowering shrubs, among the choicer vegetable productions; while the remainder is covered with all the substantial vegetables and fruits of the country heterogeneously intermixed.

The result is, that they present ‘a very pleasing appearance.’ Sir Henry Barkly was reminded by those in the hills of the villages in Switzerland, and he says they have a decided air of progressive civilisation and comfort about them; and that it is quite clear, whatever may be the case elsewhere, that their inhabitants are not retrograding either in their moral or physical condition. And

the same despatch contains a report by a stipendiary magistrate, and speaks of 'the thousands of well-cultivated settlements, with their tastefully arranged cottages and gardens, which have given quite a different appearance to the country since August, 1838, and bespeak the prosperity and comfort of the occupants, and present a cheering prospect, and an encouraging hope for the future.' Another magistrate reports to him that the advancement in the condition of the labouring class is unmistakably apparent.

The peasantry, who were formerly unused to domestic comfort and a state of independence, are now otherwise circumstanced. A very large number of them are owners of freehold properties, on which they are comfortably located. They also own a large number of horses, hogs, and other live stock. They trade extensively in the native products of the parish, which they cultivate in such abundance, that boats are constantly conveying cargoes of yams, cocoas, and plantains to the port of Falmouth in the parish of Trelawney, where they are scarce, and in great demand. The vessels employed in this traffic are almost exclusively their own property. The degrading practice of concubinage has been forsaken by a large number, who have embraced the marriage state, and the weekly publication of intended matrimonial alliances, is proof that matrimony among them is on the increase. They contribute more largely than any other class to the general taxation of the parish, and not a few enjoy and exercise electoral rights. Generally they may be said to be a fair specimen of the labouring people of this island; willing and tractable, civil and obedient, confiding in those who employ them, often toiling on estates for weeks and months in expectation of reward, but in many instances ill-

requited for their confidence and labour by disappointment and non-payment.'

"The number of such settlements established since emancipation is almost incredible. Within eight years of that event, nearly two hundred villages of the kind we have been describing, had been built, and full 100,000 acres of land purchased, by the negroes of Jamaica alone. A statement was read in the House of Commons, in 1842, by Lord Stanley (then colonial minister), that 'it would appear wonderful how so much had been accomplished in the island, in building, planting, digging, and making fences. The number of freeholders who have become freeholders by their accumulation and industry, in the island of Jamaica, amounted, in 1840, to 7,340.'

"It is usual to fancy that the free negroes desert the estates to squat upon wild lands; but although this has occasionally been the case, by far the greater number of them have bought land, and that a good price, for their settlements. And the negro proprietor is just as proud of his own home and freehold as any Englishman might be. The names they give them may be taken as a slight indication of their feeling: 'Content my own,' 'Comfort Castle,' 'Happy Hut,' 'Thank God to see it,' and so forth. One is mentioned by the Rev. Mr. Philippo, as being entitled, 'Occasion Call,' which the owner explained thus: 'If any person have business wid me, him can come in; but if him don't want me in pottickler, me no wants him company, and him no 'casion to come.'

"In appearance very many of the negroes have by no means a disagreeable exterior. In fact, the clever authoress of 'Antigua and the Antiguans' declares that many of the creole negroes may be termed very good-looking. High and well-formed foreheads, black and sparkling eyes, aquiline noses, and lips

with only a slight pout, are not uncommon, though others of the same race are more like apes than human beings. Both men and women, she tells us, are seldom to be seen except in the most becoming attire; the dress of the women generally consisting of a printed or cotton gown, with a white handkerchief tied round their heads like a turban, and a neat straw hat trimmed with white ribband. But on high days and festivals, it must be owned that the splendour of the negro array is not in the purest taste. One of the writers on the West Indies was shocked by seeing a negress who actually was adorned with pink stockings, yellow shoes, and a bonnet of green trimmed with pink, and displaying a blue rose with silver leaves! Silks, satins, muslins, and crapes are plentifully used, and even the 'gentlemen' will come out on occasion in a truly glorious costume; with velvet collars, radiant waistcoats, and boots expressly made to 'stamp and creak' well. They all carry umbrellas, silk if possible; and pocket handkerchiefs, with one end making its appearance from the coat pocket. We are told, however, that the love for gaudy colours is disappearing; and that modesty and sensibility are becoming increasingly apparent in the female sex. In their names, the march of intellect has extinguished the Sambos, Pompeys, and Darkeys of former days, and now the shining pickaninnies rejoice in the appellations of 'Adeline Floretta,' 'Rosalind Monemia,' 'Alonzo Frederick,' and so forth. One cannot but smile at these little affectations; but all this shows a progress towards refinement and civilisation, though some of its offshoots are laughable. The same may be said of their manners, in which a surprising improvement has taken place. 'The uncouth address and sullen aspect and carriage of the slaves' has been

replaced by a great deal of graceful kindliness and ease towards strangers, and a politeness and respect to each other which may often approach extravagance, but is much better than the rough address so common in many parts of England, among the working classes. No negro peasant meets another without exchanging salutations and inquiries. Age is particularly venerated, and the noisy little negroes at their sport will stop while one of their old people are passing, with, 'How dy'e ma'm,' and 'How dy'e me picnee,' is the courteous reply. Every one praises their generosity and kindness. To the miserable pauper whites, who abound in some of the West Indies they are often known to act the part of guardian angels. They will work for them, feed them, clothe them, without the slightest wish or prospect of receiving remuneration.

"They are rising, too, with rapidity in the social scale, and would seem to be fit for any kind of employment. Mr. Baird mentions, that in the legislatures of many of the islands, there are already sundry negro members, as well as many gentlemen of colour. When Mr. Bigelow visited Jamaica, there were ten or a dozen coloured men in the Legislative Assembly, which consists altogether of about fifty members; and the police force, the officers of the penitentiary, the officers of the courts of justice, as well as some of the barristers, were coloured men; and we believe they have since been freely admitted to the magistracy and to political office. The old prejudice against African blood is disappearing, though under slavery it was intensely strong; so much so, that the coloured people were generally not allowed to be buried in the same churchyard with the whites. Nay, at St. John's, in Antigua, the church bell was not allowed to be profaned by tolling

for the demise of these degraded people, and a smaller one was actually provided for that purpose!

“Year by year, too, education is making way; and though in some districts it is complained that the negroes do not show eagerness to obtain schooling for their children, from others very satisfactory reports are sent; and the governors, almost without exception, state that crime is diminishing in the islands. In fact, crime of an atrocious character is very rare indeed. The negroes are guilty of a great deal of petty pilfering, and they are also regardless of truth; but, happily, drunkenness is not one of their prevailing faults; nor are they given to deeds of violence, or of deliberate villany. They are a merry, light-hearted, and kindly people; somewhat shallow and thoughtless, and with the faults that come of that character; but docile, orderly, and peaceable.

“The two main conclusions which are enforced upon us by our investigation are these. The one, that slavery and monopoly were bearing the West Indies to ruin. The other, that under free labour and free trade they are rising to wealth. Under slavery and monopoly, the labouring class was miserable and was perishing miserably. Under slavery and monopoly, the owners of the soil were reduced to the greatest pitch of distress. The state of affairs which had arisen under this old dispensation had rendered a crash some day inevitable. But when once that blow had fallen, and the old things had passed away, and the new things had come, then the inherent virtue of the principle of freedom became manifest; and it is now working out the most beneficent, the most astonishing—what a few years ago would have seemed the most incredible—results. Wis-

dom has been justified of her children. Seeking only to do the thing that was right and noble—seeking not to please herself, but to do justice,—England set free her slaves. It is plain that but for that measure, her colonies would have sunk to irretrievable destruction. It proves now, that by that measure she has set them on the way to happiness and prosperity; that not only are the former slaves enjoying a degree of comfort and independence almost unparalleled, but that our own trade with these islands is becoming of higher and higher value. They are yearly enriching us more and more with the wealth of their fertile soil. Instead of being the plague of statesmen, the disgrace of England, they are becoming invaluable possessions to the British Crown. Never did any deed of any nation show more signally that to do right is the truest prudence, than the great deed of emancipation.

‘Not once or twice, in our rough island story,  
The path of duty was the way to glory.’

And in her dealings with the negro race, both in the West Indies and in Africa, England having ‘only thirsted for the right,’ has already begun to find the wisdom of that course. The fight for freedom has been fought amid great discouragements; for a time there were heart-breaking drawbacks to the success attained. But it has been fought with a good courage. And now the spread of commerce and civilisation in West Africa; the happiness of the West Indian peasantry; the improving agriculture, the extending trade of these islands; the cheering news which governor after governor is sending home of their thriving state,—such is the reward, to herself, as well as to them, which England is reaping, from a generous, self-denying, christian policy.

## Spiritual Cabinet.

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MAN'S TRUE DIGNITY.—It is one of the rarest things in the world to find a man who, when he looks upon a fellow-man, sees him as God sees him—as a spiritual being. Men foremost in the church, fluent in prayer, and great at exhortation, when they go forth, do not see God in man. Such men have devotion as a sentiment, as an ecstatic emotion; they have temporary Christian feelings; but they are wanting in deep-seated piety. To make moral character the standard by which to judge of a man, and to look at him in the light of his immortality, is a thing which is not done by one out of ten thousand. I think no more revolutionary thing could occur than for an angel to descend from heaven, and operate upon the mind of every man, so that he would of necessity look on every other man as God sees him; so that, whenever you looked upon your child, it would stand to you as the babe Jesus stands to our admiration—as a child of God: so that, whenever you looked upon your neighbours, you would not see what their bodies represent them to be, but as angel eyes see them, when their moral nature flames up invisibly before eyes that can see the invisible! Oh, if every day, when you went to your business, and executed your law of selfishness, you saw men just exactly as they are, how different would be your feelings on beholding them! If when men raise the lash above the head of the helpless, or lay the grinding hand upon the weak, they were instantly, by some mysterious change, made to see that it was God's angel they were holding in the dust, how would they start back amazed, and say, "I thought it was a man, and behold I was wrestling with an

angel!" If men were to see their fellow-men as God's angels in embryo, and were to judge of them, not by their spheres in life, not by their physical relations, but by their relations to the eternal state, and were to feel that every man was a child of God, and an heir of immortality, what a revolution there would be in the structure of society! There is no plantation that is strong enough to bear the weight that would press down upon it if every slave-master saw the coming manhood of his slaves! It is because men are in ordinary estimation lighter than feathers—simply blood and bones, or even mere beasts, with the instinct of beasts in our thought—that we are three thousand years behind our day, and think of them, not as spiritual beings, God-loved, God-sought, and God-drawn, but as pieces of mechanism, operated upon by a voluntary will, and designed solely for life purposes. When once a man sees, feels, and endeavours to practise this divine law of judgment, the change wrought in him will be almost like a translation into a new sphere.

PERSONAL RESPONSIBILITY TO GOD.—You may ask, "What will become of those men whose conduct is good, but whom you do not class among Christians?" I do not know. Thank God I am not God! Every man hears the drum-beat of the eternal world. Every man must stand for himself, and every man must answer for himself there. It is enough for me to bring myself and my own charge to God, without stopping to answer questions which belong to the future. One thing I know, and that is, that there is no other name but the name of Christ given under

heaven, that we know anything about, whereby we can be saved. One thing I know, and that is, that he who trusts in the Lord Jesus Christ shall never be moved. One thing I know, that there is a power in Christ to translate a man above his sins, and almost above temptations, in this world. I believe there is a power in Christ to disfranchise a man, and take away from him the livery of hell; and to enfranchise a man, and give him the livery of heaven. I believe there is a power in the faith of Christ Jesus to transform a man from evil to good, and from good to saintship, and bring him to the haven, to the home above. If there is any other way for a man to be saved except through this faith, I do not know what it is. But one

thing I know, and that is, that the joy which I derive from faith in Christ, is ten thousand times greater than any of the other joys which greet my heart in this world. I know no other light; I will steer for that. I feel no other influence; I will be drawn by that. I have no other faith; I will trust in that. For he who lives and dies believing in Christ, shall not perish, but have everlasting life. Whether any others shall have everlasting life or not, is not for you nor me to say. I will not sit in judgment upon them; neither will I set up a judgment against them. If they take their own path, so they must take their own risk. I am not either to condemn them, or to insure them.

## Poetry.

### THE NIGHT AND THE DAY.

THE night is spent, the day is drawing near!  
O words of sweetness to a pilgrim's ear!  
For now through darkness, sorrow, toil and woe,  
All Zion's pilgrims are compelled to go.  
The road that leads to Zion's sacred hill,  
Revealed and known, is often clouded still.  
We wait the day when He, THE MORNING STAR,  
Whose light now dawns upon us from afar,  
Shall be our Sun, and heaven's own radiance pour,  
On us, and all who now his name adore.  
For then, and not till then, the darken'd cloud  
That hangs around us, like a solemn shroud,  
Shall be dispersed, and not a shade remain  
Of aught that ever gave us grief or pain.

The night is spent, the day is drawing near!  
Then, trembling pilgrim, lay aside your fear.  
'Tis true that here, through sorrow's darksome vale,  
Your pathway lies; and strength will often fail.  
'Tis true that doubts and fears, like billows, toss  
Your feeble bark, and everlasting loss  
And shipwreck is the prospect that remains  
Beyond the present agonizing pains  
That rend the soul. Yet see ye not the ray,  
E'en now, like golden token of the day,  
O'er mountain summit rising—'tis the LORD,  
Who bids you trust in his unchanging word.  
His faithfulness will speedy succour bring;  
Redemption promised, comes on rapid wing.

The night is spent, the day is drawing near!  
Ye tempted ones, your Helper will appear.  
Though foes may gather, numberless and strong,  
The deadly conflict striving to prolong,  
Faint not, nor ever once despairing yield,  
Cast not away your faith's all-sheltering shield.  
A stronger arm than theirs will interpose;  
Your Saviour grappled with those very foes.  
For your salvation, He his life's blood gave;  
He swift to hear, omnipotent to save.  
Lift up your eyes. Behold the white-robed throng!  
The palm of victory, the triumphant song—  
The conqueror's palm—for these his word assures  
Shall, if found faithful, be for ever yours.

The night is spent, the day is drawing near!  
Departing souls, from whom the bitter tear,  
From riven hearts, still ceases not to flow;  
Your earthly house is rent! But O! ye know,  
A glorious mansion in the upper skies  
Awaits the ransom'd whenso'er he dies.  
And ye, the purchase of Immanuel's blood,  
Whose souls are wash'd in the all-cleansing flood,  
With transport now may hail the glorious light  
Of day, that knows no shadow of a night.  
E'en now it dawns! soon will your Lord appear!  
Your night is spent; rejoice, your day is near!  
*Australia.* W. R. W.

## Reviews.

*The Book of Ecclesiastes: Its Meaning and its Lessons.* By Robert Buchanan, D.D. London: Blackie & Sons.

WE believe it was William Cobbett who said that no better counsels could be given to a young couple setting out in life than those which are to be found in the "Proverbs" and the "Preacher" of Solomon. This singular but observant man was not alone in his opinion. The testimony of the wise, in all ages, might also be produced in their favour.

Indeed the longer we live the more are we brought under the conviction that there is no book like that grand old Book, which we call, by way of distinction—the BIBLE. "The sayings of this book" are always found to be in the strictest conformity with the highest principles of truth and wisdom, and are peculiarly adapted to the instruction of mankind of whatever age or country.

We, therefore, welcome every competent attempt to throw more light over any of the ancient portions of the Divine Word. Such attempts are necessary for the most obvious reasons. Our copy of that Word being a translation, will admit of further elucidations and emendations, which may, with propriety, be offered, without impugning, in the slightest degree, the integrity of the original text.

Dr. Buchanan is already favourably known in the religious world as the author of several valuable works. He tells us, in his brief preface, that "the materials of which the volume is composed were originally prepared for, and used in, the pulpit." These materials are here expanded into a volume of more than 400 pages, divided into nineteen chapters. The work bears evident marks of laborious research, sound scholarship, and practical wisdom; whilst the evangelical tendency of the author's reflections will enhance its value in the estimation of the christian reader.

*Revivals in Wales: Facts and Correspondence supplied by Pastors of the Welsh Churches.* By Evan Davies. London: John Snow. Sixpence.

FROM the phraseology of this title we were led to presume that Pastors of the Welsh Churches, must refer to the Inde-

pendent, or, as they are now called, Congregational churches, and their friends the Calvinistic methodists; and on turning over the pages of the pamphlet we found this to be the case. Our readers must not, therefore, expect to find in it any reports of the revivals which have taken place among the baptist churches in the Principality. Having given this explanation, we receive with gladness the intelligence the pamphlet communicates, and heartily commend it to all who sincerely desire the coming of the kingdom of God.

*A Series of Tales for Children, Translated from the German of Christoph Von Schmid.* By R. C. Hales, M.A. London: Simpkin, Marshall, & Co.

HERE are one hundred German Tales, translated by an English clergyman for English children. Some of these are rather quaint and curious, but we have no doubt they will afford amusement to the little folks of our English firesides during a winter evening.

*The Prison Opened; or, the Life of a Thief as seen in the Death of a Penitent.* By the Rev. Josiah Viney. London: Book Society.

A VISITOR of a Christian Instruction Society met with a young man rapidly sinking into consumption. From his lips he took down the facts here detailed, which the dying youth earnestly desired might be published for the benefit of his former associates. What remarkable facts are sometimes brought to light by christian visitations! This is one of them.

1. *Revival. To the Unconverted.*
  2. "I cannot say, No." *To Young Men.*
  3. "Run, Speak to this Young Man."
- London: The Book Society.

THESE three little books have been written by three eminent ministers—Messrs. Maquire, Martin and Chowu, and are well adapted to the objects indicated by their respective titles. They are intended for presentation to the parties mentioned, and being attractive in their appearance, will, no doubt, meet with a ready reception.



## Christian Activity.

### BRINGING SINNERS TO CHRIST.

CHRISTIAN! make this your business. Not your only business certainly, but your chief. You have other occupations, but your highest profession is that of christian. You seek to honour the claims which arise to you as a relative, and as a citizen; do honour also to those which come on you as a christian. Consider that you are not born again for worldly purposes; or brought into the kingdom of Christ to amass wealth, pursue honour, and live in earthly indulgence. No; you are born into the family of God that you may be happy in His favour and live to His glory. How better can you follow the great end of your spiritual life, than by seeking to impart it to others? Let the world, if it will, take its course, and pursue its vanities; it is no guide for you. You have an avocation higher, nobler. You are to do the will of your Father in heaven. His will chiefly is, not that men should die in their sins, but that they should be saved. Adopt this as your will likewise. Deliberately resolve that you will live for this purpose. You will then have what so many want, an *end* in life; and that end so elevated and benevolent as to be a constant spring of personal felicity to yourself.

Possess your mind with the great *importance* of the subject. If it is to be your business, it must have your attention; if your chief business, your chief attention. It must be present to your thoughts, it must dwell in your heart, till it is thoroughly and habitually realized. Place man before you as a sinner; and judge of his sin by the light of Scripture. Look on him in his state of misery, delusion, and guilt; separated from the life of angels; in the hands of God; condemned already by a righteous law; and upheld only from death and hell by the brittle thread of life, which a breath may break.

Let these plain, great, momentous truths have a full, but never a common place in your mind. Entertain them till they stand out as facts; till his salvation is felt to be only next to your own. This living interest in the subject will supersede many directions; and will

give you a surprising aptitude and power in winning souls to Christ.

Be sure to *employ opportunities* as they arise. That you may do so, *watch* for them. Those who watch for them, seldom want them; while those who are indifferent seldom or never find the right place, or the convenient time.

*Create opportunities.* We are daily surprised by observing what may be done if there is first the willing and resolved mind. What invention, what toil, what perseverance, are displayed! If a man is only resolved on making an acquaintance thought to be profitable to himself, will he not compass sea and land to effect it? Recently a person came as a stranger to this metropolis; he was soon observed as such, by two evil-disposed men accustomed to prowl on the innocent and unwary. It appeared that they watched every movement; that they invented methods of approach to him; that they followed him incessantly for two days and a night; in fact, that they never left him till they had robbed him of all he possessed. Shall wickedness have all this policy and zeal to destroy, and will not you put forth your invention and energy to save? Like your Saviour, if you would save the lost, you must *seek* them.

*Ask* for opportunities. If all events are at the disposal of Providence, then it is most wise that we should recognize his hand. I know a christian who is in the habit of wishing that God would so regulate his circumstances, and form his connexions and friendships, as that they may best supply him with occasions of usefulness in the conversion of sinners to himself. Nor has he wished in vain. Opportunities arising in answer to prayer are, on every account, the most auspicious.

Have *special regard* to those persons over whom you have *special influence*. In the most limited connexions there are many such. Over some you have influence by relationship; over some by interest; over others by esteem for your character. You have power with them; power, perhaps, which none other has. God has given it to you. Consider it as a precious talent intrusted to your care. Use it faithfully for their good, and for

his glory, and God may give you their life for a prey.

Communicate, if possible, *privately*, and *alone*, with those you would thus benefit. You will meet with less resistance; you will be able to speak with more freedom; and they will soften sooner under what is said, than when other eyes are on them.

Mark *differences of character*. In some, levity predominates: in some, thoughtfulness. Some are proud, and some are diffident. Some neglect religion, and some are slaves to its forms. Some are self-righteous, and some licentious. Some are in error, and some in ignorance. Some know much, but hold

the truth in unrighteousness; and others know only little, but live above their knowledge. It is plain, that to use exactly the same treatment for all would be unwise and injurious. Be at pains to know the character of the person you would restore to the way of life. "Of some have compassion, and others save with fear, plucking them out of the fire."

Yet if you should not be always able to satisfy yourself in this particular, be not discouraged. After all, the points of difference between one sinner and another are slight, compared with those on which they agree. All are alienated from the life of God: and all require to be recovered to the love and favour of God.

## Revivals and Awakenings.

### IN THE PRINCIPALITY.

WE feel confident that all our thoughtful readers will concur with us, when we say that the christian desires, above all things on earth next to his own salvation, the extension of the kingdom of his Lord and Saviour. The wonderful manifestations of Divine grace and mercy, which have recently been exhibited to the world, on both sides the Atlantic, are almost unprecedented. In order to record some of these, and so in our humble measure to assist in promoting the progress of this glorious work of God, we have arranged to devote a few columns of our pages every month. We commence with some selections from "Revivals in Wales."

Rev. John Davies, of Aberaman, says of the good work in Glamorganshire:—

"1. The present revival has broken down the tyranny of form, fashion, and shame. These are the three giants that crush the spirit of the church. The gospel, properly preached, lived, and applied, is irresistible. The notions of the world hamper the church. We are afraid to act out what we believe. Earnestness is called bigotry. Zeal is tantamount to weakness of intellect. Conscience-awakening and soul-stirring preaching are denominated fanaticism. The church has been cowed by such epithets, and weakened by catering to the taste and prejudices of the world.

She ought never to have descended to apologize, to mince truth, or to be afraid to live and to follow it out.

2. The secret of success is belief. Not belief in the mere existence of God, in the plan of salvation, and in the general truths of the gospel; but belief in the present efficiency and in the personal verification of gospel truths—a belief that God meant with an infinite intensity and Divine earnestness every syllable that He ever spoke, and a belief that his sayings are to be realized to us and through us. Prayer has been such a mere form, instead of a soul-moving reality. When our prayers have no hold on our minds, and do not leave any impressions, and do not fill the soul with sure corresponding expectancy, they are not the prayers that God has promised to answer.

3. The consciousness of inward failings and weakness must be outweighed by the conscious assurance of God's choice of such instrumentality to renew the world. The Apostles had their failings—the Reformers had their weaknesses, but, instead of waiting till they arrived at the consciousness of perfection, they relied upon God, and went forth in his strength; and, while the instruments themselves bitterly bewailed many failings and felt conscious of much weakness and unworthiness, the world felt that a power Divine was brought to bear upon it."

Rev. B. Williams, of Dowlais, near Merthyr:—

“One sabbath night, being obliged to give up preaching from the intensity of the feeling pervading the congregation, in the church-meeting that followed, one of the members said that a young man was standing by the gate outside, who would neither come in nor go home. I went out and found him as described. I put my hand on his shoulder, and said that the only question between us was the time, and endeavoured to persuade him that then was the accepted time; but he would neither move nor speak. I kindly told him that he must accept either of the alternatives—go home, or come in. He started at the idea of going home, and firmly said he was physically unable to do that. He said he felt as if fixed to the ground; going home was simply and utterly impossible. A crowd soon surrounded us, and the feeling was most intense. His weeping and trembling were quite heart-rending. At last he yielded and came in. In going home he remarked to a friend that he felt as if a mountain had been taken off his mind. This young man continues to this day faithful and exemplary. Great many youths came in at the same time. The idea of holding a prayer-meeting at Morlais Castle on sabbath morning struck these youths.

Morlais Castle is a place where, on fine sabbath mornings, scores of the worst characters (from the iron works) meet to drink and fight. They buy the beer on Saturday night, and carry it up there early on sabbath morning. There is no house near, they cannot therefore get the drink in any other way. You may imagine what a den of wickedness that place is on sabbath morning. On a fine sabbath morning in June last, about twenty young lads could be seen wending their way thither, who reached the polluted spot about half-past five. There were scores of the characters mentioned in the place before them, who had already commenced their evil doings. One young lad said to them, that they had come to hold a prayer meeting, at which idea the drunkards scorned. But at such a welcome they were not discouraged. A Testament was opened and a part of a chapter read; a hymn was sung, and most melodious it was in the breeze of the morning. By this time all had become quite serious. Not a laugh or a

jest passed—nothing was heard but prayer and praise. Many a rough face was bathed with tears. When the meeting closed every one went home. All was serious and quiet. The beer was thrown away. Many swore emphatically that they would never go to Morlais Castle again for such a purpose. Many of them are known to have kept their word. This was continued for several sabbath mornings, and in less than a month hundreds met on the highest summit of Morlais Castle to worship the Creator. This fact needs no comment. We must wait till the day of judgment to know what amount of good was done through this simple instrumentality. These young lads would, after the evening service at the chapel, meet in the woods, and by themselves hold a prayer-meeting, and at ten o'clock at night the hills and woods would echo the praises of God; and, my dear brother, the effect was most thrilling. In calling these things to mind, I can hardly refrain my feelings.

Scores have been added to the churches in the neighbourhood. About 130 came to us. Our responsibility has been greatly enhanced. I trust we shall rightly improve the gracious visitation. The great excitement has passed, but its effects are still visible.

The following is an important fact: Within the whole scope of my knowledge, the churches that worked most during times of depression have had most manifestations of Divine grace; the churches that were idle are now left without any movement; while the churches that were faithful in well-doing and abundant in good works have had their cups filled.”

Rev. R. G. Jones, of Bethesda chapel, Merthyr:—

“Out-door services proved a great blessing here. We have had as many as three services on sabbath afternoon, and three on Friday evening in different parts of the town, every one of which was attended by hundreds. Many have joined the church at Bethesda who had never attended any place of worship before they heard these out-door sermons. One young man sold his dancing-shoes and boxing-gloves and bought a New Testament, and in a short time became a member with us, and appears now a very promising character. Of course it is too soon to speak very positively of men

who have thus suddenly been brought out of darkness into marvellous light. Whatever they may prove hereafter, the change effected in them is far beyond human power to effect.

Last, but not least, I would mention the union prayer-meetings, held by Independents, Calvinistic Methodists and Wesleyans. The Baptists, I am sorry to say, refused to join after every effort to induce them to do so.\* Neither did the Established Church move at all in the matter. I have no means of knowing whether either of these two denominations have received many members during this season."

Rev. Evan Jones, of Ynysgau chapel, one of the largest in Merthyr, thus describes a scene at an extraordinary meeting:—

"Parents were seen falling on their knees there and then to pray for their children, and children for their parents. The earth was thirsting, the heavens pouring; the people crying, "Come near," and God replying, "I am coming." The two o'clock meeting was over, and many hearts were giving thanks for what was received, and ready to break with longing for more. The seven o'clock meeting came—a heavenly sound was heard in the song of praise, in the reading, and in the prayer. We never felt anything like that. The word of the Lord was like a hammer that breaketh the rock in pieces, or like the sword of God piercing to the centre of the heart. We had an awe-inspiring and clear proof that the gospel was not of man. *Here*, were religious stoics weeping like a shower; *there*, young girls falling on the necks of their mothers, crying for mercy; in another place might be seen young lads praying for the salvation of their companions, till the whole congregation was drowned in tears. There was the sweetest harmony we ever heard. Children crying for mercy—parents thanking God for their salvation. The sound of prayer from the mouth of the ungodly, mingling with the hosannahs of the old pilgrim, made us forget this lower world! When thinking of the feelings which then filled us, and the warmth of our bosom towards them, it is not to be wondered that God delighteth in mercy.

The song of praise was continued for more than forty minutes without inter-

ruption. All was perfectly natural. It was not that one drew the others after him from sympathy; the whole was influenced like a great wood by a strong wind. *Amens, thanks, glory, and blessed*, broke forth here and there through the mighty swell. Oh, how sweet it was! How delightful to hear the young responding one to another—parents and children mutually responding—the religious and irreligious responding—the minister and the people responding—the gallery and the floor responding—heaven and earth responding—and all uniting to exalt his cross, and pouring forth a very cataract of praise to the Lamb by singing, 'Thanks, thanks be unto Him for remembering us in our low estate.'

Since that meeting scores have been added to the church at Ynysgau; now the church is numbered not by scores, but by hundreds. We have here female prayer-meetings, and young men's prayer-meetings, in addition to the ordinary meetings of the church. This is the spontaneous work of the parties themselves; some of them manifest a very superior mental and moral worth. 'The Lord hath done unto us great things, whereof we are glad.' 'This is the Lord's doing; it is marvellous in our sight.' To Him, the fountain of all good, the heart of the whole creation, be all glory in the church, by Jesus Christ, throughout all ages, world without end."

Rev. Moses Ellis, of Mynyddislwyn, Monmouthshire, says:—

"The Lord has in mercy blessed me in witnessing several revivals in the course of a ministry of thirty-five years. This differs somewhat from any other I ever witnessed, both in depth of feeling and the gift of prayer in the new converts. Never shall I forget the blessed sabbath when the first twenty of the converts stood as candidates for the fellowship of the church. A church-meeting is held for that purpose, after the morning service, on the sabbath. In explaining to them the nature of the covenant into which they were entering, a spirit of deep solemnity fell on the whole church. Loud sobbing was heard through the whole chapel, which continued for about half an hour. We were constrained to break up the meeting. Perfect silence followed the sound of weeping. Not a word was said on the way home. Silence was continued for some time, even there. Soon after another twenty followed;

\* How was this? Was there not a cause?—E.D.B.R.

and then another twenty; each time with the same effects. These made an addition of about sixty souls to the church. In our small sphere this was wonderful in our eyes; and led us to thank God and take courage. Things are still progressing favourably with us. The chapel is crowded with attentive hearers, and many appear in a hopeful state. The gift of prayer in the young converts is a matter of deep wonder. This produces great effects on the unconverted, as some of these disciples are not more than four-

teen years of age. Whatever diversity of opinion may exist about this great thing, as there was when the Spirit of old came with power and might, we who have watched its rise and progress in these parts can but say, 'This is the Lord's doing; it is marvellous in our eyes.' With devout gratitude for past mercies we look with ardent hopes to the future. We ascribe all honour and glory to Him who sitteth upon the Throne, and to the Lamb for ever and ever!"

## Narratives and Anecdotes.

### THE DIS-ENTOMBED PALACES OF ASSYRIA.

*From Layard's Nineveh.*

THE interior of the Assyrian palaces must have been as magnificent as imposing. I have led the reader through their ruins, and he may judge of the impression their halls were calculated to make upon one who, in the days of old, entered for the first time the abode of the Assyrian kings. Passing through a portal guarded by colossal lions or bulls, he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, and the ceremonies of religion, were portrayed on the walls—sculptured in alabaster, and painted in gorgeous colours. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with distant monarchs, or performing holy rites. These pictures were enclosed in coloured borders or friezes of elaborate and elegant design, in which were introduced the emblematic tree, winged bulls, and monstrous animals. At the upper end of the hall was the colossal figure of the king in adoration before the supreme deity, or receiving from his attendants the sacred cup. He was attended by warriors bearing his arms, and ministered to by winged priests or presiding divinities. His robes, and those of his followers, were adorned with groups of human figures, animals, and flowers.

The ceiling above him was gorgeously painted, or inlaid with ivory and precious woods. The beams were of cedar, and

gold leaf and plates of gold and silver were probably used in the decorations.\*

These edifices, as it has been shown, were great national monuments, upon the walls of which were represented in sculpture, or recorded by inscriptions, the chronicles of the empire. He who entered them might thus read the history, and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods.

The exterior walls of these palaces were either cased with sculptured slabs or painted. On the outside of the principal palace of Babylon, assigned to Semiramis, were portrayed men and animals, and on the towers hunting scenes, in which were represented Semiramis herself on horseback, throwing a javelin at a panther, and Ninus slaying a lion with his lance. The walls of Ecbatana,

\* Sun-dried bricks, with remains of gilding, were discovered at Nimroud. Herodotus states that the battlements of the innermost walls of the royal palace of Ecbatana, the ornaments of which were most probably imitated from the edifices of Assyria, were plated with silver and gold (lib. 1. c. 98.) The precious metals appear to have been generally used in decorating the palaces of the East. Even the roofs of the palace at Ecbatana are said to have been covered with silver tiles. The gold, silver, ivory, and precious woods in the ceilings of the palaces of Babylon, attributed to Semiramis, are frequently mentioned by ancient writers. Zephaniah (ii. 14.) alludes to the "cedar work" of the roof; and in Jeremiah (xxii. 14.) chambers "celled with cedar and painted with vermilion" are mentioned. Sometimes the walls and ceilings were panelled or wainscotted with this precious wood. (1 Kings, vi. 15., vii. 3.)

according to Herodotus, were each painted of a different colour; the outer (there were seven round the city) being white, the next black, the third purple, the fourth blue, the fifth orange, and the two inner having their battlements plated, one with silver and the other with gold. Walls thus sculptured and painted must, in the clear atmosphere and brilliant sunshine of Assyria, have been peculiarly pleasing to the eye, and have had a beautiful appearance even from afar.

Were these magnificent mansions palaces or temples? Or, whilst the king combined the character of a temporal ruler with that of a high-priest or type of the religion of the people, did his residence unite the palace, the temple, and a national monument raised to perpetuate the triumphs and conquests of the nation? These are questions which cannot yet be satisfactorily answered. We can only judge by analogy. A very superficial examination of the sculptures will prove the sacred character of the king. The priests or presiding deities (whichever the winged figures so frequently found on the Assyrian monuments may be) are represented as waiting upon, or ministering to, him; above his head are the emblem of the supreme deity, the winged figure within the circle, and the sun, moon, and planets. As in Egypt, he may have been regarded as the representative, on earth, of the deity, receiving his power directly from the gods, and being the organ of communication between them and his subjects. The intimate connection between the public and private life of the Assyrians and their religion, is abundantly proved by the bas-reliefs. As amongst most Eastern nations, not only public and social duties appear to have been more or less influenced by religion, or to have been looked upon as typical, but all the acts of the king, whether in peace or war, were evidently connected with the national faith, and were believed to be under the special protection and superintendance of the deity. Hence the emblem of the supreme God is represented above his head in battle, during his triumphs, and when he celebrates the sacred ceremonies. The embroideries upon his robes and the ornaments upon his weapons, have likewise mythic meanings. His contests with the lion and other wild animals denote not only his prowess and skill, but his superior strength and wis-

dom. The architectural decorations have the same religious and typical signification. All the edifices hitherto discovered in Assyria have precisely the same character; so that we have most probably the palace and temple combined; for in them the deeds of the king, and of the nation, are united with religious symbols, and with the statues of the gods.

**CHRISTIANITY IN CITIES.**—Now, as at all past periods, the great battle of christianity and of the church is in the large towns. Those central seats of human activity and life are the fulcrum by which she would move the world. The leaven that would leaven the whole lump must be planted in the very centre of the mass. Wherever man is, there christianity, the religion of man, follows; and the cities are pre-eminently the haunts and the rallying-points of man. They constitute the very backbone and spinal cord of the social system of the world, through which, therefore, every intellectual and moral influence that is to tell on the happiness and welfare of the race must circulate. Here, then, in this thronging, teeming place of course, the heavenly Wisdom ever lifts her voice. Incarnate Love still beholds the city and weeps over it; and the same instinct, caught from his inspiration, which led the steps of the missionary apostle straight to the Antiochs, the Corinths, and the Rome of the old world, still directs the eyes of the christian philanthropist to the Loudons, the Manchesters, and the Glasgows of the new. The course of ages has only tended to enhance the importance of this principle. If the city has always been the master position in the battle field of the faith, it is pre-eminently so now.—*North British Review.*

**PROLIFIC EGYPTIAN WHEAT.**—At one of the last meetings of the *Académie des Sciences*, at Paris, M. Guerin Meneville produced a number of wheat-haulms of more than seven feet in height, each of them bearing several splendid ears. This fine species of wheat derives its origin from five grains that were found in an Egyptian tomb, and thus had for thousands of years been preserved from all external influence. Sown out in 1849, they grew up luxuriantly, and yielded a twelve-hundred fold produce—in consequence of which M. Drouillard made various comparative experiments

In Southern and Central France, as well as in Brittany. In 1850, these experiments were made on a large scale, and assumed a more important character. Since then they have been regularly continued, and the results have been officially confirmed. One half of a field was sown with the Egyptian, the other half with our common wheat; the former gave sixty-fold, the second a fifteen-fold produce, while commonly a seven or eight-fold produce is considered a fair one. Sown out by single grains, the Egyptian wheat yielded a five-hundred-and-fifty-six-fold harvest. The experiments are now made in always increasing extension, and not less than 1,000 kilogrammes of "mummy-wheat" have been sown this year in the arrondissement of Morlaix. These remarkable facts, we should say, may furnish matter of speculation to the natural philosopher.

RESTITUTION.—Fifty years ago the following fact was recorded in the *Baptist Magazine*. We have thought it might be well to reproduce it in these busy bustling days, when much less regard is paid to christian consistency. "A baptist congregation, in a very populous manufacturing town, had occasion to erect a new place of worship. Liberal subscriptions were set on foot for the purpose, and among the rest Mr \_\_\_\_\_ put down his name for 100 guineas. Now it happened that some years before, Mr. \_\_\_\_\_ had been insolvent, and the winding up of his affairs left a considerable deficiency due to his creditors; however, he obtained a certificate, which constituted a *legal* discharge. On the present occasion, his brethren demurred as to their acceptance of his subscription. He was rather offended, and took occasion to make such a disclosure of the present prosperous state of his finances, as convinced them he could well afford to spare such a sum out of many thousands which he had lately acquired. Yet they demurred, till they inquired whether he had made good to his creditors the deficiencies under the bankruptcy? To this he answered, with astonishment and indignation, "No! nor ever intend it." They then refused the subscription he had tendered, and shortly after, the matter being laid before the church, and he, persisting in his determination not to pay, as they considered he was in christian equity bound to do, he was excluded their communion."

## BRIEF GLEANINGS.

An old English translation gives, "God is a righteous judge, strong and patient; God is provoked every day"—instead of, as we have it, "God judgeth the righteous, and God is angry *with the wicked every day.*"

Sin and the Gospel may be illustrated from the healing trumpet-tree, which raises its purple blossoms near the deadly manchineel.

In early life a man wants money for enjoyment, for ostentation, for power, for fifty purposes. It is the means to a thousand ends. Passions and powers fail one another; and at last he wants money for money's sake. He wants it not to use or give, not even to leave behind, but to die worth so much. For one moment of consciousness, as his spirit wings its flight no one knows whither, it is to feel that it has—the next instant has not, a *million of money.*

When evil is done that good may come, the evil remains a fact, and the good only a doubtful speculation.

The acts of a free country are the results of public discussion.

What is the use of criticising a book that will not be read?

Where Truth is sufficient to fill the mind, Fiction is worse than useless; the counterfeit debases the genuine.

Some minds are like sepulchres that give an hospitable reception only to the departed.

The clock of Providence is always right, but the days are sometimes so dark that we cannot discern the hands.

We are not to assume that in all cases the possession of property brings out the best part of a man's character.

If the head of a business becomes slack in his personal attendance it soon goes to wrack and ruin. If the authorities of a town take it for granted that all is right it will soon be a nest of thieves.

After Dr. Samuel Johnson had published his "Taxation no Tyranny," he remarked to Boswell, "I think I have not been attacked enough for it. Attack is the rebound. I never think I have hit hard unless it rebounds."

The *British Quarterly* talks of "smooth-shaven proprieties—starched and white-neckclothed nicety of ecclesiastical conventionalism."

God may bless expediency. He will bless principle.

## Baptisms.

### FOREIGN.

EAST INDIA.—*Delhi.*—We have much pleasure in giving some very cheering intelligence from this city, so long the strong-hold of the rebel sepoy. Mr. Smith says:—"The circle of our labours increases continually, so that with all the efforts I can put forth I am unable to keep pace with it. Last week I preached some twenty-five times to native congregations, most of them very large, in this city, and twice in English, besides visiting four schools, and conversing with thirty inquirers. I have got four schools in the midst of little neighbourhoods of inquirers and want to establish six more. These are not heathen bazaar schools, but for men and their children who profess to be seeking for the truth; there are besides some four villages asking for instruction, but it is impossible, at present, to help them. The nightly crowds opposite the Fort in the Chaudrey Chouk are as large as ever, and the spirit of inquiry at present is such as I have never met with in India. It is quite plain that a great work is going on in Delhi, and there is every prospect of many being added to the church. In my last I think I informed you of the baptism of two believers, an European and a native. On Thursday, the 30th, I had the privilege of immersing two more natives; one a convert from Mohammedanism, and the other my catechist's second son. On sabbath morning, the 10th July, I had the privilege of baptizing five more natives, four from a village called Shahdra, and one from another called Kureji. In the former place there are numbers more of, I believe, sincere inquirers, some of whom I shall probably soon baptize; and then I intend forming them into a church, under the pastorate of Bhagwan, who, I think, is well adapted for the work of a pastor. The attendance at my first native service was, I think, five, and on Lord's-day last more than a hundred were present. Numbers are learning to read the Scriptures, and come to me frequently for conversation. The services last sabbath were most cheering; a large number came from the several places where I went to establish schools. We had the service in my large room, as my house is

close to the canal. Bhagwan prayed and I then preached, when we retired to the banks of the canal, under the shadow of some beautiful trees in the Begum's garden. I addressed the crowd, and then with the converts descended into the stream, and baptized them in the names of the Sacred Three. The sight reminded me of Jordan's stream and many baptismal consecrations witnessed by multitudes there. The oriental costume of white flowing robes, the beautiful garden intersected by the canal, a clear oriental sky, and a number of deeply-interested immortals apparently just emerging from heathenism. It would require more than ordinary coldness and indifference to God's glory and man's best interests, to witness such a scene unmoved. The Lord grant us many more such! For this I hope and pray, and I don't think I shall be disappointed. And now, dear brother, remember I am putting forth almost superhuman efforts which I cannot hope long to sustain unaided. The churches sent me to India accompanied with many prayers; they pledged themselves in my presence, time after time, not to neglect India, and now God is answering their prayers; the blessing is being showered down. I ask for three more missionaries for Delhi; and, if it be God's will, I hope to have them. Now, I beseech you, do not delay: the whole district is before us, and the prospects are most encouraging. A great door and effectual is opened, and there are many adversaries."

More recent intelligence informs us that arrangements have been made to render our devoted brother some aid, though not to the extent required. Mr. Broadway has now joined him in his arduous labours. Mr. S. again reports that crowds listen daily to the gospel and many come to him for conversation; four inquirers' meetings are held, and the mission is making steady progress. On the first Lord's-day in September, Mr. S. baptized ten more believers in the river Jumna, when crowds lined the banks. Several more candidates are waiting. Mr. S. says, "I have seen lots of old worn Scriptures and tracts which the natives saved during the mutiny, when some of them could save little else." This is a truly gratifying fact.



**AUSTRALIA, Ballarat.**—On Lord's-day, 28th August, three disciples put on Christ, by baptism. Of these, one had been brought to decision through a sermon on "The judgment to come," delivered by Rev. George Slade, of Geelong, when supplying our pulpit in June, last year. Another gives encouragement to Sabbath-school teachers, to labour, pray, and not to faint, she having been the subject of early impressions, received at a Sabbath-school, which were deepened by two discourses that she had lately heard from our pastor. While the third has been connected for fourteen years with another body of Christians, but having been brought to see that the practice of child baptism has no warrant in Scripture, came forward publicly to acknowledge his error, without severing his connexion from that body with whom he has so long worshipped. Our pastor preached from Romans vi. 3, 4, and showed,—1. That the design and tendency of the Gospel is to promote holiness. 2. That this is professed by those who assume the name of Christ. And, 3. That this is significantly and prominently set forth by that way in which we make our profession.

**Gumeracka, Kenton Valley.**—The ordinance of believers' baptism was administered on Sabbath-day, Aug. 14, in the presence of great numbers, whose devout behaviour during the service attested the general sympathy felt on the occasion.

**Adelaide.**—The Rev. C. W. Evan, Independent minister, of Freeman-street, recently baptized two young ladies by immersion, at the residence of their father, near Adelaide. We are very glad at any time to hear of our pædobaptist brethren thus partially conforming to our practice, for the more they do so the more is it likely to soften down that feeling of hostility which has too frequently been evinced towards the views we entertain respecting this ordinance. It is with much pleasure we quote the following extract from the *Christian Advocate*, so appropriately and kindly expressed with respect to the above baptism. "While upon this subject we may mention that the propriety or otherwise of private baptism has been brought under our notice, from the fact of a minister of one of our pædo-baptist churches having immersed in a private house. This does not appear to us proper, especially under the circumstances. If the minister were in the habit of immersing, and the candidate were an

invalid, we see no impropriety in the institution being attended to privately. We recently heard of the case of a person being immersed in a tepid bath by the side of the sick bed, and of the joy it imparted to be able thus to attend to the institution. Far be it from us to deprive any of the happiness which invariably accompanies obedience; but whenever the candidate, or candidates are in health, we think the institution should be attended to publicly, not with pomp or parade, but decently and in order. One design of the Christian institution appears to us to be the showing to the world as well as to the believer the reality of Christianity as viewed through the medium of appropriate symbols, such as those of Baptism and the Lord's Supper. By the latter, Paul says, we "do show the Lord's death till he come," and by the former we are to confess Christ before men, and show our "death" unto sin, our "burial" with him, and our having "risen to newness of life."—*Australasian Bap. Mag. for Oct.*

**JAMAICA, Malden.**—In a river near the chapel in this village, on the 15th Oct., fifteen persons were baptized by Mr. Dendy, on a profession of faith in Christ. Among the number was an African female, who was rescued from a slave ship, voyaging from Africa to Cuba, by a British man-of-war. She has been in Jamaica several years, and has been attending upon the means of grace for some time. Although this ordinance was on a Saturday morning, there were many at an early prayer-meeting in the chapel previous to the baptism, a goodly number at the sides of the river, and a congregation of about four hundred in the chapel at a public service after the baptism, when prayer was presented on behalf of those who were newly baptized, and an address given them suited to the occasion.

#### DOMESTIC.

**LEICESTER, Charles Street.**—A very pleasing and highly-interesting baptismal service took place here on a week-day evening of the past month. Among the candidates led down into the water to be buried with Christ in baptism by Mr. Lomas, the pastor of the church, were several young persons—children of members, and among them a daughter of the pastor's. Another of the candidates was a person advanced in life, who for many years was known as an active politician of the Chartist school; and, when Mr.

Thomas Cooper resided in Leicester, some years ago, one of his colleagues. To say the least, he appears to have been then, and for some time afterwards, a neglecter of religion, if not a sceptic or unbeliever. About a year ago he called upon us one morning early. We thought he had come on a political errand, to arrange for a public meeting to oppose Lord Derby's sham Reform Bill. But no: it was to talk about the concern he felt for his own soul. He was deeply moved, and said that he had never been happy in the state of mind he had so long indulged; that more than once he had been under the strongest influence to injure himself by one desperate act. But a voice seemed to whisper, "You need not do that." We told him we believed the voice was that of the Holy Spirit; and after much conversation, finding that his wife attended at Charles Street, we advised him to see the pastor of that church. He did: and after attending there nearly a year, and thus and in other ways showing the sincerity of his conduct, has now been baptized and received into christian fellowship. The grandmother of this individual was the excellent woman who nursed Robert Hall, and who taught him the letters of the alphabet from the gravestones in Arnsby burial-yard. It appears that the recollection of her piety and happy end never forsook him. We informed his old friend, Mr. Cooper, of the happy change we have described, and he rejoiced greatly when he heard of this new instance of Divine mercy. We have written and recorded these facts only with a view to the glory of the grace of God.

Ed. B. R.

LIVERPOOL, *Great Cross Hall Street.*  
*Welsh Baptists.*—On Lord's-day evening, Nov. 27th, after preaching on the proper mode of administering baptism, Mr. Thomas, our minister, immersed one male and five females. And on Lord's-day evening, Dec. 11th, he baptized one male and one female. Four of these are from the sabbath school. One female, of about seventy, who had the privilege of following her master, did so with such a heartfelt pleasure that it was delightful and edifying to see her going down into, and coming up from, the water. May God's blessing rest upon them all! We have others waiting to obey their Redeemer in baptism. Many of our old hearers are seeking salvation. They have halted long, but have now determined to seek

the Saviour. The Holy Spirit is evidently working among us, in answer to prayer. We are holding several prayer-meetings weekly, which are numerously attended; but we have not had any of those extraordinary scenes which we hear of elsewhere. Yet we are concerned for our own salvation, and the salvation of others, and we hope God is with us. Our sabbath school is now in a very encouraging state, having, within the last eighteen months, nearly doubled in number, and is still increasing. May God revive all the churches of his Son! We must be up and doing our work, for if we neglect it, it will be inconsistent to ask God to be with us.  
 J. S. H. E.

NUNEATON.—Good news is always welcome I have no doubt. Well, then; a short time since Mr. Langridge, our minister, had the pleasure of giving thirty-three Bibles to scholars of our sabbath school. This took place on a sabbath evening, when the chapel was crowded. Such a scene was never before witnessed in the place. At the prayer meeting which succeeded the service several were under deep concern for salvation. On the morning of Dec. 4th, nine persons were baptized, eight of whom were scholars, who dated their conversion to God from the scene already referred to. Two had been the most obstinate and troublesome scholars in the school, and the teachers had more than once meditated their expulsion. But what has God wrought! They now give every evidence that they are born again. In the afternoon they were welcomed into church fellowship before a large number of spectators. At their reception many wept and sobbed aloud. One aged man declared he had never seen the like before. Several parents now declare that it is high time they followed their children; God grant they may! Since that day many others have been inquiring the way to heaven, and several of the dear little ones in the school have begun to pray. Let teachers be encouraged in their good work.

ST. PETERS, *Isle of Thanet.*—On the evening of Lord's-day, Dec. 11th, Mr. Crofts, of Birchington, baptized a Primitive Methodist preacher, his wife, and another young person from the sabbath school. This church is at present without a minister, and our friend who was now baptized is supplying the pulpit for a season.

**BATTLE, Sussex.**—Two believers were baptized by Mr. Blomfield, Sep. 11th, and received into the church on the same day. One was formerly a scholar in the sabbath school, and is now a teacher. And on Lord's-day evening, Oct. 30th, two females were baptized, one of whom had for some time attended the Independents at Staplehurst, but being convinced that believers' baptism was scriptural, she felt it right to obey the Divine command. The other was received into the church. Mr. Ewence, of Henley-in-Arden, who was on a visit, conducted the services. Others are inquiring the way to Zion. Since the death of our esteemed minister, Mr. James Pulman, in April last, the church here has been without a pastor, but the Head of the Church has not forsaken us, and our prayer is, that He will speedily send us an under shepherd.

W. D.

**BEULAH, Monmouthshire.**—On sabbath day, Nov. 20th, one of the largest gatherings we ever saw there met on the banks of the river Ebbw, to witness the administration of the ordinance of baptism. It was very pleasing to see so large a number on both sides of the river, and on the bridge. After a few remarks in English and Welsh on the baptism of the eunuch, our minister, Mr. James, baptized twenty-two, eleven males and eleven females. These, with six backsliders restored, were added to the church the same day, and sat down to partake of the Lord's supper. Others are waiting for the same privileges. Our chapel was crowded, and many went away for want of room. The Lord hath done unto us great things, and therefore we rejoice. Many of the candidates were from our sabbath schools. May they all endure unto the end.

M. M.

**MARKET DRAYTON.**—We had an interesting baptismal service in this town on Lord's-day, Dec. 11th, when a member of an Independent church was baptized by Mr. Burroughs, our minister. The congregation was large and very attentive. May the Divine Spirit lead those who know the will of God to obey his commandments.

G. M.

**PAISLEY, Storie Street.**—Elder Wallace baptized a young female disciple from the sabbath school, Dec. 4th; and on Dec. 11th another follower of the Saviour thus made a public profession of her faith in Him who died and rose again.

A. C.

**CARLTON, Beds.**—On sabbath afternoon, Dec. 4th, nine disciples of the Lord Jesus were baptized by our pastor, Mr. Silvertown, in the river Ouse. One of the candidates, an aged believer, had been for some years a member of an Independent church; but feeling a desire to walk in the footsteps of his blessed Saviour he was constrained, even in his old age, to come forward and be "buried with Him in baptism." Although the weather was cold and frosty a large number of people assembled on the banks of the river to witness the solemn ordinance. We believe the presence of the Lord was with us. Immediately after the baptism the members returned to the chapel, when the Lord's supper was administered, and those who had previously been baptized were received into the church. May every one of them "walk worthy of the vocation wherewith they are called."

A. B.

**CRADLE, Worcestershire.**—Six believers made a public profession of their attachment to Christ before many witnesses, by being buried with Him in baptism, on the morning of Lord's-day, Nov. 20. One of the candidates has been a Primitive Methodist many years. It appears from his own confession, that he had been uneasy for some time about the ordinance of believers' baptism. But coming to our chapel one evening when a baptism was to be administered, and hearing a discourse by Mr. Jeavons from these words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city," he was led to see it a command of Christ, and, like the eunuch, he obeyed, and now goes on his way rejoicing. The Lord is at work in our midst. We hope the time to favour Zion has come.

S. D.

**DEAL, Kent, Zion.**—We have baptized twelve candidates, believers in the Saviour, during the past year. This number may appear small to some who are favoured with larger additions, but when we consider the prejudice of many in this town against this way, we are thankful to God, and take courage.

**DONINGTON, near Louth.**—Four candidates were immersed by the pastor, Mr. T. Burton, Nov. 20. The chapel was crowded, and many were unable to gain admittance. We trust this is the beginning of brighter days, in answer to our united prayers.

**LLANVIHANGEL YSTERN LLEWERN, Monmouthshire.**—Mr. Rees, of Pontypool College, after preaching baptized three believers in the Saviour, Nov. 20. The service was held in the open air. The weather was cold, but there was a large congregation. These were received into our fellowship. This is the third time we have had a baptism at this place within the last five months, after many years of depression.

A. W.

**STONY STRATFORD.**—Our pastor, Mr. E. L. Forster, baptized five candidates on sabbath evening, Dec. 4th. The weather was unfavourable, but the congregation was very large. We are uniting with Wesleyans and Independents in public prayer for a revival of religion. These meetings, which are well attended, have been held every evening, and good has largely resulted.

**BIRMINGHAM, Zion Chapel, New Hall Street.**—On Lord's-day evening, Sep. 11th, Mr. A. G. O'Neill, after delivering an appropriate address, immersed three believers who, for many years, have been in connection with our sabbath school.

G. S.

**STOCKTON-ON-TEES.**—On the first sabbath in Dec., after a discourse on the subject of christian discipleship, our pastor, Mr. Leng, baptized one believer in the Lord Jesus Christ, who the same evening was added to the church.

R. J. W.

**BRIDLINGTON, Yorkshire.**—Mr. Morgan baptized two disciples of the Lord Jesus, Nov. 27th. The wife of one of them was baptized in July. Now we hope they will walk together in the ways of God. The other was a Wesleyan.

**PETERBOROUGH.**—We have added by baptism, in October, two; in November, three; and in December, two. May all these be found among the "faithful unto death," that they may then receive a crown of life!

**COVENTRY, Cow Lane.**—Five disciples were baptized by Mr. Macmaster on Lord's-day, Dec. 4th. Since our last report upwards of twenty others have been buried with Christ by baptism at this place.

T. B.

**IPSWICH, Turret Green.**—On the evening of the first Thursday in Dec., our pastor, Mr. Morris, had the pleasure of baptizing two candidates—husband and wife—who were received into communion the next sabbath-day.

G. R. G.

**KINGSTON-ON-THAMES.**—Two candidates were immersed by Mr. Medhurst, on the evening of Nov. 30th, after an argumentative discourse on the scriptural nature of the ordinance to which he was about to attend.

H. S.

**TREDEGAR, Monmouthshire.**—Mr. J. Lewis buried four believers in the Lord Jesus by baptism, Sep. 25th; and on Nov. 14th, two more disciples of the Saviour thus put on the profession of his name.

**BEDFORD.**—Mr. Killen baptized three candidates, Nov. 27th. One of these had been "a hearer of the word" for many years. The other two were young disciples.

**SUNNYSIDE, Lancashire.**—Mr. Nichols baptized one female believer, after a church meeting, on Saturday evening, Dec. 3rd. Our friend made a good confession before many witnesses.

## WALES.

**Holyhead.**—Eleven were baptized by our minister, Mr. Morgan, Dec. 4th. These, with twelve others who had been restored, were received the same day. We have, thank God, about one hundred and fifty more waiting for the same privilege, being the fruits of the great revival now in progress through North Wales. Twelve were baptized, Dec. 11th, at Caergeiliog, a village about six miles from this town, by Mr. E. Jones, in a lake. The scene was most impressive, and the large congregation listened with great attention. The churches throughout the island have shared in the heavenly showers. At Amlwch upwards of fifty have joined. At Pensarn, a country village, about one hundred and twenty have decided for Christ. Prayer meetings are held until ten, eleven, and twelve o'clock at night. The people will not disperse after pressing on them to retire, and when sent out of chapel, they will meet in groups in fields, barns, and stables. So great is their desire to obtain salvation. Blessed be God!

J. L.

**Llanelly, Carmarthenshire.**—*Greenfield English Baptist Chapel.*—Since our last report, we have had another baptismal service. On Lord's-day evening, Nov. 20th, our pastor, Mr. D. M. Evans, baptized six believers in the Lord Jesus—four males and two females.

P. A.

**Bridgend, Glamorganshire.**—Mr. Cole baptized seven believers in the Lord Jesus, on the morning of Lord's-day,

Nov. 27th, after a profession of their faith in Him, as the only Saviour. T. H.

*Cardiff, Bethany.*—The Lord continues to add to our numbers such as we hope will be found among the saved in that day. On the first sabbath in December, Mr. Tilly led six believers down into the water and baptized them. Two were husband and wife; and one was the youngest son of the senior deacon of the new church at Cautou, and the last of

his family who have thus put on the profession of Christ. These were also added to the church. J. J.

[We very much desire to have more reports from Wales. There must be some details published of the good work of God of which we have heard so much. If they are published in Welsh, we wish some friend would translate and send them. If in English we would gladly pay the cost of having them. Who will oblige us?]

## Baptism Facts and Anecdotes.

### A BAPTISMAL EXHORTATION TO A CANDIDATE AT THE WATER SIDE.

NOTHING on earth, my dear brother, is more solemn than the transaction you are now about publicly to ratify. It is a transaction between God and the soul. Your baptism in water cannot indeed increase your obligation to give yourself and your service to the Lord; for all men, whether baptized or unbaptized, whether professors or non-professors, are under a natural obligation to "love the Lord their God with all their heart, and mind, and soul, and strength," from which nothing can release them. By your being baptized, therefore, you do not bring yourself under any new obligation which you were not under previously; you only *recognize* your obligation to be the Lord's, body, soul, and spirit. You *acknowledge* that God has a sovereign proprietorship in you; that his "law is holy, and just, and good," and that it is your sincere desire to be governed in your every thought and act by the holy principles of the gospel of Jesus. Oh! see to it that your future career be not contradictory of this acknowledgement.

But whilst baptism cannot add to your previous obligations, it may increase your *sense* of those obligations. It is a deeply impressive ordinance. The lessons it teaches are of the most important character. It seems to take us by the hand and lead us back to those scenes which took place at the close of our Saviour's life, when the foundation of all our hopes was laid. In this ordinance you are called upon to contemplate our Lord's death, and burial, and resurrection.

Contemplate his death, and the suf-

ferings he then endured. These sufferings he himself compares to a baptism. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." It was not a mere *sprinkling* of sufferings the Saviour endured on your account, but a baptism, an *immersion* in suffering. He was wholly overwhelmed with suffering. "Thou hast laid me in the lowest pit, in darkness, in the deeps." "Thy wrath lieth hard upon me." "All thy waves and thy billows are gone over me."

Contemplate, also, the burial of our Lord. The Apostle Paul says, "We are buried with Christ in baptism." Were the tragedy of Mount Calvary to be acted over again, and Christ's burial now to be celebrated, doubtless you would be among the number of those who should follow him mourning to the grave: or, like many, you would take the earliest opportunity of resorting to his tomb, to shed over his ashes the tears of sorrowful remembrance, of tender affection, and of lively gratitude. Let the watery element in which you are now to be buried, remind you of the cold sepulchre in which our Lord was confined, when at the lowest depth of his humiliation. Think of him whom angels obey, and who "holds all nature in his hands," lying in Joseph's tomb, reclining his pierced head, and hands, and side, and feet, on a rocky bed; his spirit departed, and his body mangled and lacerated. Think of this as the consequence of *your* sin, until your wounded heart pours forth a stream of penitential sorrow and grateful love.

Contemplate his resurrection. As our

bodies, after baptism, arise from the water, so our Lord's body, after the baptism of suffering unto death he endured, arose from the grave. He has thus taken away the sting of death, and destroyed him who had the power of it.

"His glory now no tongue of man  
Or seraph bright can tell."

And of this glory, you, if you die unto sin, and rise with Christ to newness of life, and continue faithful unto death, will be a blissful partaker.

But this ordinance, my dear brother, will do you no good, unless you believe that which it figures forth, and possess that which it implies. Remember, therefore, that you are under an obligation—an obligation which you now publicly

acknowledge—to die daily unto sin, and live daily unto righteousness.

Remember, too, that a time is coming when your body, forsaken by the soul that now animates it, will be carried out and laid in the noisome grave; a time is coming when it will rise again, not from the waters of baptism, but from the long sleep of ages, not to pursue worldly avocations, but to take its stand at the judgment seat of Christ. All these considerations are enforced in a lively picture in this Divine Institution. Oh! that it may have the effect of rivetting on our minds these solemn truths, that we may henceforth daily consider "what manner of persons we ought to be in all holy conversation and godliness." ALIQUIS.

## Sabbath Schools and Education.

### THE GOVERNMENT GRANTS FOR NATIONAL EDUCATION.

THERE are even among the Dissenters some who conceive that the two great bodies of Congregationalists—baptist and pædobaptist, are not acting wisely in refusing to receive money from the public funds for educational purposes. They hear of hundreds of thousands of pounds sterling being voted every year by Parliament, and received by Episcopalians, Romanists, and Wesleyans, and they have been led to conclude that Baptists and Independents are placing themselves in a disadvantageous position by refusing to share with them in such munificent aid.

And what is the ground of our objection? a very simple one. Education must include religious as well as secular instruction, and public funds ought not to be appropriated to religious teaching. This is the abstract principle on which we ground our objections; and practically it is found to be correct, as may be clearly seen in a "Special" circular, lately issued by the "Congregational Board of Education," which we would earnestly commend to the special attention of the friends of voluntary education, and which may be obtained from the "Principal of the Educational College, Homerton, London, N. E."

From this Circular we make one extract which practically and forcibly

illustrates the propriety and advantage of adhering to our principles.

"The history of the Colonial churches furnishes a parallel case to the position we occupy in regard to popular education, and may serve as an encouragement in the prosecution of our work. In 1838, an Act was passed by the Legislative Council of New South Wales, by which Congregational christians were entitled to aid from the Colonial treasury for the erection of their chapels, and the support of their ministers. Some of the brethren in the Colonies were disposed to avail themselves of the secular advantages conferred by the Act. By the Committee in London the following resolution, drawn up by the Rev. Algernon Wells, was adopted—

"That this Committee fully appreciates those considerations which might seem favourable to the acceptance of aid by Congregational christians from the Colonial Government, under the recent Act of Council in New South Wales—as, First—That the several leading and more numerous denominations of christians being assisted on equal terms, there can be no material or extensive partiality in the conduct of the Government to any class of the people, in this respect. Secondly—That the assistance granted by the Government being conditional upon certain efforts of the people, and proportioned to them, it would seem to

be intended by this plan, that the voluntary system should be in a measure recognized and promoted. Thirdly—That little or no direct or material Government control or interference would, under this plan, be claimed over the congregations or ministers receiving aid from the public funds. Fourthly—That in the commencement of colonization the settlers, comparatively scattered, and with but feeble resources, would seem to require, more than older and richer countries, the aid of Government in providing religious teachers and ordinances. And, fifthly—That any one denomination of christians declining, under these circumstances, to receive assistance from Government, when all others were in acceptance of it, would be administering its affairs upon *very unequal terms*. Yet, this Committee affectionately advise all their Congregational brethren in the British Colonies to decline the pecuniary aid of their respective legislatures, and to sustain their religious interests and efforts solely by the voluntary contributions of the disciples of Christ. Because, first, they are firmly persuaded that this is an ordinance of Christ, with which His people can, under no circumstances, have authority to dispense: because, secondly, their persuasion is equally strong, that whatever specious appearances of greater usefulness may seem at any time to attend a departure from the institutions of Christ than an adherence to them, expediency is not our guide, but the word of God; and it will be found in the issue our true policy, as it is our bounden duty, to adhere, at all times, to that infallible rule: thirdly, because to bear witness to the truth, under circumstances of worldly disadvantage, has ever been to the faithful disciples of Christ the true path of honour, influence, and usefulness: fourthly, because Colonies in which long-established exclusive interests, with the prejudices and parties of which they are the occasion, do not prevail, are precisely the communities most open to receive and sustain the free and simple institutes of the christian religion, as taught in the New Testament. And this Committee offers this respectful and affectionate advice to their Congregational brethren in the British Colonies, under a full assurance that, in complying with it, they will secure the sympathy and awaken the energies of their brethren in the parent country on their behalf—obtain

the approval and blessing of Christ—and bear a witness to the spirituality and liberty of the christian church, for which future ages will venerate their memory. And, finally, this Committee can in faith commit all the interests of the church, in all times and places, to the care of Christ, in obedient adherence to His institutions.”

“This appeal decided the question. To the honour of the Colonial churches, then struggling with great difficulties, the proposal of the Government was rejected; their independence was secured by an act of great self-denial, and at the present time every church is free from the control of the state, and sustained by the resources of christian willinghood. Thus they have gained a large amount of moral power in the rapidly increasing communities in which they are placed, and are exerting an influence which clearly indicates that the time is not distant when our Colonies will rejoice in the entire freedom of religion from State patronage and control. Had their course been otherwise, how different would have been the result! No witness for our distinctive principles would have existed, and in all probability the system of paying all varieties of religious creed would have been as firmly established in the British dependencies as the support of a particular creed in the mother-country. Shall we not emulate the example thus nobly set us, and, refusing the guidance of expediency, be resolved that as we have resisted other efforts to bring us into subjection to the secular power, this end shall not be reached by the insidious attempt to accomplish the object through our schools?”

“We do not imagine or wish to create an impression that the maintenance of voluntary education is free from difficulties. But we do feel that Congregational churches have, in regard to this subject, a part to act, not inferior in importance to that which they have honourably taken in regard to other public questions—witnessing for important principles correctly estimated by comparatively few, pursuing their work in circumstances of great discouragement, yet sustained by the conviction that they could not otherwise be faithful to the interests of liberty and truth.”

We shall produce some further remarkable facts in connection with this Government System in a future number.

## Religious Tracts.

### DISTRIBUTION OF TRACTS ON BAPTISM.

In the remarks we are about to make on this subject we cannot, we hope, be understood as aiming in the slightest degree to place Baptism *before* the Gospel. For baptism is useless without the gospel. A man must first hear, believe, and receive the gospel before he professes his faith in it by baptism. Far be it from us to say a word that would lead any one to abate, in the slightest degree, his most zealous efforts in making known, by all means within his power, the glorious gospel of the blessed God. We should rejoice to hear of millions upon millions more tracts, on the gospel alone, being circulated.

But baptism is a gospel ordinance, and a striking picture of the two great facts on which the gospel is founded—the death and resurrection of our blessed Lord and Saviour. In our land this Divine institution, both in its mode and subjects, has been superseded to a great extent by a “tradition of men”—infant sprinkling. The men who did this, and those who now observe it, have changed the ordinance, and made that which was an emblem of important truths an unmeaning and profitless ceremony—“a mockery, a delusion, and a snare.”

We may be thought to write strongly. We do: for it is an awful fact, that hundreds of thousands of young people in

England are taught that, at what they call their baptism, when they were unconscious babes, they were either “put into the covenant,” or made “members of Christ, children of God, and inheritors of the kingdom of heaven.” We are aware that many, when they grow up, do not believe these things, but thousands do, from the prince to the peasant.

Is it not, then, the obvious duty of those, who, laying aside the traditions of men, desire to follow the precepts and examples of the New Testament, to aim at teaching their fellow-christians the way of the Lord in this matter more perfectly. If baptists are not found doing this, who will? And how can they effect their purpose better, in addition to conversation and pulpit teaching, than by putting into the hands of their neighbours, a well-written tract on the subject. Our remarks in conversation or preaching may be forgotten, but the tract may be read and considered again and again.

During the past thirty-five years we have put several hundreds of thousands of tracts on baptism into circulation, and we very much wish, during the coming year, to do more than usual in this way. Next month we intend to resume this subject, and point out the plans we propose to adopt.

## Intelligence.

### BAPTIST.

#### FOREIGN.

FRANCE.—It was my privilege to visit Angers at the close of October last. I arrived there from Rennes, the old capital of Britany, passing through an interesting country. Angers is a fine town on the banks of the Loire, and situated near the confluence of the Sarthe, the Loire, and the Maine, which divide the city into two parts. It contains 50,000 inhabitants. It was formerly the capital of the province of Anjou. The castle of the Dukes of Anjou, with its remark-

able seventeen towers, in a good state of preservation, is situated in the centre of the city, on a rock overhanging the river. Owing to a fine freestone in the neighbourhood, the houses are generally neatly built and white, and decorated with beautiful carving. Angers contains ancient remains since the times of the Romans, the Visigoths, the Dukes of Anjou, and the Protestant Reformation, the doctrines of which were preached in its cathedral, and its martyrs gave their testimony unto death on its public place. As to the state of the congregation under the ministry of Mr. Robineau, it is truly gratifying to know that all those who went out have remained steadfast, faithful to



their principles and the ministry of our devoted brother, after every effort which has been made to gain them back to the old church. The ejection of the pastor, and the separation of the church, took place in February last. The church has been based on clearly defined gospel principles. It was not until sabbath, 2nd October, that the Lord's supper was administered for the first time, this interval being thought advisable in order to act with christian prudence under the circumstances. On that occasion *nine Protestants and three Catholics*, converted to God, were baptized on a profession of their faith. This was a joyful and a memorable day for this newly-formed church. Public worship is held twice on the Lord's-day, and, moreover, a sabbath-school and a prayer-meeting. Also, on week-day evenings, there are meetings for scripture reading, prayer, singing, religious teaching to inquirers and converts brought to Christ the Saviour, and desirous of joining the church, and Dorcas working for the poor. The pastor has under his superintendence a scripture colporteur and a vender of religious books. There is zeal, union, and co-operation in the church, and its members are full of confidence that their labours will not be in vain in the Lord. The members keep worship in their families, and there are interesting instances of children doing so, which has been made a great blessing to their unconverted Protestant or Catholic parents. It is acknowledged by all, that the trials through which the pastor and people have passed, their separation from the Established Church, the more simple and energetic use of the means of grace, with more fervent zeal and prayer, have been greatly blessed to them, and have been instrumental in producing a revival of religion among them. God's people have been aroused, edified, and sanctified; and sinners made serious and converted. Brotherly love is felt, abounds, with evangelical piety, zeal, and activity. The truth is, there is an important work going on here, with a prospect of success by the blessing of the Holy Spirit. The pastor and congregation were deprived of their place of worship, and they were glad to find a room to meet in, in a private house, though on a second floor, and entered into through a court from an unfrequented lane. They resolved to build. Appeals have been made in France and England to obtain funds. The Rev. Baptist Noel and Dr. Steane have warmly recommended the case in England. About 6000 francs (£240) have been collected for this object. Just now the friends at Angers are likely to obtain a chapel and a dwelling-house that would suit their purpose very well, to form a chapel, a school-room, and a dwelling for the minister.

**SWEDISH BAPTISTS.**—A new method of dealing with the Swedish baptists has been ordered by the King in Council. In August last the Consistory of Westera memorialised the Government, requesting instruction how to proceed with the large number of baptists found in the parish of Hedemora; to which the Government have replied, that if the labours of the ordinary clergy to reclaim these persons by serious, constant, and loving instruction are insufficient, the Consistory must immediately send to that parish a clergyman eminently gifted for this work, who will for the time receive his support from the State, and that a report of the result shall be sent to Stockholm after six months have elapsed. The Rev. Archdeacon Eklundh, of Hudiksvall, has been sent by the Consistory of Upsala to Hasselå, in Helsingland, where a meeting of baptists was held last midsummer, attended by about 600 adherents from ten parishes. Several were baptized during the meeting, and about 300 united in "breaking of bread." Mr. E did not reach the place till the end of August, and spent two days in the parish church discussing with the baptists, in the presence of large congregations, the points on which they differ from the Lutheran Church. The baptists with their pastors attended in considerable numbers, and Mr. E. testifies that, with the exception of the sacrament of baptism, the work of the Spirit in the conversion of the sinner, the constitution of a christian church, and the call to the ministry, their views harmonised with the standards of the Swedish Church, whilst their moral conduct was irreproachable, save in the matter of what he calls their uncharitable deportment with reference to the Church and its ministers, and contempt for things held sacred by their fellow-christians. The visitation, which closed with an exhortation to the baptists to reconsider their position, did not lead, so far as is yet known, to the restoration of any of the Separatists to communion with the National Church.

**SPREAD OF CHRISTIANITY IN THE NORTH-WEST OF INDIA.**—An Indian local paper gives the testimony of some native to the indefatigable labours of our missionary, Mr. Smith. It will, we are sure, be read with pleasure. "A correspondent writes us from Delhi, of date 28th October:—"It may please your readers to know that the conversion of Hindoo youths to christianity is in rapid progress at this station. A reverend gentleman belonging to the baptist mission exerts his best endeavours to monopolise the hearts of the heathen with his religion, and has hitherto busied himself in preaching the doctrines of the New Testament. One can scarcely fail to see him while passing by the Chandny Chouk, standing on an

eminence with a crowd of people, both answering and asking them questions on religious subjects. His look is venerable, his pronunciation clear, and his diction elegant. He is, moreover, a perfect master of Sanscrit and Hindustani, and is justly credited with all the virtues that ought to appertain to a missionary."

**UNITED STATES.**—*The Free Will Baptists* held (1859) their annual assembly at Lowell, Massachusetts. It was the seventh triennial meeting. It is composed of delegates, lay and clerical. It embraces Canada as well as the "States." The following are the statistics:—One general conference meeting once in three years, 30 yearly meetings, and 143 quarterly meetings, comprising 1,298 churches, 59,791 communicants, 1,044 ordained preachers, and 202 licensed preachers. The increase in the past year has been one yearly meeting, 11 quarterly meetings, and 92 churches.

**AUSTRALIA, Back Creek.**—On Lord's-day, August 21st, a canvas building, comfortably seated, was opened for public worship in connection with the baptists, when Rev. W. Sutton preached two excellent sermons in the morning and evening. The Rev. A. Brazier (Primitive Methodist), preached in the afternoon, and the Rev. J. Anderson (Presbyterian), preached on Wednesday evening.

**South Rhine.**—On August 24th, the foundation of a new baptist chapel was laid in the above place. The attendance on the occasion was very numerous, and the prospect is very encouraging.

## DOMESTIC.

**HULL.**—We are aware that the baptists have never made great progress in this populous sea-port, though they have been patient and persevering. We are, therefore, gratified to hear that at the anniversary at George Street chapel, after sermons on Dec. 4th, a tea-meeting of 800 was held on the next Thursday evening, in the saloon of the Mechanics' Institute, when Mr. O'Dell, the pastor, stated that during the past year the sabbath school had been increased, tract distribution enlarged, congregations much increased, and about sixty added to the church.

**BILSTON.**—Mr. Jackson, who had been recommended to the pastorate of the first baptist church by Mr. Spurgeon, met with a cordial reception at a tea-meeting of 600 friends, Nov. 22nd, when some warm addresses were delivered by several neighbouring ministers. Next day 250 sabbath school children enjoyed their annual treat.

**Bow, Middlesex.**—A special tea meeting of above 200 friends was held on Dec. 1st, to clear off a debt of £90 for repairs and improvements. After tea the liberality of the friends enabled Mr. Balfern, the pastor, to announce its complete extinction.

**SCARBOROUGH.**—On Wednesday evening, a public tea-meeting of the members of the baptist denomination in Scarborough and their friends took place in the hall of the Mechanics' Institute. Dr. Murray, after tea, presented to the Rev. B. Evans, D.D., pastor of the baptist church, a well-executed portrait of himself, painted by Mr. Crighton. It is an excellent likeness, and is highly creditable to the artist. Several ministers and other gentlemen took part in the proceedings.

**DALSTON, Queens Road.**—On Thursday evening, Nov. 24th, the friends met to celebrate the twentieth anniversary of Mr. Miall's pastorate. The church now numbers 300 members, all of whom, except four, have been added during Mr. M's ministry. The pastor was presented with a handsome silver tea and coffee service. [More appropriate than a "tankard," which we have heard was presented lately on a similar occasion; we will not say where.]

**BRISTOL.**—The foundation stone of a new baptist chapel in Stoke's Croft-road, for the church now meeting in Pithay Chapel, was laid by S. Leonard, Esq., Nov. 23. Mr. Probert, the pastor, gave an interesting historical sketch of the church from 1699. The friends hope to clear off the whole expense at the opening of the new place.

**EDINBURGH, North Richmond Street.**—At a meeting of friends, the Rev. T. T. Wilson was presented with a handsome watch, in addition to a former testimonial, as an expression of their feeling towards him, and appreciation of his labours as pastor.

**ISLINGTON, Cross Street.**—This elegant place of worship was re-opened after extensive alterations and repairs on Nov. 23. The expenses were 1,400*l.* towards which 1,080*l.* have been received or promised.

**RECENT REMOVALS.**—Mr. J. Pooley, of Upper Meeting, Westbury, to Corsham, Wilts.—Mr. James Wall to Castle Street, Calne.—Mr. F. Leonard, L.L.B., to Ziou chapel, Hereford.—Mr. B. Pratten of Boxmoor, to Guilsborough.—Mr. B. James of Middlesborough, to Nevin, North Wales.—Mr. B. Williams of Finsbury, London, to St. Clear's, Carmarthenshire.—Mr. R. Webb of Liverpool, to the second baptist church, Preston. Recently the friends at Chowbent presented Mr. Webb with a gold watch, as a token of esteem for the kind interest he has taken in their welfare for the last three years.

**Wales.**—Mr. Morgan Morgans wishes us to state that Mr. J. Emlyn Jones, M.A., has not removed to Newtown, but is yet in Ebbw Vale.—Mr. W. Jones of Pontabergoed, (not Abenbangod) has not gone to Newcastle Emlyn, but remains in his present station.—The removal of Mr. James Rowe from Risea to Fishguard is much regretted. Mr. M. says that Mr. R. is "a man of great ability, and very much respected."



JAPANESE IDOLS

## MISSIONARY.

## INDIA.

*Agra.*—It will be recollected by our readers that this city also, which is not very distant from Delhi, was exposed to the violence of the rebel sepoys. The missionaries at Agra—Messrs. Gregson, Bernard, and Broadway, have been actively engaged since the suppression of the mutiny. Mr. Broadway says:—

“I have been a missionary seventeen years, and never found so much interest taken in christianity as now. Brother Bernard and I work together, and we generally spend about four hours in the morning, and the same in the evening, in the streets; and in the middle of the day frequently have visitors. ‘Tell us of Christ; we like to hear of him. Tell us how we shall be saved;’ are the anxious requests with which they usually come.

“You will be glad to hear that two members more have been recently added to our little church, Staff-sergeant Stears and Corporal Knott, of the Fort Battery; the former is of European parents, born and brought up in the country; and the latter is a native. Staff-sergeant Stears came to me with a note from his commanding officer, early in March last, about a young man I had promised him for his battery. I gave him a seat, and began to attend to the note; and while I was doing so, he asked me if I was a baptist minister. I told him I was. He then asked me what was the difference between the Church of England and the Baptist Church. I explained things to him as fully as I could in a brief way, because he could not stay long, being on duty; and he then again asked me if the Baptist Church had the same Bible as the Church of England. I was rather surprised at this, because it seemed he had been told it was not the same, and handed him the one I have in daily use. After he had satisfied himself on these points, he begun to question me respecting baptism. I told him that the baptists did not consider that ordinance a family matter—that is, of naming children by an absurd form of prayer and sprinkling, in order that it might be known that they belong to a community who call themselves christians, but a matter of faith, and referred him to several passages of scripture, and advised him to investigate still further. About a fortnight after I met him again, and found that he had not only done so, but was ready to avow the Lord for himself.

“There is a large body of Sikh soldiers stationed here, and from their ways I conclude that they must be a very interesting people. They are not so far advanced in

civilisation as the Hindoos are, but are of a milder disposition, and more docile. They are the followers of Guroo Govind and Guroo Nanhakh, to whom they attribute supernatural wisdom and power, and hope to obtain salvation by observing the precepts and ordinances laid down by them. They flock round us in large numbers in the streets, and listen to the gospel with serious attention. I have frequently heard them say to one another, ‘that their Guroos were, doubtless, very great and holy men, but if all they heard us say of Christ was true, he surpassed them quite; that his purity amongst men was unparalleled, and that his works were of such a nature, that they could be performed by none but God.’ Many of them often come to me to converse on religious topics; and there is every probability that they will embrace christianity with less trouble and sooner than all the other tribes who inhabit India, and upon whom so much labour has been lavished. Our great difficulty is to find work for converts. They are cast out by their own people; missionaries are unable to help them; European residents will scarcely take them as domestic servants.

“I had several European soldiers at my house last evening, and I am glad to say that three very nice young men, belonging to her Majesty’s 89th Regiment, and two belonging to the Rifle Brigade, have applied to be admitted into our church by baptism. I think many more will come forward should the regiments be allowed to remain here a little longer. I am sorry to say, that native soldiers, as soon as they are convinced, and determine to avow the Lord, invariably take their discharge, and go away to other stations for the purpose. Three of my inquirers, a brahmin and two Sikhs, have just done so. It is a great pity government does not make some arrangements to enable them to keep their places after embracing christianity.”

About a month later Mr. B. writes:—

“Just now strength fails me to give you a full account of the proceedings of the work of the Lord since I last wrote. What has the Lord done? When I consider the state of this people during the two or three past years, when they were, like wild beasts, thirsting for the blood of christians, now, in their right minds, coming to sit and hear the word of life at the feet of Jesus, I cannot help exclaiming, ‘Truly the Lord has done great things.’ It is becoming more and more evident, that the day of the Lord is dawning upon them. Oh! that those dense clouds which obstruct its rays might be scattered, and then India would soon stretch out her hands to God.”

[In our next we shall give a visit to a Japanese Temple.]

## RELIGIOUS.

**GENERAL PRAYER FOR REVIVAL OF RELIGION.**—An invitation has been sent from India to the Church throughout the world to unite in special prayer during the second week of January, 1860, for the outpouring of the Spirit on all flesh. It is thought that the signs of the times favour the supposition that better days for our ruined race are at hand, and that God is waiting for our prayers. The request is re-issued in England, endorsed with the names of *forty-four* of the best-known evangelical Dissenting and Church of England ministers. It is not often that such arrangements are successful, because they almost imply that, in all the localities comprehended in them, the state of mind of christians is the same. We can, however, but wish success to the present request. It is, at least, no government command, to be obeyed at our peril, but a suggestion of our brother-christians, and of a thoroughly catholic character, and may well be a message to us from heaven through them.

**CHRISTIAN LIBERALITY.**—The Wesleyan Missionary Society have, within the last few weeks, received from the bequest fund of the late Thomas Pool, Esq., of Mirfield House Road, Somerset, £9000, being a legacy of £10,000, less £1000 duty; and, as it was bequeathed to the missions in India and China, the committee have resolved to devote £4500 of it to the erection in Canton of mission premises, including a residence for missionaries, a chapel for Chinese services, and schools—one for Chinese boys, and another for Chinese girls. The British and Foreign Bible Society has received from the same source £5000, less £500 duty; and the Methodist Preachers' Auxiliary Fund have also received £1000, less £100 duty.

**AMERICAN SLAVERY AND THE CHURCHES.**—The Free-will baptist churches refuse to admit to their communion persons who hold their fellow-men as property. This denomination has one flourishing church in this city, and numbers about 60,000 communicants in the country. There are many particular churches, Presbyterian and Congregational, in Ohio and other Western States, and several in Kentucky, which maintain the same ground. The leaven is working also in the great Presbyterian bodies, both New and Old School. Facts such as these will show British christians, that christian sentiment in this country in opposition to slavery is not confined to any particular church or denomination.—*New York Independent.*

**CHINA.**—An ordination of native ministers and of elders has taken place at Amoy, in China. The missionaries of the various

societies, who are principally Presbyterian, united in this dedication. No more important event has recently taken place in connection with Chinese missions. The field appears to be opening up on all sides for enlarged effort. The battle at the Peiho seems scarcely to have affected the other parts of the country.

**A REVIVAL CAUTION.**—A gentleman in Glasgow writes:—"I am grieved to record the failure of a daily meeting that might have proved a blessing to thousands. But its beginning was too pretentious. It was an attempt at imitating the large noon-day meetings in New York and Philadelphia. A great mistake! The New York and Philadelphia meetings grew to their immense size out of small beginnings. Our Glasgow friends started with a monster gathering, and then the meetings dwindled down to extinction."

## GENERAL.

**QUAKER CUNNING.**—Thomas Coles was a consistent member of the Society of Friends. At the village of Glencoe, where he resided, the episcopal congregation had just procured a very fine organ, which was the admiration of all the lovers of sweet sounds in the district. On one occasion Friend Coles took his seat among the congregation, and his opinion of the organ was gathered from the following conversation a few days afterwards between him and Mr. Mallaby, the rector:—"Friend Mallaby, I am pleased that thee hast a fine organ in thy church." "But," said the clergyman, "I thought you were opposed to having an organ in a church." "So I am," replied the Friend, "but then, if thee worship the Lord by machinery, I would like thee to have a first-rate instrument."

**THE "TIMES."**—Before machines were used for the printing of this paper, 750 per hour of a single sheet was the average speed of production, now 20,000 of a double sheet. Thirty years ago 10,000 were sold daily, now 70,000. Then the profits were £24,000 a year, now seven times more! Enough to set up a Duke.

**A COMPLIMENT.**—The Vicar of St. Mary's, when giving evidence before the Lord's committee on church rates, said, "the principal opponents to the church in Nottingham are among the baptists." Very likely, and in other places too.

**MR. TITE, M.P.** has estimated that a work like the Great Pyramid could not be constructed, with all the aids of modern science, for less than £30,000,000.

**NEEDLES.**—Ten tons of wire are said to be used every week in Redditch in the manufacture of these useful instruments.

LETTERS IN SMALL ENVELOPES run great risk of never being delivered. One was lately found stuck in a newspaper in Australia. It was returned to England and found its destiny at last, after going round the world!

EMPLOYMENT OF WOMEN.—A Society has been formed for the laudable object of facilitating the employment of females. Several ladies of title have engaged in promoting the design.

ENGLISH COINS.—Fifty millions of sovereigns and one hundred and twenty millions of shillings, are now said to be in full circulation.

## REVIEW OF THE PAST MONTH.

*Monday, December 26.*

AT HOME.—The Prince and Princess of Prussia have returned in safety, after calling at Brussels on their way to Berlin. The Queen and the Royal Family continue in their usual good health. But little of general interest has transpired.—Some rabid Irish papists talk of fighting for the pope; as for the Queen of England they insult her! So much for their patriotism.—Much of the gold has been recovered from the wreck of the *Royal Charter*, and they hope to secure more.—Some fatal accidents occurred during the severe frost; and several kitchen boilers exploded through the pipes which conveyed water to them being frozen.—Cardinal Wiseman has gone to Rome to condole the pope

on the loss of his dominions.—A Reform Bill is said to be preparing.—Mr. W. Atherton, M.P. and Q.C., the son of a Methodist preacher, is to be the new Solicitor General.—The high church party seem determined to stand out for church-rates. Sir J. Coleridge, an ex-justice; Lord John Mauners, and others, have been speechifying on the subject. Dissenters must be wide-awake, and vigorous too, as soon as parliament meets.

ABROAD.—War has commenced between Spain and Morocco. There have been several severe conflicts, but no general engagement.—Captain John Brown has been executed at Charlestown, Virginia, for attempting the rescue of slaves from bondage. May He who "knows their sorrows" interpose for their deliverance! It is now reported that Missouri, which attempted to prevent Kansas from being a free state, will soon itself be free; for the masters are selling their slaves and hurrying them off to the South.—Much agitation has been caused by the French project of a ship canal through the Isthmus of Suez. What do the French want it for but as a short cut to British India?—The English and French expedition to China is preparing.—The financial affairs of India are reported as improved and improving.—The great European Congress will meet in Paris in January. It is now proposed by France, "the eldest son of the church," to confine the sovereignty of the pope to the City of Rome alone.

## Marrriages.

Oct. 19, at the baptist chapel, Isleham, by Mr. Cantlow, uncle of the bridegroom, Mr. J. J. C. Slack, son of Joseph Slack, Esq., of Thorn Hall, Wicken, to Miss R. Dennis, of Spinney Farm.

Oct. 25, at Trinity baptist chapel, Bradford, by Mr. Betts, Mr. T. Powell, of Preston, to Mrs. Jane Horsley, of Stanningley.

Oct. 27, at South Parade baptist chapel, Leeds, by Mr. Bailhache, Rev. E. L. Hall, B.A., baptist minister, Lynn, to Emma, daughter of W. Binns, Esq., of Rawden.

Oct. 27, at the baptist chapel, Guiting, Gloucestershire, by Mr. A. W. Heritage, Mr. W. Fry, of Guiting, to Margaret, daughter of the late Mr. T. H. Cole, baptist minister, Exeter. And Dec. 14, Mr. R. Berry, to Miss M. Dean.

Nov. 1, at Westgate baptist chapel, Bradford, by Mr. H. Dowson, Mr. Martin Field, to Miss Emma Jane Taylor, of Horton.

Nov. 1, at Clipstone baptist chapel, by Mr. Gough, Rev. J. Morton, of Collingham,

to Sarah Susan, only daughter of Rev. J. Blackburn, Foxton.

Nov. 3, at the baptist chapel, Brixham, by Mr. Saunders, Mr. John Johnson, of Bideford, to Miss Jane Churchward Smith, daughter of Nicholas Smith, Esq. And Nov. 6, Mr. John Overmass to Miss Elizabeth Bedford.

Nov. 3, at the baptist chapel, Attleborough, Mr. Daynes Williams, of Swanton Morley, to Elizabeth, youngest daughter of Mr. W. Brown, baptist minister, Attleborough.

Nov. 4, at Cannon Street baptist chapel, Birmingham, by Mr. Vince, Mr. William Wright, of Sparkbrook, to Amelia Cecilia, fifth daughter of George Turton, Esq., of Caldwell Hall, Kidderminster.

Nov. 8, at the baptist chapel, Spaldwick, by Mr. Archer, Mr. John Burtou, to Mrs. Elizabeth Leeding.

Nov. 12, at the baptist chapel, Naunton, Gloucestershire, by Mr. A. W. Heritage, Mr. Joseph Dean, to Elizabeth Robins, both of Guiting.

Nov. 15, at the baptist chapel, Vauxhall Road, Preston, by Mr. Howorth, Mr. W. Sumner, to Miss Jane Curl, Fullwood, near Preston.

Nov. 20, at Myrtle Street baptist chapel, Liverpool, by Mr. H. S. Brown, W. Groucott, Esq., to Fanny, youngest daughter of John Armstrong, Esq., Buerton, near Audlem, Cheshire.

Nov. 20, at the baptist chapel, Bishop's Stortford, by Mr. Hodgkins, Mr. Frederick Griggs, to Miss Mary Anne Coward.

Nov. 20, at the baptist chapel, Huddersfield, Mr. Thomas Mitchell, of Meltham, to Miss Sarah Ann Wood, of Lockwood.

Nov. 24, at Byron Street baptist chapel, Leeds, by Mr. Horsfield, Mr. Squire Shaw, St. Alban's Place, to Caroline, youngest daughter of the late Mr. James Spence.

Nov. 26, at the Union baptist chapel, Oxford Road, Manchester, by Mr. M'Laren, B.A., Mr. J. Lea, to Maria Esther, daughter of the Rev. J. George, of Manchester.

Nov. 27, at the baptist chapel, Brixham, by Mr. Saunders, Mr. R. Soper, to Miss Mary Prowse Farley.

Nov. 29, at West Street baptist chapel, Rochdale, by Mr. Burohell, Mr. Hugh Arthur Gorton, to Rachel Emma, daughter of Mr. Williamson.

Nov. 29, at Pembroke baptist chapel, Liverpool, by Mr. Joseph of Bootle, Mr. Robert Cavan, of Galway, Ireland, to Miss Jane R. Nicholson, of Liverpool.

Dec. 1, by license, at Lion Street baptist chapel, Abergavenny, by Mr. S. R. Young, Mr. Charles Knight, to Mahala, third daughter of the late Mr. John Brock.

Dec. 8, at Archdeacon Lane baptist chapel, Leicester, by Mr. Stevenson, the Rev. T. R. Stevenson, of Burnley, to Sarah Ann, granddaughter of Mrs. Truman, South Fields.

At the baptist chapel, Chelmondiston, by Mr. Felton, of Ipswich, Mr. Samuel Baker, baptist minister, to Miss Martha Garrod.

## Deaths.

Nov. 7, at Westbury Leigh, Wilts, Mr. Robert Eyres, sen., aged 87. His end was sudden, peaceful, and happy. For many years he was a member and a deacon of the baptist church in this place.

Nov. 8, at Treysgaw, Llanrythan, Pembrokehire, Mr. W. Thomas, aged 65, after having been a consistent member of the baptist church at Middle-hill for nearly forty years, the most part of which he sustained the office of a deacon.

Nov. 11, at Notting Hill Terrace, Janetta, wife of Mr. W. Biggs, and niece of Mr. S. Lillycrop, baptist minister, Windsor.

Nov. 12, at Bishop's Stortford, after a severe illness, Mr. Thomas Jackson, a member of the baptist church, and teacher in the sabbath school.

Nov. 14, Mr. John Wood, of Westfield, aged 63, for many years a liberal supporter of the baptist cause at Nauntcn, Gloucestershire.

Nov. 17, at his residence, Clifton, Mr. Christopher Bones, late of Bath, at the advanced age of 93. The deceased was in Paris during the Reign of Terror at the French Revolution; served under Napoleon I. during his campaigns in Italy, and personally messed with him. He escaped as a French servant to an English gentleman.

Nov. 20, in Park Square, Leeds, Mrs. Luccock, relict of the late Thomas Luccock, Esq., of Leeds, and daughter of the late Rev. Mr. Medley, baptist minister, Liverpool, aged 85.

Nov. 21, at Spital Square, Mr. John Pond, for thirty-two years a member of the baptist church in Devonshire Square, London. "Death is swallowed up in victory."

Nov. 22, Mr. John Slee, aged 80, many years a member, and for a long time one of the assistant preachers, of the General Baptist church, Woodgate, Loughborough. On the same day, Catherine, wife of Mr. John Adcock, whose daughter died only a few days before. And on Nov. 27, Hannah, wife of Mr. T. P. Hull, an amiable and esteemed member of the same church, after severe suffering, endured with remarkable resignation to the Divine will.

Nov. 25, Sarah, wife of Mr. W. Stevenson, Derby, aged 63; many years a member of the General Baptist church, Stoney Street, Nottingham, and Sacheverel Street, Derby.

Dec. 11, Mr. Samuel Lawrence, a worthy deacon of the baptist church at Hatch, near Taunton, who had purchased to himself a good degree by the honourable discharge of that office thirty years. On the previous sabbath our friends presented him with a "Watts and New Selection" handsomely bound.

RECENTLY.—Death has been busy among men of high estate during the present winter. Among others two eminent literary characters have passed away—Washington Irving in America, and at home Thomas De Quincey, the friend of Coleridge, Southey, and Wordsworth.

THE

# BAPTIST REPORTER.

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FEBRUARY, 1860.

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## A SOLEMN PROTEST AGAINST AMERICAN SLAVERY.

"AMERICAN SLAVERY! Dont tell us any more about it," perhaps some who read our heading may be ready to exclaim, "we are sick at heart to hear of it!" Well: we do not wonder that you are thoroughly disgusted with the nauseous subject; but there it is yet, like some hydra-headed monster, gloating over its prostrate prey, and sucking the life-blood from three millions of human victims! Shall we avert our faces from the horrid scene in mere disgust? Rather let us fix on it a steady look of indignant rebuke.

And what of all that is now doing in our wide world can, at this juncture, occupy the earnest attention of the philanthropist and the christian, in comparison with this distressing subject. We rejoice in the prospect of civil and religious freedom for the Italians, and the promise of free trade in France, and chiefly as a pledge and guarantee of peace, but recent events in connection with slavery in America, in the condemnation and execution of the men who lately made an ill-advised and foolish attempt at raising an insurrection among the slaves, and since

then the Message of the President, again affirming "the wild and guilty fantasy that man can hold property in man," have awakened in the minds of thousands in Britain the utmost commiseration for the victims of such outrageous tyranny.

But it may be asked, what can we do? Little directly, it may be, but much indirectly. If the poor down-trodden slaves dare not, and must not speak; we dare, and we must. Depend upon it their tyrant masters are sensitive of our reproaches, bluster as they may. We must never cease to roll across the Atlantic peal after peal of righteous indignation.

Neither should we forget that our loudest protests against this foul iniquity will meet with a ready response in many a heart in the "New England States" of the Union. Numerous righteous men there have long sighed and cried over this abomination, not only as individuals, but in their associated civil or religious communities. Among these, our brethren the "Free Will Baptists," as a body, stand conspicuous. We rejoice, too,



in the belief that, either as ministers or members of churches, a large majority of christians in the Northern States are decidedly in favour of the total abolition of slavery. They may be occasionally out-voted by time-serving and unprincipled politicians, but we repeat our conviction, that the great heart of "New England" is sound on this momentous subject. In confirmation we give the extracts which follow from a discourse, preached on a recent fast-day, at the Congregational Meeting House, Poultney, Vermont, by the Rev. John Goadby, baptist minister. The text was Jeremiah xviii. 7—10.

"God has singularly blest this State, in permitting so many of her sons and daughters to occupy prominent and influential stations as ministers of the gospel, and it has been proudly said that Vermont has sent forth to other States and other lands more ministers of the gospel than any other State, in proportion to her population; or as teachers, as jurists, and statesmen, in other portions of the land. We may hope that the ministers were men of God; that a large proportion of the teachers were pious men and women; but of the others, and the vast crowd of undistinguished persons, how small a proportion carried with them the holy principles of the gospel. Has not this arisen from the want of christian faithfulness and energy among ourselves? How great is the responsibility that rests upon christians in Vermont. Probably no State has contributed more largely, according to its population, to the peopling of the new States than this; and it becomes a serious question for churches, and for christians individually, has the influence which has gone from us been such as to make a moral and religious impression correspondingly great? If it has not, how shall we answer it, when the reckoning day comes?

The blessing of God rests upon just and religious commonwealths, but cannot be expected upon those which practice or sanction injustice and impiety. These will, sooner or later, bring upon any people his disapprobation and his judgments. As personal piety is the only ground upon which we can hope for the favour, the guidance, and the salvation of God, so public justice and right-doing are the only ground of hope for national prosperity and stability.

Without regarding any metaphysical or theological question or dogma that may suggest itself, I present, as the doctrine of the text, this proposition:

*The favour or displeasure of God towards any nation depends upon the prevalence of righteousness or injustice.*

Many illustrations of the truth of this proposition are furnished both by profane and sacred history. The most prominent in sacred history are—the destruction of the nations which inhabited Palestine; the punishment inflicted upon the Egyptians for their injustice to Israel; and the many punishments inflicted upon Israel, for their departures from the law of God. From these, particularly, should modern nations take warning; and of all modern nations, *this* most especially. The following affirmations will lead us into the discussion of the proposition given.

I. No nation, the Jewish alone excepted, entered upon its existence under so many, and so manifest, proofs of the approbation of God as these United States.

So deeply has this been felt, the efforts some have made to draw the parallel between the Jewish nation and the United States, have been more admired for their success than for their ingenuity. Leaving this to those who have leisure and inclination to pursue it, and it will

amply repay the effort, it may serve our purpose to-day to point out some of those proofs, in connection with the general character of the people in the beginning of our national history.

For the most part, they were a moral, a religious, and an intelligent people, and made it a matter of the first importance to perpetuate the blessings they so highly prized. Never were people better prepared to lay the foundations of states and kingdoms. The leading minds among them had been well trained, not only by study, but morally and religiously; and severely by adversity. They commenced with views of government more correct and more humane than had been attained by any government at that day. Though far from perfect, they stood forth the models of mankind. Deeply loyal to the mother country, through a long period of colonial existence, they necessarily retained some of the vicious opinions and practices of the old country, but were far before it in piety, morality, and virtue. By a succession of providences which they did not understand, God raised up among them, and thoroughly trained, men to lead their armies and guide their counsels in the day of trial, from which they should come to take their place among the nations of the earth. When the conflict began, they thought not of separation from the old country. But, dear as was that land, there were two things dearer still: loyalty to God, and personal liberty. For these they had become voluntary exiles, and for these they were willing to sever the last tie that bound them to the land whose sons and daughters they were proud to be. God guided their counsels. God gave victory to their armies—and the United States appeared among the nations, to work out before the world a proposition, upon which they had based the

whole struggle, and to which they had pledged their lives, their fortunes, and their sacred honour. This proposition, which no other nation professed to believe, they stated in these words, 'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.'

Having secured their independence, they next proceed to prove these truths to the world, by adopting a constitution which should be the supreme law of the confederacy, the preamble to which is, 'We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America.' They were well aware of the existence of an anomaly, and that it existed in every state; but a stranger would never imagine its existence from reading the constitution. The omission of any mention of slaves, or slavery, was designed; indeed, it was carefully and most deliberately made, in the full expectation that it would soon cease. Measures were immediately taken to bring it to an end. In Pennsylvania by enactment, and in Massachusetts by the constitution of the State, in 1780, while the war was still raging. In Connecticut, Rhode Island, and New Jersey, in 1784. In New Hampshire it was abolished by the State constitution, in 1784. New York began the work in 1799; and on the first of January, 1808, the importation of slaves ended, by

act of Congress. The act was passed March 2nd, 1807. A resolution to abolish this horrid traffic was adopted by the Continental Congress, in 1774. North Carolina and Virginia had, by their delegates, adopted a similar resolution a little earlier. I mention these facts to show what was the general feeling on this subject at the beginning, and how those who adopted the constitution understood its meaning.

As might have been expected, the financial condition of the whole country, after so many years of war, was most discouraging; but the effort to do justly was made. Harmony and mutual confidence followed. Then immediately began a course of prosperity, such as no other people have enjoyed. The territory of Rome, after a hundred years of war, was not so large as this State. Within seventy years the States have increased from thirteen to thirty-one. The population, from three millions to twenty-three. The extent of territory, from 820,680 square miles to about three millions. Cities, towns, and villages, have sprung up with unexampled rapidity. Schools, colleges, and churches have been established, and adorn the land—and wealth has increased almost beyond computation. We exclaim with astonishment, as we take in the whole at a glance, What hath God wrought! Who will not say, that at the beginning of our national existence, God had spoken, 'to build and to plant?' We know that God was recognized by the leaders in the enterprise. I refer to only two facts in proof. The opening of the first Congress, in September, 1774, was made a religious act. The Scriptures were read, and the blessing of God sought upon the work they had taken in hand. The Scripture read was Psalm xxxv.; read it, and remember, they had heard only the night before that Boston had been cannonaded. The

report was not true—but they had no reason to doubt its truth at the time. The second fact is well known: the manner in which the Commander-in-Chief communed with God. The hope of all was in God.

To the first of these facts Franklin referred, in the Convention which drew up the constitution, in 1787. After four or five weeks labour in vain, he said, 'How is it, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understanding? In the beginning of our contest with Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers were heard; and they were graciously answered. Have we now forgotten that powerful friend? Or do we imagine we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, *that God governs in the affairs of men.*' To the second many looked as the earnest of success. Success followed. God had spoken 'to build and to plant.' By his blessing, we have attained all that we are of good, and useful, and great.

He allowed that cursed thing, slavery, to remain as a test of our faithfulness to the principles which had been published to the world; but it was in a crippled state. It was supposed to have been smitten with the stroke of death, and might therefore be left quietly to die. Foreign supplies were cut off. In half the States it died out, either by the lapse of years, or by a single act; and, in 1820, limits were prescribed over which it might not pass into new territory. Thus far our progress was in the right direction. Would that it had continued, the march of liberty would soon have become a triumph.

For a time the self-evident truths,

so definitely stated, and so nobly defended, had been brought into collision only, or chiefly, with man's love of power. So long there was much to hope, even though the hand of power was slow to relax its grasp. That the trial might be complete, God, in his providence, allowed another strong passion to be brought into the field, *the love of gain*. The question to be decided is, will the love of liberty maintain its consistency against the love of power and gain? was of sufficient importance to demand this addition. It was believed that slave-labour might be made the source of almost fabulous wealth. Now the scales, which before seemed equally balanced, began to indicate that power and wealth would preponderate, and that the self-evident truths were not quite so certain as had been supposed.

Very soon a new party appeared. Communities were divided. The new party began to organize for ridding the land of its foulest stain. They were few in comparison with those they opposed. Every opprobrious name was applied to them; they were charged with madness and fanaticism; but whatever of truth there was in this charge, the madness and fanaticism of the abolitionists was not equal to the madness, fanaticism, and fury of those who opposed them; and though there have been many false-hearted men among them, as the history of this town shows, the abolitionists were true patriots, and have done good service. Governments, city corporations, and a majority of the people, were against them, and they became subject to mob law.

Well do I remember the feelings of grief and indignation with which, eighteen years ago, I looked upon the blackened walls of Pennsylvania Hall, in Philadelphia, destroyed, burned by a mob, in the presence of the city authorities, and all be-

cause a number of persons had assembled there to advocate and to vindicate the rights of oppressed millions—to advocate those self-evident truths so ostentatiously published in that city. It now appeared that 'all men,' in that famous declaration, did not mean *all men*; and that men might not peaceably meet to devise means for promoting those plain truths. Thus, within the sound of that bell, inscribed '*Proclaim Liberty throughout the land, to all the inhabitants thereof*,' men and women peaceably assembled, were insulted and assaulted, and the building in which they met was burned town, for talking of liberty for the oppressed. These were but the prelude to acts which have followed, and have filled the hearts of multitudes with fearful forebodings. The signs of the times indicate what our lips may refuse to utter, while our hearts tremble with apprehension. Righteousness has departed from our national counsels, and injustice triumphs. No nation, the Jewish alone excepted, entered upon its existence under so many and so manifest proofs of the approbation of God, as these United States. But now,

II. No nation has more to fear from his displeasure. The causes of this displeasure are before us. The government of these United States is sold to injustice and wrong, and scornfully, impiously, tramples upon the very principles which called it into existence. Yes, we have been told that the declaration of human rights was merely a 'flourish of rhetoric,'—that it is an incendiary publication; and the halls of Congress have resounded with language fit only for tyrants to utter, and for slaves to hear. There probably were from the first a few, they have now become many, who were false to the general expression of human rights. They were strong when few, they are much stronger

now; and they have become so by their never-failing union. They have drawn to themselves the time-serving and office-loving among northern politicians; have used them as their tools, and then contemptuously cast them off, as they deserved to be. The tools of tyrants have uniformly been so treated, and will ever be. It is a just retribution.

The signs of God's displeasure are beginning to appear. Notwithstanding our apparent prosperity, the clouds are gathering; nor is the prosperity to be found within the compass of slave-holding States, except in proportion to the weakness of the slave-holding power. Their land is impoverished, and they are continually grasping for more; yet, if the slave States were as densely peopled as New England and New York, they would contain a population nearly double that of all the States and territories, as given at the last census. The extent of the slave-holding States is seven times larger than New England and New York, and the white population is but one-sixteenth larger. Then the complaint, so loudly made, that they are excluded from the new States and territories, is absolutely false. Of the six latest formed free States, Indiana, Illinois, Michigan, Iowa, Wisconsin, and California, the census shows that, up to 1850, they had received nearly as large a number of citizens from the slave States as from New England and New York. The numbers were—from the slave States, 387,243; from New England and New York, 434,546. In the slave States the population is but  $11\frac{1}{2}$  to the square mile; in New England and New York it is nearly 66. Yet further, in proof of the naturally blighting influence of slavery, the educational returns show an awful mass of ignorance. One fact, and that not the worst, will suffice: in the single State of Alabama, with a population of

426,514, there were 33,757 white persons, over twenty years old, who could not read, all native-born citizens; while in New England and New York, with a population of 5,825,510, there were only 29,360, of the same class, who could not read. In the one State, one in 12, and in the States of New England and New York, one in 198. In other words, in a population of less than half a million, in a slave State, there were 4258 more persons, native-born citizens, who could not read, than in a population of more than five and three-fourths millions, in seven free States. In the slave States, the white population is nearly six and one-fourth millions, of whom less than 350,000 were slave-holders; of the remainder, probably not less than one-half are the 'poor whites,' or, as they are called by the slaves themselves, '*poor white trash.*' Think of it: three millions of your fellow citizens crushed by the iron heel of tyrants, so low, as to be a scorn and a by-word to an equal number of chattelized slaves. Such is the blight this unrighteous system brings with it. Who can say the blessing of God rests upon those States? Well might Jefferson say, 'What an incomprehensible machine is man! who can endure toil, famine, stripes, imprisonment, and death itself, in vindication of his own liberty, and the next moment be deaf to all those motives whose power supported him through his trial, and inflict on his fellow man a bondage, one hour of which is fraught with more misery than ages of that which he rose in rebellion to oppose.' Appropriately does he ask, in the same paper, '*Notes on Virginia,*' 'Can the liberties of a nation be thought secure when we have removed the only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not to be violated but with his

wrath? Indeed, I tremble for my country, when I reflect that God is just, and that his justice cannot sleep for ever; that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events, that it may become probable by supernatural interference! The Almighty has no attribute which can take sides with us in such a contest. When the measure of their tears shall be full—when their tears shall have involved heaven itself in darkness, doubtless a God of justice will awaken to their distress, and by diffusing light and liberality among their oppressors, or by exterminating thunder manifest his attention to the affairs of this world.'

There seems to be no hope that light from heaven, or the benevolence of the gospel, will ever move the oppressors to acts of justice and righteousness in this matter. The free must destroy the power that enslaves, or themselves cease to be free. This issue has long been approaching: it has now come. Seven years ago, the first coil of the serpent was thrown around the freemen of the land, when it was enacted, that whosoever should aid, abet, or assist, directly or indirectly, should harbour, or conceal, a fugitive slave, should be subject to a fine not exceeding one thousand dollars, and to imprisonment not exceeding six months. Thus was the law of humanity, the law of God—trampled under foot; and it was distinctly avowed that there was no higher law than an act of Congress, and the panderers to iniquity throughout the land echoed the blasphemy. And more, from many pulpits, the professed ministers of God, sanctioned and advocated it. Three years since, the second coil of the serpent was made, by the Kansas-Nebraska Act, which swept away all the restrictions and compromises

which existed. It only remained that the loathsome thing should make one more evolution, should secure itself round the constitution. This it has just done, or attempted to do, with what success remains to be seen.

According to the recent decision of the supreme court of the United States, a person holding slaves can hold them anywhere. They are not liberated by being brought into a free State, and all State laws in relation to the freedom of coloured persons are unconstitutional and void. Slavery is the great organic law, the overspreading and everywhere operating law of this Union. Liberty alone is local, and may not defend itself. Any man may bring his slaves here, and lash, mutilate, and kill them, and our State law cannot touch him, or protect them. If it be said this decision refers only to temporary residence, or transit, in the case just decided about four years' residence was admitted,—yes, two years in a free State, and two years in a free territory. If this decision stands, liberty is dead; we may call the nations to its burial; we are all brought under the dominion of slavery, and must be its abettors. There is no freedom beyond the free States, and within them it is undergoing strangulation. Is not the frown of God upon this land? 'If it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them.' Not only is evil done, not only is *his* voice disregarded—his holy Word is traduced, and the glorious gospel of the blessed God is made to approve and advocate this 'sum of all villainies,' and from hundreds, aye, thousands of pulpits, do the professed ambassadors of Jesus insult him, by making his gospel to serve the worst of human passions, and to foster all cruelty and vice. There are about 250,000 slaves the descendants of white men,

and many of them might pass among us for our own race. I know it has become fashionable in certain circles to censure ministers of the gospel for meddling with this enormous sin; and we all remember the wild and coarse vituperation to which the ministers of New England were subject in Congress three years ago. It is not many years since Webster, speaking of 'traffic in slaves,' a necessary part of the system, said, 'I invoke the ministers of our religion, that they proclaim its denunciation of those crimes, and add its solemn sanction to the authority of human laws. If the pulpit be silent, whenever or wherever there may be a sinner, bloody with this guilt, within the hearing of its voice, the pulpit is false to its trust.' This is true, though men may call it preaching politics. But we have higher authority than this. What did God say concerning Israel, and how did he direct his prophet to act in regard to national sins. Read Isaiah lviii. 1—6. Might not the word of God, spoken to Judah by Jeremiah, with very slight variations, be addressed to the government of this land, comparing the original declaration with subsequent practice: 'And ye were now turned, and had done right in my sight, in proclaiming liberty, every man to his neighbour; but ye turned and polluted my name, and caused every man his servant to return, and brought them into subjection;—and may we not fear the threatening which follows: 'Therefore, thus saith the Lord, ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour; behold, I proclaim a liberty for you, saith the Lord—to the sword, to the pestilence, and to the famine.'—Jer. xxxiv. 15 fol.

It is a fearful thing for any nation to be under the displeasure of God, to perpetrate crimes, and perpetuate

evils a thousand times more grievous than those from which his good providence delivered them.

And shall we, situated as we are, and blessed as we have been with resources all but boundless for blessing the world,—shall we become crippled within ourselves, shall we bow the neck to man's tyranny; having broken the yoke of the then mightiest nation upon earth, and that in the days of our feebleness; shall we *now* allow a mere handful of tyrants to lord it over us, and tell us how far freedom shall go, and where and when men shall be free? Shall we lie down in submission, and accept any interpretation of law the tools of tyrants may be pleased to give us? Ah, then,

"Derision shall strike us forlorn,  
A mockery that never shall die.  
The curses of hate, and the blows of scorn,  
Shall burden the winds of the sky."

Already liberty lies bleeding on our borders, and cries for aid: shall it cry in vain? The time has come when freedom must assert among us her eternal rights, or be trampled out. Should not we now humble ourselves before God, that we have been so recreant to our trust; that the principles for which our fathers fought and died, and which they bequeathed to us, have been tampered with, until they are pronounced false in the highest court in the land, and *there* decided that there are in this land three and a half millions of persons who cannot be citizens of the United States, nor claim the protection of her laws.

Is it not time for us to humble ourselves before God, for these things, and in the near prospect of strong proofs of his displeasure? Nor is it enough to humble ourselves before Him. Humility is but a part of repentance. There must be a re-assertion of those principles for which our fathers took up arms, another conflict to place them on high, in the sight of the world, and to make them the basis of our

national policy. Only as this is done can we avert the evils which threaten us, or enjoy the presence and protection of a righteous God. Whether the conflict before us shall be achieved by peaceable means, or by civil strife, is known to Him only who rules over all, and raises up or casts down the nations of the earth, as pleases Him. He has taught us that 'righteousness exalteth a nation, but sin is a reproach to any people.' Who can tell but He may, in answer to the prayers of his people, so dispose the hearts of all as to bring this question to a peaceful and honourable issue. For this let us pray and labour, trusting in Him who hears the cry of the oppressed, and will avenge them.

However dark this picture may appear, it is far short of what might have been presented. I have not referred to the iniquity which made Texas what it is, after slavery had been there abolished; nor to the war with Mexico; nor the marauding expeditions against Cuba; nor to what is now going on in Central America. I have passed over the butcheries of Kansas, and the laws enacted and in force there—laws which none but hardened barbarians could conceive; nor to the returning barbarism, of which so many indications have been given—all of which are traceable to slavery. I have not brought before you the corruptions of our courts of law; nor the awful prevalence and rapid increase of crime. Time would fail to enumerate the proofs that, as a people, we have ourselves, or have allowed others, to trample upon the dearest rights of man; or the proofs that vengeance, long slumbering vengeance, is drawing nigh. The Lord will be a refuge for the oppressed. When he maketh inquisition for blood, he remembereth them. The wicked may say in his heart, 'God hath forgotten; he hideth his face, he will never see it:' but it is not so. He beholds all;

and he hears the cry of the down-trodden. When we remember that from thousands of christian hearts, beating in the bosoms of slaves, agonizing cries ascend to Him who reigns in righteousness, can we be surprised that there are signs of coming vengeance, and that we may soon be called upon to defend for ourselves the liberty of which we have helped to rob them; and to endure some of those miseries which, with our connivance, have been poured out upon them in full measure. We know who has said, '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 the soul, doth not he know it? and shall not he render to every man according to his works?' Now, *now*, while so many blessings remain to us, for which we should be devoutly thankful, let us humble ourselves before Him who is of purer eyes than to behold iniquity, and by every means in our power seek to avert the evils impending over us. But if civil discord and strife, if conflict and blood must come upon us, let us be found on the side of God and right; ever striving to promote his glory, and the best interests of mankind—till tyranny of every kind and name, and all injustice, shall be banished from the earth, and the holy principles of the gospel shall fill the world, and Jesus reign over all."

After delivering this "solemn protest," our esteemed relative became, like many others, a marked, and probably, a doomed man. Like Mrs. Stowe and many others, he felt himself no longer safe even in New England. Mr. Goadby is now pastor of a baptist church in Montreal, safe, we hope, from the outrageous violence of wicked and bloody men.



## Spiritual Cabinet.

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### "THE CHRISTIAN MINISTRY A STEWARDSHIP."

BY WILLIAM S. M. AITCHISON.

THIS MINISTRY is a tried expedient. What has been the chief instrument of a secondary kind that has gathered and nourished, built up and organised, the true and spiritual churches of Jesus Christ? We answer—the *Ministry*. What has originated, and developed, and laboured most assiduously in the great work of modern missions, and all great objects of benevolence?—the *Ministry*. What formed the nucleus around which the faith, and patience, and love of the martyrs and confessors of the Church of the Waldenses, the Reformers, the Covenanters, the Puritans, and myriads more gathered and crystallized into forms of surpassing beauty?—their *Ministry*. What has left a rich and glorious literature to the church, as the result of self-denying labour, which will be read and prized whilst a soul is left on the earth capable of appreciating the worth of the lofty productions of sanctified intellect, or a weary "pilgrim" remains to be cheered on his way to "the saint's everlasting rest?—chiefly the *Ministry*.

**RESPONSIBILITY.**—All men are responsible, each man according to his "talents," to that great system of invisible moral government by which we are constantly environed, and from whose superintendence there is no escape. But no man fills a position of equal responsibility with that occupied by a christian minister. The apostle thus assigns the essence of our responsibility—"They watch for your souls as they that must give account." And in his address to the elders of Ephesus, he intimates the

possibility that a minister may not be "pure from the blood of all men." If we are not, therefore, faithful to our trust, then we must at last stand before Eternal Justice, convicted of having aided in the ruin of souls—a sin for which human thought has no adequate conception, and human language no words appropriately to define. We are responsible that we declare to men "the whole counsel of God"—that we give them warning of every hurtful thing by which we perceive that they are ensnared—that we point out those erroneous views of truth which may misguide them to their own destruction—that we adopt every measure, seize every wise opportunity, use every precaution to save them from death and guide them to heaven. How solemnly all this is put by the Apostle in his farewell letter to Timothy—"I charge thee, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

**FIDELITY.**—It is a comparatively easy part of our business, as Evangelical Dissenters, to be faithful in preaching orthodox sermons. It is not so easy so to act, in our more private intercourse with our people, as to acquit ourselves of fidelity towards them. It is very difficult to be so far uninfluenced by diversity of rank, and talent, and wealth amongst our hearers, as to fulfil our stewardship to the humblest, and poorest, and weakest of our flock, as thoroughly as to the richest and

most honourable. It is very difficult to labour on for years, perhaps in an obscure, poor, and uninviting sphere, with little that is congenial to cheer and animate, without emotions of weariness and discontent. And yet this constancy our Lord requires. He does not demand suc-

cess—nor eloquent preaching—nor crowded and fashionable audiences—nor a wide field of labour, but he does require *fidelity* wherever you are. Whatever your external condition, his injunction is this, "Be thou faithful unto death, and I will give thee a crown of life."

## Poetry.

### THE LOVED AND LOST!

"THE loved and lost!" why do we call them lost?  
Because we miss them from our onward road?  
God's unseen angel o'er our pathway crost,  
Looked on us all, and loving them the most,  
Straightway relieved them from life's weary load.

They are not lost: they are within the door  
That shuts out loss, and every hurtful thing—  
With angels bright, and loved ones gone before,  
In their Redeemer's presence evermore,  
And God himself their Lord and Judge and King.

And this we call a "loss:" O selfish sorrow  
Of selfish hearts! O we of little faith!  
Let us look round, some argument to borrow,  
Why we in patience should await the morrow  
That surely must succeed this night of death.

Ay, look upon this dreary desert path,  
The thorns and thistles whereso'er we turn;  
What trials and what tears, what wrongs and wrath,  
What struggles and what strife the journey hath!  
They have escaped from these; and lo! we mourn.

A poor wayfarer, leading by the hand  
A little child, had halted by a well

To wash from off her feet the clinging sand,  
And tell the tired boy of that bright land  
Where, this long journey past, they longed to dwell,

When lo! the Lord who many mansions had  
Drew near, and looked upon the suffering twain.  
Then pitying spake, "Give me the little lad:  
In strength renewed, and glorious beauty clad,  
I'll bring him with me, when I come again."

Did she make answer selfishly and wrong—  
"Nay, but the woes I feel he too must share?"  
O rather, bursting into grateful song,  
She went her way rejoicing, and made strong  
To struggle on, since he was freed from care.

We will do likewise: death hath made no breach  
In love and sympathy, in hope and trust;  
No outward sign or sound our ears can reach,  
But there's an inward spiritual speech  
That greets us still, though mortal tongues be dumb.

It bids us do the work that they laid down—  
Take up the song where they broke off the strain;  
So journeying till we reach the heavenly town,  
Where are laid up our treasures and our crown,  
And our lost loved ones will be found again.

## Reviews.

*The Prophet of Nazareth; or, the One Story of the Four Gospels. With Preface by Rev. J. C. Miller, D.D., Rector of St. Martin's, Birmingham. London: Knight & Son.*

THIS Book is a compilation from the Gospels of the history of our Lord; the very words of our authorized version are retained, but the chapters and verses are omitted, and the paragraph form is adopted. The arrangement is good, and the whole is comprehended in twenty chapters. A map of Palestine and a

plan of Jerusalem, very well executed, are given, together with several spirited illustrations. Dr. Miller states, with some force, his reasons for not teaching children the history of the Saviour in any other words than those of the Holy Scriptures. We have no hesitation in commending this harmonious narrative, without note or comment, of the birth, life, sayings, doings, and death, of the Great Redeemer of the world in a new and attractive form, to the notice of our readers.

*The Children's Harp; or, Select Poetry for the Young.* London: Knight & Son.

PRINTED on good paper, illustrated by neat engravings, and encased in an ornamented cover, this little volume cannot fail of being a welcome present to the young. We have looked over its table of contents, and find, among some old familiar pieces, without which such a collection would scarcely appear complete, several that have not appeared in such a book of poetry for children before. It is well to encourage in the young a taste for poetry. Often have a few lines admired and committed to memory in youth, been recollected with advantage in future life, reminding us to avoid that which is evil, and cleave to that which is good.

*Rills from the Fountain.* By the Rev. Richard Newton, D.D. London: Knight & Son.

AND the rills which run through the pages of this neat little book are clear and pure, sparkling too as they glide along with many bright thoughts and facts. Verily the children of this generation have advantages such as no other before them ever enjoyed. We often

wonder whether they will improve them, and so become, when we are passed away, more wise and more pious, more devoted to their Saviour, and more zealous in promoting his kingdom in the world than their fathers have been. We hope they will be reminded that their responsibility will be proportionate with their privileges.

*Daily Bible Teachings.* Designed for the Young. By Thulia S. Henderson. London: Knight & Son.

THIS handsome book, as indicated by the title, is intended for the young. It consists of nearly 400 pages—one page for every day in the year. A striking or suitable passage from the Bible is placed at the head, the reflections on which are adapted to the capacities of the young, and enlivened by appropriate incidents and poetic selections. The doctrines it inculcates are evangelical, and a vein of earnest piety runs through the whole. We have pleasure in commending it to the notice of parents of families, teachers of schools, and all who desire the advancement of the young in the pleasant ways of heavenly wisdom.

## Correspondence.

### "REVIVALS IN WALES."

To the Editor of the Baptist Reporter.

DEAR SIR,—Having read, in the January number of the *Baptist Reporter*, an account of some of the revivals in Wales, allow me to offer a few remarks on some of the statements made.

Among other ministers the Rev. R. G. Jones, of Bethesda Independent chapel, Merthyr Tydvil, stated the following:—“Last, but not least, I would mention the union prayer meetings held by Independents, Calvinistic Methodists, and Wesleyans. The Baptists, I am sorry to say, refused to join, after every effort to induce them to do so.”

Now, does not Mr. Jones know that the Welsh Baptist ministers of this town were never asked to join their union prayer meetings. It is true that a note was sent to one of the ministers, who was from home at the time, requesting him to attend one of their meetings, and

that is all the effort, (to my knowledge after inquiry) to induce them to do so.

Besides the English Baptists here did join the English Independents and Wesleyans in holding union prayer meetings; and was not this well known to Mr. Jones?

Certainly the Welsh Baptists did not join the pedobaptists in this union; and you, Mr. Editor, inquire, “Was there not a cause?”

The fact of the case is this: that all the Welsh Baptist churches of this town, numbering altogether eleven, are strict communionists, and being so numerous, had formed union revival meetings among themselves, and held an union prayer meeting once every week in the different chapels alternately, and held an united open-air preaching meeting every Friday evening in some part of the town or other, where two ministers generally preached to hundreds of the inhabitants. That is not all, each chapel held prayer

meetings every evening, except the evening on which the union meetings were held, for weeks together; and in some of the chapels prayer meetings were held at seven o'clock every Sabbath morning. But during the winter these meetings have been discontinued until the spring, when they will be renewed again.

But the baptists are not idle now; they hold monthly revival preaching meetings in the different chapels of the district. These meetings begin on the evening of a certain day, and continue all the following day. And it is but justice to the Established Church to say that many of their ministers took an active part in open-air preaching this season.

Mr. Jones further says:—"I have no means of knowing whether either of these two denominations have received many members during this season."

Could Mr. Jones be ignorant of what the baptists were doing? On Lord's-day, Oct. 9, fifteen were baptized in the river Taff, when a powerful sermon was delivered to about 3000 persons; and this within one hundred yards of Ynysgau chapel! And several other baptisms have taken place, in the same river, in other places within the district, in the open-air, and in the presence of large concourses of people.

Notwithstanding all this, the Independent ministers who live on the spot profess to have no means of knowing what the baptists were doing!

I can assure you, Mr. Editor, that the Independents of this town rather blow their own trumpets than publish anything favourable to the baptists.

With regard to the number added to the the baptist churches of Merthyr this season, that will be seen in the following statistics, which I can assure you are cor-

rect, having spared no labour to obtain them.

Names of Churches.	Names of Ministers	No. Baptized since June last.	No. of members in each Church.
Zion .....	Lately deceased .....	19	346
Ebenezer ..	J. Lloyd .....	14	350
Cearsalem ..	E. Evans .....	15	300
Abercanald..	J. Evans .....	12	180
Hebron .....	T. Roberts .....	21	224
Troedyrhew	W. Jenkins .....	11	180
Bethel .....	J. Jones .....	17	145
Ellim .....	J. D. Evans .....	34	260
Cefn .....	R. E. Morris .....	3	70
Tabernacle	R. D. Roberts .....	12	340
Morlah .....	W. Lewis .....	11	300
* High Street	G. W. Humphreys ..	32	240
*Beulah .....	J. Williams .....	2	61
*Enon .....	H. Evans .....	40	130
14 chapels.	13 ministers.	243	3,096

\* The last three chapels are English.

It will be seen by the above statistics that 243 persons were baptized since last June; a great number have been restored; and there are scores now before the different churches as candidates for baptism. The state of the baptists in Merthyr is very promising; they are as numerous, if not more numerous than any denomination here.

I must now conclude these remarks, thanking you, Mr. Editor, for the valuable space allowed me.

JOHN S. EVANS.

*Merthyr Tydvil, Jan. 17, 1860.*

P.S.—The Rev. Evan Jones states that Ynysgau is one of the largest chapels in Merthyr. The largest chapels here belong to the baptists, and are much larger than Ynysgau. The Independents themselves have chapels much larger than Ynysgau. In fact I could reckon from ten to a dozen chapels here much larger than Ynysgau.

J. S. E.

## Christian Activity.

### ON TALKING WITH THE UNCONVERTED.

THE power of speech is the sole prerogative of man on earth. The christian should use it, for his Master did, both in his public addresses and private talk with individuals. So did his apostles. So must we. It may be questioned whether more good is done by public or private

teaching. But both are done by talking—for preaching is talking, and talking is preaching. Let every man then say unto his neighbour, "Know thou the Lord."

In talking with your friend or neighbour, present the *Truth* as it is in Jesus to his mind. Settle it in your heart that

the truth is your only legitimate instrument; that it alone can convert and sanctify, and that if you honour it, the Spirit, its author, will honour you.

Present it in its simplicity, and without controversy. In speaking of it, assume that it will be admitted as the truth of God. If important truth is disputed, still do not run into disputation. In most cases it is used as a diversion, and you must not be diverted. Go at once to such truths as are undisputed; you will find that the most sceptical often still hold truth enough for their condemnation. Work one admitted portion of truth into the conscience, and it will clear the way for the rest. He admits there is a God; does he worship, love, and trust him? He believes himself a sinner; does he repent of sin? He allows a life to come; does he make this short life a preparation for eternal life?

If the truth is undisputed, then apply it to his conversion. Place conversion before him as one great act of the mind—the heart—that by this act he is to renounce the world, its honours and its pleasures, as his supreme good; and embrace, with the preference of affection, the love, service, and favour of God as his portion for ever.

As conversion includes repentance and faith, you may illustrate the one by the other. Show repentance to be a right state of mind with regard to sin; that sin is exceeding sinful, opposed to the Divine government, and bringing ruin on ourselves; and that when thus seen it produces sincere sorrow, and constrains us to forsake and avoid it as the "abominable thing" that God hateth.

Explain, that while this is a right state of mind, there is in it nothing of merit; that still he is guilty and still deserves punishment; that there can be no remission of sin and death without an atonement. Show that this atonement is in Christ—that it is for the chief of sinners—that it is adequate and sufficient, so that God can be just, and yet accept and justify the sinner who believes in Jesus.

Now let him know that he is invited, nay, that he is commanded to this; that there is no hinderance but in himself; that to refuse to believe in Christ is to rebel. If he sweetly yields to the truth, encourage him. If he resist, quibble, or rebel, unfold to him the wickedness and wilfulness of his heart, and throw on

him the whole weight of his own responsibility. Suffer him not to talk about Divine sovereignty and free will; this is mere trifling. He may have imbibed false notions on them; beneath them lies the deep consciousness which he cannot disturb, that he acts freely, and that he is fully responsible for his actions. Shut him up to the conviction, that if he is lost, he destroys himself; that if saved, he is saved by the grace and mercy of Christ.

Surround him with motives. Speak to him of himself—of his capacities to know, to love, to enjoy—of the life to come, and his own personal immortality. Speak to him of God as a Father—lamenting his departure from his presence—inviting him to return—spreading out his arms to receive him in anticipation of his return—rejoicing over the erring child that was lost and is found. Speak to him of Jesus, who dwelt in heaven, but who came "to seek and to save that which was lost." Tell him of his poverty and his tears; of his life and his death; and assure him it was all for his sake. Tell him of his pity, his power, his love; and repeat his own gracious invitations to him till they melt on his ear, and sink deep into his heart. Speak to him of the grace of the Holy Spirit. Tell him that the Spirit says, "Come"—that he is not to wait for the Spirit, but that the Spirit waits for him.

Whatever truth seems to get nearest to his heart, enlarge on it—urge it—as though your own life were in it. Urge him to renounce reluctance and delays, and go now as one ready to perish to the Saviour.

But the fear is, that when you leave him, one half of his impressions will vanish; so induce him to regard it as a crisis in his life; that if he does not decide for God now, he may be confirmed in sin. Entreat him to pause—to retire—to consider. Salvation is impossible without consideration. A day or two might well be redeemed from business, to dispose of this greatest of all pursuits. A more favourable time, tell him, may never occur. Press him to decide now. Indecision is sin.

If opportunity permit, offer to pray with him. If an impression is made, he will thankfully accept it. Let your prayer suit the occasion. It should spring from what has been said and felt. Enlarge with tenderness on what has

most affected you or him. Much will depend on the spirit of that prayer. Many a sinner has submitted in prayer; but feeble prayer, at such a time, hardens the heart.

If you cannot pray with him, pray for him. Indeed, through all your talk, and in all its discouragements, your silent prayer should be rising to heaven.

If happily you are conscious of having made a salutary impression, then be careful not to injure or weaken it before you separate. Beware, at such a time, of sinking down to ordinary topics and innocent pleasantries. Speak not of other objects. Retire, and induce him to retire. Leave him with that solemn and affectionate manner which springs from feeling aright, and which is so likely to minister grace to him. I have seen the most promising effects withered at once by three minutes' light or ill-timed conversation afterwards.

Let the spirit of your intercourse be eminently christian. To be so you must watch against formality. Those who give themselves to talk on religious subjects, frequently settle down into certain modes of expression, in which there is little living power. Such persons may be busy, but they effect little. If words are to convey life, they must be living words.

Be faithful. Nothing can be more important. You profess to speak to others on their highest interests; you are aware that such are mostly reluctant to know the truth; but you can hardly be said in any sense to engage in such a service without the resolution to be faithful. Yet here many are deficient. They either want courage for the occasion, or they want a living conviction of the truth they should utter. They cannot give pain; they cannot be direct; they deal in hints, but not in assertions; they go about and about the subject, but they do not speak to the person. Such individuals flatter themselves that this course springs from kindness of heart. There may be much kind feeling in such conduct, but is it right? Is it kindness on the whole? If the evil we wish to cure is uncured because we have treated it with too gentle and trembling a hand, should we flatter ourselves on our kindness, or blame ourselves for our unfaithfulness?

This service requires a firm hand and a truthful tongue. We owe something to

delicacy, but much more to the salvation of our friend. We must be willing to give pain, if we may bring peace. Even the hopes and consolations of the gospel must be so used as not to diminish, but to increase conviction of sin, and the humiliation of the spirit before God. Be direct; be personal; be earnest! You must be free of your neighbour's blood. You must utter the truth, whether he hear or forbear.

I greatly admire prudence; and here it is eminently necessary. Yet there is a fear that it may be misapplied. It has often been another name for false shame and selfish negligence. By all means be wise—wise to observe character, to mark occasion, and to adapt means; but decline the wisdom which is always waiting for some better occasion, which fixes its eye on the difficulty only, but forgets the extremity of the sinner, who tomorrow may be beyond the sound of any human voice.

Meekness springs from true wisdom, and it is indispensable. Without it, fidelity would become severity; and severity would harden the heart. Many have laboured hard and faithfully without profit, when the gentleness of Christ might have made them great. You need the meekness which is without assumption, which is gentle in manner and in tone; which cannot be irritated or provoked; which is always prepared to render good for evil. In such meekness there is might.

An excellent minister in America referring to his conversion, said, "When I was yet a young and thoughtless man, a pious deacon addressed me about my salvation. I was angry; my heart rose in bitterness against him. I reproached him; pointed out the inconsistencies of professors; talked indeed like a madman, while my conscience was grinding me like a millstone. He bore it all with meekness perfectly unmoved. If he had only given one retort, shown one angry feeling, it would have relieved me. His christian meekness was too much for me. I went into the wood, smarting from my wounds, fell under what he had said to me, and went and asked his pardon." This was the time of his conversion; and he owed it instrumentally to the christian temper of his friend. Wisdom is mighty; meekness is mighty; but the meekness of wisdom is *almighty*.

## Narratives and Anecdotes.

### ANIMATED NATURE IN CEYLON.

THE aspect of Ceylon, on all sides, is represented as being exquisitely beautiful. The traveller, as he approaches the coast, says Sir Emerson Tennent, is "entranced by the vision of beauty which expands before him as the island rises from the sea, its lofty mountains covered by luxuriant forests, and its shores, till they meet the ripple of the waves, bright with the foliage of perpetual spring." The Oriental poets exhausted their invention in endeavouring to find out adequate images to which they might liken this Paradise of the East, and Ceylon is, accordingly, known by a variety of such gorgeous phrases as the "island of jewels," a "pearl upon the brow of India," and "the land of the hyacinth and the ruby." But all is not gold that glitters. After the fascinated stranger has made an excursion into the interior, he begins to feel himself in a condition to appreciate the full force of that singular advantage which the Blind Traveller used to boast that he possessed over all other travellers—to wit, that he could not be taken in by appearances.

It is distance in this case, as in many others, which lends enchantment to the view. On closer examination, we find cause to abate our raptures.

Animated nature in Ceylon presents a formidable variety, and addresses all the senses with alarming activity. The air, the earth, the waters, the jungle, the forest, the rock, the vegetation of every kind, and the very house you inhabit, are alive with infinite forms of vitality, that render existence a continual conflict of attack and defence. Myriads of butterflies, wasps, bees, and beetles, boom and clatter through the air wherever you move; the forest is a tremendous orchestra, at which every kind of instrument assists, from the tataroo of the cicada, to the shriek of the squirrel; the earth teems with insects in a condition of perpetual motion; wherever there is the presence of humidity, frogs of frightful dimensions keep up an eternal serenade, in that dismal kind of music of which they possess the exclusive copyright; and mosquitoes thicken the atmosphere, with results that are familiar to all readers of books of Eastern travel.

If you happen to shake a bough overhead as you ride through the jungle, you bring down showers of ticks on your ears, eyelids, and neck. However cautiously you may proceed, centipedes, sometimes nearly a foot in length, will insinuate themselves into the creases of your sleeve, and crawl over your skin; and when you travel in the lower ranges of the hill country, cohorts of land-leeches will attack your horse's fetlocks, hanging to them in "bloody tassels," while others, rearing themselves on the tips of their tails, in the manner of a cobra, will dart upon your ankle, and ascend your leg, sometimes mounting to your throat, till they find a convenient place to strike. These are discomforts. It is true, you are in a country where you may study natural history under extraordinary advantages; where there are oysters almost a foot long; marine musicians (species unknown) whose choruses from the bottom of the sea are infinitely more marvellous than the songs of the sirens; and fish that make distant journeys by land over burnt-up grass and dusty roads, without suffering the slightest inconvenience from a broiling sun. But, unless you are prepared to relinquish all interest in a quiet life, these curious investigations will hardly compensate you for being kept day and night in a state of incessant alarm and irritation.

You imagine, perhaps, that you may escape your tormentors by shutting yourself up in the house. You are mistaken. Within doors you are a shade worse off than in the open air. The red ants alone would be sufficient to render life intolerable; and to them must be added the ingenious termites. These wonderful little creatures are more numerous than the leaves of the forests, or the sands of the shores; and they possess the additional merit of being ubiquitous. They work with a vigour and rapidity so astounding, that while you are at dinner they will construct one of their domed palaces, or ant-hills, at least six inches in height, and twelve in diameter, under the table. Their ravages are awful, and on a scale of grandeur which, considering their individual *physique*, affords a fearful example of what may be done by unanimity.

They will eat into the timbers of a house till they leave nothing but the skeleton masonry, destroy the contents of a portmanteau in a single night, tunnel a gallery through a shelf of books on their march to remoter inscrutable depredations, and, by burglarious processes known only to themselves, break into the strongest presses, and reduce all manner of records and documents to powdery fragments. Flies, whose capacity of generation appears to outstrip even that of the termites, invade your apartments in such swarms, that they frequently put out the lights; and on the occasion of a dinner party, it is customary to kindle fires on the lawn, for the purpose of diverting their attention, and to keep the house closed and darkened till the guests arrive. The emerald eye of a hungry leopard may sometimes be seen glaring through the foliage on the outskirts of a town, and your gardens are infested by troops of wild monkeys from the neighbouring forests. Crows are so familiar that they will enter every apartment to which they can obtain access, pull out the contents of ladies' workboxes, steal kid gloves and pocket-handkerchiefs, and open paper parcels, and undo the knots of napkins, to ascertain if they contain anything eatable. Your tame elephant will watch till the coast is clear, walk into your dining-room, and deliberately sweep away a sideboard of glass in search of dainties. Lizards permanently reside on the premises, and the moment the lamps are lighted, come out from their recesses. Rat-snakes consider themselves entitled to be domesticated in the establishment; scorpions take up their quarters in the sleeping apartments and wardrobes, where they snugly settle themselves down in the folds of loose dresses; and cobras glide about the house at pleasure, in some instances aspiring to the functions of the watch-dog, in addition to those pursuits for which they are generally supposed to have a greater aptitude.

These inconveniences may possibly, to adopt an expressive phrase, be nothing when you get used to them. But the getting used to them is the difficulty. In the meanwhile, there are ample sources of high enjoyment afforded by noting the vicissitudes of the seasons, and examining the zoology of this luxurious island. We wish our space permitted us to extract some of Sir Emerson

Tennent's admirable descriptions, especially his account of a monsoon, which is a picture in words such as Turner might have done in colours.

Amongst the many striking observations he makes upon the multitudes of living creatures, of whose habits he has collected the fullest particulars that have yet been published, we may particularly note the following circumstance—that there is “a degree of order in their arrangements, almost a system in their hours of appearing and retiring, that serves, when experience has rendered them familiar, to identify each period of the day with its accustomed visitants, and assigns to morning, noon, and night their peculiar symbols.” The fact pointed out in this passage prevails generally in other countries, but less marked as to regularity than in Ceylon, where the distribution of time and movement seems to be so exact, that we might suppose it to have been enacted by the Parliament of Birds, Beasts, Reptiles, and Insects, in solemn conclave assembled.

The chameleon is a native of Ceylon, and is found in the dry districts of the northern part of the island. A more singular peculiarity than that of its suffusion of various colours is noticed by Sir Emerson Tennent, who draws attention to “the imperfect sympathy which subsists between the two lobes of the brain, and the two sets of nerves which permeate the opposite sides of its frame.” The sectional actions, so to speak, are so entirely independent of each other, that one side may be fast asleep while the other is wide awake. Nor can the creature by any effort bring these antagonistic forces into harmony; and it is said to be unable to swim (a fact, by the way, which might be easily tested), from its inability to get the opposite muscles to act in concert. We may mention, as a pendant to this curious statement, a somewhat similar discovery made by Mr. Rarey in the nature of the horse. We have heard him say that he has met with horses whose sensibility to the touch, or sense of alarm, was only partial, being wild and unapproachable, or, to use the technical term, vicious on one side, and perfectly tame on the other. There is, however, this important difference between the two cases, that the one arises from temporary causes, and the other is organic.



## Baptisms.

### FOREIGN.

**EAST INDIES, Nagpore.**—On Aug. 13, the Rev. Adam White, missionary of the Free Church, was baptized by a young officer.

**Dacca.**—The Rev. R. Robinson writes, Sep. 22nd:—"On sabbath before last, the 11th instant, I baptized *two* privates belonging to the detachment of H. M. 19th Regiment stationed here. Within the last fourteen months I have been privileged to baptize *seventeen* men."

**Agra.**—Mr. Broadway writes, Sep. 29. "Last evening I had the pleasure of admitting by baptism into our blessed Lord's church three persons, namely, Corporal Jackson of H. M.'s Rifle Brigade, a Musalman, and a Hindu of the Rajput caste. May they have grace to continue faithful to the end. The chapel was full, and I pray the Lord will be mercifully pleased to incline the hearts of those who came in to witness the administration of the ordinance, to follow the example set them before their day of acceptance passes away."

The *Oriental Baptist*, from which we extract the above, mentions also in Dec. the following recent baptisms. "Although we are not privileged to record any thing like an extensive awakening, yet we are able to state that some baptisms have taken place in and around Calcutta within the last few weeks. Five girls from Miss Packer's school, together with the son of a native preacher, were baptized at Alipore; two or three persons at the Colingah chapel; one (Sujaat Ali's daughter) at Intally; one at the Lal Bazar chapel, and two at the Circular Road chapel. May these tokens for good prove to be like drops followed by copious showers of blessing."

**Cuttack, Orissa.**—Mr. Buckley writes, Oct. 17. "On the first sabbath in this month, eight were baptized (five of whom were from the Boys Asylum), and we have now five candidates for baptism, and two for restoration. We could easily have the number of candidates much larger if we desired to swell the list with names, but we are anxious only to receive those who give a fair and credible profession of a saving change. I have never seen so much general concern about salvation

among our people before. The baptismal day was one of much holy pleasure. Thoma preached a stirring sermon in the morning, on the prodigal son, after which brother Brooks baptized the candidates. In the afternoon brother Taylor (who was unexpectedly with us) delivered an address at the table, on the preciousness of Christ, and I spoke to the candidates from 'Let not him that girdeth on his armour boast himself as he that putteth it off.' An expository discourse in English in the evening, on Paul's prayer for the Ephesians (iii. 14. 21.) closed the sacred engagements of this interesting and happy day. O that we may see many more such days of the Son of man."

### DOMESTIC.

**LIVERPOOL, Great Cross Hall Street, Welsh Baptists.**—After an affectionate sermon to the young on Lord's-day evening, Jan. 15, Mr. Thomas, our minister, immersed eight males and one female, Two were sailors, and one was a youth of fifteen. They were all connected with the sabbath school, either as teachers or scholars. I might state that the Welsh schools are conducted in some respects different from the English; and I believe our English friends would not lose anything if they took a leaf from our book. Our schools are composed of both adults and children; the former, in many instances, being the most numerous. Young, old, and middle aged males and females meet together to improve themselves in reading and expounding the Scriptures, and the several classes are conducted by experienced and well-informed christians; something similar to the Bible classes in the English schools. Thus meeting in classes gives a good opportunity to impress on unbelievers the necessity of seeking the Lord, and much good is done by this means. It also causes a spirit of inquiry into the Scriptures amongst those who attend. In the church there is a very healthy and good spirit pervading the members. All are desirous of lending a helping hand in the cause of Jesus. The cold, distant, dormant spirit is fast receding, and a new life, "the first love," is replacing it; and we pray God to continue it. The prayer

meetings are more numerously attended than ever, not only by members, but by anxious inquirers, who we expect to see meeting after meeting declaring for the Lord. United prayer is having its effect. God is hearing and blessing. We have several yet waiting for baptism, and backsliders, some of whom had given a bad report of the land, are returning with sorrow for ever having given place to the devil.

J. S. H. E.

STAFFORD.—We have much pleasure in reporting another baptism here. Three more friends have followed their Lord down into the watery grave, in accordance with his Divine command. Two were husband and wife. The latter had been decided for some time, and now she had the unspeakable pleasure of making a public profession of her faith in company with her husband. The other is a young man who had to endure some persecution in thus avowing his attachment to the Saviour. They were publicly baptized in the theatre on Jan. 8th, before a crowded congregation, much larger than had ever been seen in the place when used for the purposes for which it was erected. Our pastor preached from "How long halt ye between two opinions?" "Choose ye this day whom ye will serve." We thank the Lord for all his kindness towards us. On the next sabbath these were received into fellowship with us.

J. L.

BRAINTREE, *Essex*.—In my last report, about two months since, I was happy to inform you of a great and good work that was going on amongst us. Our pastor, Mr. Mostyn, had then about thirty inquirers under his care. Seven of these have fully decided for Christ, and were baptized on sabbath morning, the 8th Jan. The spirit of inquiry is yet increasing. Our prayer meetings are well attended, and the house of God is filled. "Rejoice with them that do rejoice."

A. A.

CRADLEY, *Worcestershire*.—On Lord's-day evening, Dec. 25, after a discourse by our pastor, Mr. D. Jevons, on "Baptist Martyrs," five believers in Christ were baptized as their Lord and Saviour was by John in Jordan. Two were husband and wife, who had been Independents for many years, but being convinced that immersion was the right mode, they thus followed Christ, and have now joined our church. Others are on the way.

S. D.

AIRDRIE.—Our progress has lately been of the most cheering description. Since I wrote you last we have been highly favoured with a time of refreshing from the presence of the Lord. Our pastor, Mr. Dunn, baptized twenty-seven, thirteen males and fourteen females, Sep. 18; on Nov. 20, five; on Dec. 18, four; on Dec. 25, three; and on Jan. 8, two. It is only twelve months since Mr. D. came amongst us, and upwards of seventy have been added to the church. May they all prove faithful unto death. A good work has also been going on at Drumclare, where, in May last, our pastor organized a church of twenty-four members; now they number about ninety, most of whom have been baptized by our pastor. Mr. Abercrombie now acts as the pastor of the church, and his labours have been greatly blessed. A marvellous change has been effected in the village, which was once notorious for its drunkenness and blasphemy. But the song of the drunkard has been changed into a hymn of praise; and the bold blasphemer has become a humble worshipper. In short, the people in their hearts and in their lives seem to have become new creatures—old things are passed away, and all things are become new. May they all hold fast their confidence in Christ Jesus unto the end.

Y. W. W.

KETTERING.—On Thursday evening, Dec. 28, Mr. Mursell immersed eleven candidates. Amongst them were a father and daughter, and a mother and daughter. The young persons were most of them from the bible classes. Although a great number of people were present, the greatest order prevailed, and the scene was one of much solemnity. We hope to have to report again shortly.

E. W.

[We cannot refrain from noticing one remark in this brief report—"The scene was one of much solemnity." So a baptism, which is a figure of a *burial*, ought always to be. We shall never forget the solemnity which the late excellent Mr. Mack, of Clipstone, threw around a baptismal service. We by no means wish to dictate to our brethren, but we submit to their serious consideration whether, in administering this solemn ordinance, it would not be as well to adhere simply to the form of sound words prescribed in our Lord's commission, without singing between the immersion of the candidate, or talking to them when in the water, or any other proceeding, which always appear to us as human intrusions upon the solemnities of the divine ordinance.]

**IRELAND, Coleraine.**—Mr. F. Wills, pastor of the baptist church, Kingsgate chapel, Holborn, when giving a very interesting report of his late visit to the scenes of revival, says, "I was privileged to administer the ordinance of believer's baptism three times to nine persons, some of them recent converts who had been convinced of this duty by reading the Scriptures for themselves. They have no settled pastor over the baptist church at Coleraine, still thirty-nine persons have been baptized within the past three months, including the nine mentioned above."

*Contig.*—Mr. John Brown writes, "During the last three months, sixteen have been added to our fellowship, viz.:—thirteen by baptism, and three by restoration. Besides these, I have five applications, and expect that more will soon be made. All these save one, whose conversion is dated about a year back, have been brought to a saving acquaintance with Christ, within the last six months. Most of them were utterly careless before, and the change in their conduct is consequently the more remarkable. Perhaps a few particulars about some of them may not be uninteresting." Mr. B. then furnishes some remarkable facts respecting the candidates of a very pleasing character, some of which we have marked for insertion next month.

**OXFORDSHIRE.**—"On sabbath morning, Dec. 18, the ordinance of baptism by immersion was administered to a young lady of Bampton. The spot chosen for the celebration of this rite was the mill stream at the village of Alvescott, about three miles from Oxford. The officiating minister was Mr. Doe, of South Moreton, near Wallingford. A large number of persons were attracted to the stream to witness the performance of the ceremony, so very unusual at this inclement period of the year. In the previous night the thermometer had fallen so low as eight degrees. On the morning of the day the ice had to be broken and removed, so as to permit the immersion to take place, and the candidate underwent the ordeal with an amount of determination, resolution, and zeal but rarely found."—*The Alliance Weekly News.*

**CATSHILL, near Bromsgrove.**—We had a baptism of a young female in November, and of two brothers on the first day and sabbath of this year. We hope soon to report again. W. W.

**FORNCETT, Norfolk.**—The friends who have sympathised with us in our former depression will be glad to learn that, through the favour of God, promising additions by baptism have been made on each first sabbath in the month for the last four months. Four were also baptized on the first day of this year. Two were husband and wife. Of three of these it may truly be said, they are "brands plucked out of the fire." We have more hopeful cases. On Monday, Jan. 2, we set apart three brethren as deacons at Moulton, our new preaching station; and this was an interesting service.

**RAGLAN, Monmouthshire.**—Mr. Johnson, our minister, immersed eight young persons, six males and two females, on what is called Christmas-day, who were received into church fellowship. During the past year our minister has baptized forty, and eleven have been added by letter and restoration, making an increase of fifty-one to the church during 1859.

J. S.

**HULL, George Street.**—In December, our pastor, Mr. O'Dell, baptized four believers in the Saviour. One was the wife of one of our most active and zealous members; the others were young people. We are happy to say that we have several more waiting to follow their Lord in the same way.

M. E. P.

**MAESBROOK, Salop.**—On the first sabbath of the new year three believers were buried with Christ in baptism by our pastor, Mr. T. Rees, late of Haverfordwest College, when Mr. Wilks, of Oswestry, preached. More are on the way.

J. W.

**BARNSELY.**—Seven disciples of the Saviour were baptized by our pastor, Mr. Brown, on the first Lord's-day in November.

H. M. W.

#### WALES.

**Cardiff, Bethany.**—We had a baptismal service on the first sabbath of the new year, when Mr. Tilley immersed three males and four females. Two were husband and wife; they were well-known characters in Cardiff, having been great drunkards, and both of them notorious swearers. Mr. Edwards, the town missionary, to whom they are much indebted for his unwearied exertions on their behalf, says, that of all the houses in the town theirs was the one he most dreaded to enter. They were such awful blasphemers—the woman especially; so that

even her son-in-law (although himself an ungodly man at the time) was so shocked at her profanity that he reproved her for it. One evening, when Mr. Edwards was conducting a prayer meeting, in a house adjoining theirs, they came to the door out of curiosity to hear what was going on. They were soon visibly affected by what they heard. At length the man's feelings overpowered him, he could not control them any longer, but fell down on his knees and prayed fervently for mercy. It was evident to all that the spirit of the living God was at work in subduing this hardened sinner, and bringing him as an humble suppliant to the foot of the Cross. Since that time their conduct has been most exemplary, constantly attending the means of grace at every opportunity, both on week days as well as on the sabbath, and have now given the most satisfactory evidence that they are new creatures in Christ Jesus, having passed from death unto life. The change is indeed wonderful and marvellous in our eyes. It is the Lord's doing, and to Him be all the glory! Another was the son of a member. They were all added to the church. J. J.

*Swansea, York Place.*—Mr. Hill had the pleasure of baptizing eleven candidates on the evening of the first sabbath of the year. More are on the way to Zion. J. T. W.

*Cardigan.*—We have had several additions by baptism since our last report. On the evening of Dec. 9th, we had a very interesting English service, when our pastor, Dr. Davies, delivered an argumentative discourse from Acts ii. 37—41, proving from both the Old and New Testaments that the word "children" was by no means to be taken for infants,

as may be seen from numerous passages. Some would argue, he said, that as infants were admitted to the church in heaven they ought to be on earth. It was his belief that there were no infants in heaven, for as soon as the infant soul was withdrawn from the body, it became as one of the "spirits of just men made perfect," able to comprehend infinitely more than the wisest man that ever lived on earth whilst in a mortal state. Infants, therefore, are not disqualified to receive baptism so much on account of their age, but because of their want of capacity to understand and profess the truth. At the close he baptized two young sisters, who, together with their parents, are members of our church, but mostly attend the English Independent chapel, that being the only English place of worship in the town. They are connected with our sabbath school, and are making good progress in the Welsh language. But we hope to have English services of our own ere long, for the convenience of the many friends who are unable to understand our language. On Jan. 8, two seamen were also baptized by Dr. Davies. We have a special prayer meeting every month on behalf of this interesting class of men, so much exposed to dangers and privations at sea, and numerous temptations on shore; and, blessed be God, our prayers are thus often answered. In your last you wished to have some reports respecting the Revivals in Wales, especially in the baptist churches. I am not able to produce such as you wish to have and ought to have, but I send you the following statistics from June 1858 to June 1859, being our last association year. M. D.

CHURCHES.	No. of Churches	Baptized.	Restored.	Received by Letter.	Excluded	Died.	Dismissed.	Clear Increase.
Cardigan and Carmarthen ..	73	1876	345	199	102	166	199	1953
Glamorgan .....	86	1810	598	661	332	204	538	1995
Monmouth .....	55	853	385	215	188	137	220	958
Pembroke .....	50	1851	194	69	104	131	65	1314
Brecon, Radnor, and a part of Montgomery .....	54	261	81	49	56	61	38	236
Denbigh, Flint, & Merioneth	40	754	172	150	123	88	130	741
Anglesea .....	31							
Carnarvon .....	29							
Total .....	418	6905	1775	1349	855	787	1190	7197

Several churches made no returns.

## Baptism Facts and Anecdotes.

### LOCAL CONTROVERSIES ON BAPTISM.

WE have not had a grand battle on the baptismal question since the days when the "Doctor's disagreed"—when CARSON, with his artillery of scripture and logic, attacked the masked batteries which the ingenuity and labour of HALLEY had erected. Some perhaps then wished that a more recent event in actual warfare had been anticipated, by that "Solferino" baptismal struggle being followed by a peace treaty as at "Villafranca." But it seems that disputants on this field of conflict are less willing to lay down their pens than despots are to lay down their arms. When the main bodies of armies cease to operate, then the "rifles" spread around their outposts are usually called in. But our local rifles wout drop the contest. First in one place and then in another we hear of them "popping off" at each other. There was recently, and we duly recorded the event, some sharp practice down in Lancashire yonder, between two skilful "shots," who played away at each other for several successive days—no, nights we mean—before vast crowds, who gathered from both sides to witness the dexterity of the combatants, neither of whom used either an "Enfield" or a "Minie;" but one, it is said, used a weapon of homely make from the banks of the Jordan, and the other a very ancient one of "long range" from the "plain of Mamre," warranted, he said, afterwards in the "land of Moab." Since that trial of skill—for it never was decided to the satisfaction of all which was the more expert marksman—there has been a kind of *guerilla* warfare carried on in various places. For these baptismal "rifles," on one side or the other, seem to be under no restraint. They will do as they please, and there is no "Commander-in-Chief" on either side to forbid them. Sometimes one who wears what is called a "sprinkling" uniform, lets fly a shot at him who wears the "dipping" uniform, and *vice versa*. Like the two combatants we have already referred to, they do not use the same instruments of warfare, neither do they resort to the same *dépôt* for their ammunition; for some of them use very *coarse* powder sometimes; and so the fight is often carried on upon very

unequal terms. We wish the time were come when even this war, interminable as it sometimes appears, shall be brought to a satisfactory end; when "Ephraim shall no longer vex Judah, nor Judah vex Ephraim,"

"When c'en the dipped and sprinkled dwell  
in peace."

We have been drawn on into this train of thought in consequence of having received several local pamphlets on the baptismal controversy—a curious little "Book" from Margate; a "Sermon" by a clergyman in Lancashire, and a "Letter" in reply; a "Lecture" from Lincolnshire, &c. These we may hereafter notice, as we have opportunity; in the mean time, we hope that the combatants on each side will endeavour to "strive lawfully." It may be long yet ere we all "see eye to eye" on this much-disputed subject. And though we counsel our friends on what is called the "baptist" side of the question to stand fast by the testimony of scripture, both as regards the subjects and mode of baptism, we would remind them that they can well afford to keep their temper unruffled when attacked; and in these days of united prayer and effort for the salvation of men, we hope they will ever be found among the foremost to join with all "who love our Lord Jesus Christ in sincerity" in all such attempts to glorify God and honour the Saviour. Never let any of us forget the great fact, that until men are brought to trust on the death and resurrection of the Lord Jesus for salvation, baptism, which is a picture of both, will be of no avail to them. Let us aim, under God's promised blessing, to secure their salvation first, and then refer them to the New Testament, and to that alone, for further information on the duties which will devolve upon them as believers in the Great Redeemer of the world. This we may do without hesitation; resting on the firm conviction that the Word of God is the best book to which we can refer them for a clear statement of our views and principles. Indeed, in these days, we ought to presume that men will no longer submit to merely human dictation, but go at once to the highest source of information and guidance on all religious questions.

## Sabbath Schools and Education.

### THE GOVERNMENT GRANTS FOR NATIONAL EDUCATION.

From the special circular of the Congregational Board of Education, to which we referred in our last, we make a few further extracts.

"Believing that our churches are able to take their share in the work of popular instruction, without accepting the aid or submitting to the control of the State, we have sought to promote this object by training young persons of decided piety for the profession of teaching—by assisting schools in destitute localities with grants of school materials—by introducing improved books and apparatus, supplied, through the Depository, at reduced prices, and by establishing Model and Practising Schools to illustrate the best methods of teaching, and to exhibit, in practical operation, the principles of voluntary and religious education. 358 teachers have satisfactorily completed their course of training; 86 schools have been aided; the Depository has every year extended its operations, and the Model Schools, in which 700 children are taught, are nearly self-supporting.

We cannot, however, be indifferent to the injurious influence of the Government system on voluntary efforts, and to the strenuous exertions of various agencies which are seeking to undermine the independence of school committees and to discourage free action,—proceedings which, if unchecked, will place the entire work of popular education under the control of the State. To resist the temptation of pecuniary aid, and to maintain in our churches a living interest in the training of the young, which will render schools adequate support and secure for them the watchful superintendence of the friends of education, is not an easy task; and in urging you to adhere to the principles our denomination has always held sacred, we are performing a duty which we should willingly decline if deep conscientious convictions did not render it impossible. You are, however, aware that no department of benevolent effort is free from difficulties—that the cause of God has usually been advanced by personal sacrifices, and that efforts by which christian faith and liberality have been

severely tried, and which have demanded absolute adherence to principle, and simple reliance on the Divine blessing, have most largely promoted the glory of God and the well-being of man. We submit therefore with confidence to your calm and thoughtful attention the following considerations in justification of the position we have taken; and we cherish the hope that you will not only resist all attempts to compromise your principles, but will enlist on behalf of voluntary education an energetic determination which will conquer temporary difficulties and preserve for that freedom of action—to which we are so largely indebted for the extent of our civil and religious liberties, and the influential position of our country—its proper share in the formation of public sentiment.

The condition of receiving aid under the Minutes of Council is, that religion be taught in the school and the Scriptures read. It may be any form of religion, but grants have been withheld where this condition was not complied with. Can we accept assistance on these terms without contravening the essential principle of Nonconformity, which asserts the independence of religion from State patronage and control? Can we sanction the subsidizing all religious bodies in order to free ourselves from a trifling sacrifice? Can we afford to teach our people to relieve themselves of a part of their obligations without undermining the principles on which we rely for the maintenance of our religious institutions? 'Religion is, with us, thrown for its support on the voluntary contributions of our people. We have adopted this principle, not from necessity, but from choice, regarding it as the divinely authorized method of sustaining the cause of Christ. In an important sense this is our strength. We are accustomed to make our appeal to this principle. We labour to create and augment the convictions of its obligation, and the habit of meeting the demands made upon us is the necessary means of rendering it efficient. Principles grow in power as they are put into exercise. Whatever indicates a want of confidence in the principle itself, or disturbs the habit of acting upon it, may

iusensibly be attended with far-reaching consequences affecting the whole of our religious arrangements, which we may live to deplore. In this view of the case the presentation of public money for the support of our schools comes before us in the form of a temptation, which a wise regard to our own interests, if no higher ground existed, should lead us firmly to resist.'

The religious element in a school mainly depends on the character and principles of the teacher. Can we, then, look without serious alarm on the arrangement now universally established, in connection with the operations of Government, for supplying the future teachers of the young by means of pupil-teachers, who, at an age which precludes all guarantees of a religious character, are destined to the profession of teaching, from which they can subsequently be excluded only by intellectual incapacity, or moral delinquency. One of the most serious evils of State churches is, that

they devolve sacred functions on persons who are strangers to the power of religion, and the adoption of this principle in connection with the training of the young cannot fail to exert the same disastrous influence in the school which it has done in the church. Nor is it unworthy of serious consideration that the pupil-teacher system will exclude from an important sphere of usefulness the members of our churches, who would willingly engage in this work under the influence of the highest motives. This class of persons, among which, according to the statement of Cauon Moseley, 'the best schoolmasters have always been found,' is now excluded from Government institutions, and the Congregational Board of Education alone offers to them the means of training, and the opportunity of exercising the profession of teaching.'

We shall, in our next, show how the money goes, into whose hands, and in what proportions—the public money, our money, we mean.

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## Religious Tracts.

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ORISSA, EAST INDIES.—Mr. Buckley, one of the General Baptist Missionaries at Cuttack writes, "Gospels and tracts were freely distributed, as in former years; and much that I saw and heard convinced me that they are silently but powerfully impressing the minds of the people. In a conversation with Seboo Patra he expressed his full persuasion that, by this means, much holy light was spreading; and mentioned several instances of persons who had thus learned the way of peace, and who had died in the midst of their idolatrous connexions expressing their simple dependance on Christ for salvation. Encouraged by such cases, we must go forward. He said that many remarked with surprise on our going from place to place, and giving away tracts and books. 'How different,' they said, 'this is from our practice. If we write a portion of our shastres on the palm-leaf, we expect to be paid for it; but here are people who, without money and without price, give us books concerning their religion, the printing of which must be a very great expense. What can the cause of this be?' 'Oh,' said some, 'the govern-

ment give the money; they mean to destroy our religion, and make us all of one caste.' (It is remarkable how industriously this has everywhere been circulated.) Of course this was always explicitly disavowed, and the people honestly told, though of the same race as the rulers of the land, yet we acted as missionaries altogether independent of them. At one village, as tracts were distributed, I heard one man say to another who had received a tract, 'Take care of that, and dont destroy it,' reminding him of the expense of printing. A bystander said, 'The government give the money.' 'No, no,' I said, 'not the government, but holy people, many thousands of miles distant, who know that Hinduism is false, and Christianity true, and who are anxious that you should forsake your lying vanities and embrace the Saviour.' As I was coming away, one man said he should like to hear more about these 'holy people,' and more of course was told him. I was deeply affected with a singular incident at another place, which may be suggestive of solemn instruction to those who read religious books or hear religious discourses

in more favoured lands. One of our hearers, who had listened attentively to our discourses, and asked several questions, was at the close offered a tract or gospel. 'No,' he said, in a serious tone and manner, 'I cannot take it. I shall not act according to the book, and if I read it I shall get more light, be more guilty, and when I stand before God shall be without excuse.' Ghanu promptly replied, 'You are already responsible; you have heard the truth which the book reveals, and whether you read it or not you must give an account to God.' Still he declined taking the book, thinking it

would be more tolerable with him if he did not read what it contained. I have not done justice to the striking language which the man employed. It conveyed the idea, that when he stood before God he should be like a thief seized, bound and trembling in the presence of the judge. In other places particular tracts were inquired for. A little boy wished to have 'The Destroyer of Delusion,' and several asked for 'The Jewel Mine.' At one place, some young persons were very anxious to possess the Book of Proverbs."

## Intelligence.

### BAPTIST.

#### FOREIGN.

UNITED STATES.—Massachusetts exhibits baptist principles in the very best light in which they are seen in the "New World." The Convention is composed of thirteen associations, 261 churches, about 190 ministers, a membership of 32,787, and the additions during the year of 1,167. Now this gives us an average, not of clear increase, but of baptized, of about four and a-half per church during the year. In one Association, the average is only a fraction more than one; in another, it is only two and a-half; in another, three. Upon the whole membership it gives only by baptism about three and a fraction per cent. I give this, not as the worst, but as a fair sample of the condition of our churches. We have external signs of progress. Magnificent and costly churches are rising; our colleges are well sustained; the ministry, as a whole, is cultivated, eloquent, and orthodox; our members are rising in their social status, and our influence in the community is not small; still the increase is only small.

BURMAH.—The prosperity of the mission amongst the 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, San 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.

THE NEW LONDON TABERNACLE.—On Monday evening, Jan. 2, the friends of Mr. Spurgeon held a meeting at New Park Street Chapel, with the view of presenting their pastor with a new year's offering towards the completion of the new Tabernacle. An interesting report was read by Mr. Cook, the honorary secretary, of the receipts and expenditure since the commencement of the undertaking, from which it appeared that the amount already collected was only sufficient to answer about one-half the requirements for the completion of the building. The sum of £9,000 was already absorbed in the purchase of the ground and for other purposes. More than 100 men were constantly employed, and the walls are rapidly rising. There was still at the banker's £8,000, which is a large sum; but when it was taken into consideration that at least £30,000 will be needed by the time the building is finished, it would be at once seen that there must be no lack of energy on Mr. Spurgeon's friends' part, till the money that was wanted was obtained. The gentlemen who gave £3,000 on the laying of the first stone had forwarded to the secretary an intimation that he would give £2000 more. Several gentlemen addressed the meeting, very warmly advocating the interest of this gigantic work, and remarked that it was truly surprising that such a very large sum should have been collected in so short a time by the followers of this popular preacher. So great was the enthusiasm produced, that after the benediction had been pronounced many persons in the gallery, who had not had an opportunity of testifying their sympathy before, showered on to the platform sums of money varying from £5 down to 1s. Mr. Spurgeon was



evidently affected when the amount of the offering was named as above £1000. The edifice will be the largest religious place of worship in Europe, and will be a great addition to the improvements in the course of erection in the neighbourhood. It is confidently hoped that by the end of this year it will be finished and opened for public service entirely free of debt.

**THE BAPTISTS IN WALES.**—"Two hundred years ago the baptists were prohibited from holding their Associations and other public meetings on the restoration of Charles II. For a period of twenty-eight years the Welsh baptists suffered much persecution. Scores of the Lord's people lost all their property. Mothers and little children suffered the greatest indignities. Whole families were dragged from their homes at midnight, and their houses burned to the ground. Some were tied to wild horses, while others were dragged for miles in chains. Many were taken in the night to the sea-shore, when the tide was at its ebb, so as to be carried away at the flow. Very many were thrown into prison without trial—all for the sin of following the Son of God. This was the sufferings of one year; but who shall recount those of twenty-eight, which were equally rigorous? Mr. Vavasour Powell spent nearly eleven years in prison, where he died, October 27, 1670. Mr. Henry Williams was incarcerated for nine years. When he was taken, the mob murdered his aged father, and burned his house; and it was with great difficulty that his own life and those of his children were saved. One hundred years ago the Association was held at Blaenan, when the two sermons were preached by Brethren Evan Thomas of Maleston, and Hugh Evans of Bristol. In the conference of this association, it was agreed to publish a catechism for the use of children and young people. This fact would tend to show that the baptists in Wales then had their sabbath schools. At this time Mr. Charles, of Bala, who is the supposed founder of sabbath schools in Wales, was only seven years old. The total number of baptist churches in Wales at that period was eighteen, and their additions for the year about 130. Fifty years ago the Welsh baptist churches were divided into three associations, which held their meetings, in 1809, in Merthyr Tydvil, Haverfordwest, and Amlwch. Their additions that year were 349. The progress made by the body during the last fifty years may be gathered from the returns of last year. [See page 61.]—*From the Seren Gomer.*

**BALA, Wales.**—A new place of worship for the first baptist church was opened here Jan. 3 and 4, under pleasing circumstances of encouragement and hope.

**PRESTEIGN, Radnorshire.**—An extraordinary revival of religion has broken out in this town and neighbourhood. God's people have been stirred up to take hold of his strength, and many have been turned unto the Lord. Previous to this general awakening, evening prayer-meetings had been held for about six weeks at the baptist chapel, which were characterized by deep earnestness and devotion. Other dissenting bodies in the town then united with those worshipping there, and the consequence of their praying mightily and unitedly, in their several places of worship successively, has been that the arm of the Lord has been made bare, and numerous conversions have taken place. On Friday evening, Jan 6, between four and five hundred assembled at the baptist chapel for purposes of prayer and praise; many were impressed, and while many of the converts have, and will probably join the Wesleyan and Primitive Methodist sections of the church, about thirty have expressed a wish to be buried with Christ in baptism.

**BIRMINGHAM, Lombard Street.**—The Rev. George Cheate, having completed the 50th anniversary of his pastorate over the church meeting here, jubilee services were held during the past month. On Lord's-day, the 8th, sermons were preached by Messrs. Hanson of Heneage Street, and J. F. Winks of Leicester. On Wednesday evening above 600 took tea in the chapel. A public meeting was then held, when W. Middlemore, Esq., presided, and after the reading of a memorial, George Atkin, Esq., presented Mr. Cheate with a handsome purse of 300 sovereigns. Several ministers of the town and others from distant places attended, and addressed the meeting, which, as well as the sabbath services, was crowded. We understand that the proceedings at this jubilee, the first that has occurred since the formation of the New Connexion of General Baptists, will shortly be published.

**LIVERPOOL, Walnut Street.**—Previous to the departure of Mr. Webb to Preston, an interesting tea meeting was held, Dec. 26, Mr. Birrell presiding, who presented Mr. W. with a purse of ten sovereigns from the friends at Pembroke chapel; and the friends at Walnut Street presented a silver cruet stand, as a small token of their esteem and gratitude for his services amongst them. The "Band of Hope" also presented an address in a gilt frame. Mr. Webb departs followed by the best wishes of many.

**KINGSTON-ON-THAMES.**—The church under the pastoral care of Mr. Medhurst are persevering in their attempt to erect a new place of worship, which is much needed. Another tea meeting to promote the object was held Jan. 11, when £400 was reported as subscribed, and £800 more is required.

**CAMBRIDGE, Zion Chapel.**—On Wednesday, January 4th, the annual tea meeting took place in the school-room. There was a large attendance, and the meeting was rendered additionally interesting by the designation of four additional deacons. After tea, the pastor, the Rev. J. Keed, opened the meeting, and then read aloud all the names of the present members and communicants. This church has been graciously visited, during the year, with showers of blessings from on high; forty-seven have been baptized, and after deducting for several deaths and many removals, a net increase of thirty-two remains. There are now many more anxiously seeking the Lord, and especially among the young. The four new deacons were received by the right hand of fellowship from the pastor and the existing deacons, and each one addressed the church in a brief but impressive manner, and then all were specially presented to God in prayer. On Tuesday evening, January 10th, the friends assembled to present to their long-trying friend and deacon, Mr. J. J. Atkinson, a mark of their respect. A handsome gold watch, value £18, bearing a suitable inscription, was presented by the pastor with a suitable address.

**MANCHESTER, Union Chapel.**—At a meeting held a few weeks ago, Mr. M'Laren, the pastor, presiding, it was agreed to double the accommodation for the sabbath school, at an expense of £1000.

**York Street.**—An interesting tea-meeting was held on Monday, Jan. 2, when a splendid time-piece, accompanied by an address, was presented to the beloved pastor, the Rev. Richard Chenery, by the members of the church and congregation, as an expression of their high appreciation of his unwearied labours during a period of ten years; the address also showing the esteem and respect in which he is held as a faithful minister of the gospel, and affectionate pastor.

**RUGBY.**—The church at this well known town, celebrated for its high-class School, and its wide-spreading Railway Station, have recently repaired and improved their place of worship at an expense of £200, which we are glad to hear they have been able fully to discharge. On Dec. 18th, Mr. Angus, the pastor, preached a thanksgiving sermon in commemoration of the happy event.

**CARDIFF, Tabernacle.**—After a tea meeting, Dec. 27, Mr. N. Thomas, the pastor, had the happiness of receiving a very pleasing token of affection from the teachers and young people of the sabbath schools, when a handsome gold watch and chain, value £30, with a suitable inscription, were presented to him.

**LIGHTON, Beds, Lake Street Chapel.**—A social tea meeting was held here Dec. 26. There are twelve local preachers in the church, and various successful efforts have been made to extend the knowledge of the gospel, both by preaching and schools. In a few days twelve candidates were to be baptized, chiefly young persons, and amongst the number the daughter of the pastor. On Tuesday evening, Jan. 10, Mr. Cowdry, the pastor, was presented by the sabbath school teachers with a purse of £13 8s. 8d., as a new-year's token of affectionate esteem.

**HOLBEACH.**—After sermons by Dr. Burns of London, and Hester of Long Sutton, in the General Baptist chapel, on Lord's-day, Jan. 8th, a tea-meeting was held next evening, the proceeds of which and the collections and subscriptions, enabled the pastor, Mr. Cotton, to announce the extinction of the debt on the chapel and the expenses of the services.

**GLASGOW, Hope Street.**—A soiree was held in the Merchants Hall at the close of the past year to celebrate the thirtieth anniversary of the church. The hall was filled. Dr. Paterson, the pastor, presided, and reviewed their history. The deacons and several other members also addressed the assembly.

**PADIHAM, Lancashire.**—At the annual tea meeting of the baptist church, Dec. 25, it was stated that George Foster, Esq., had enlarged the chapel at his own cost. Some further expenses having been incurred, they were cheerfully paid by the friends, and the whole of their debts were thus discharged at once.

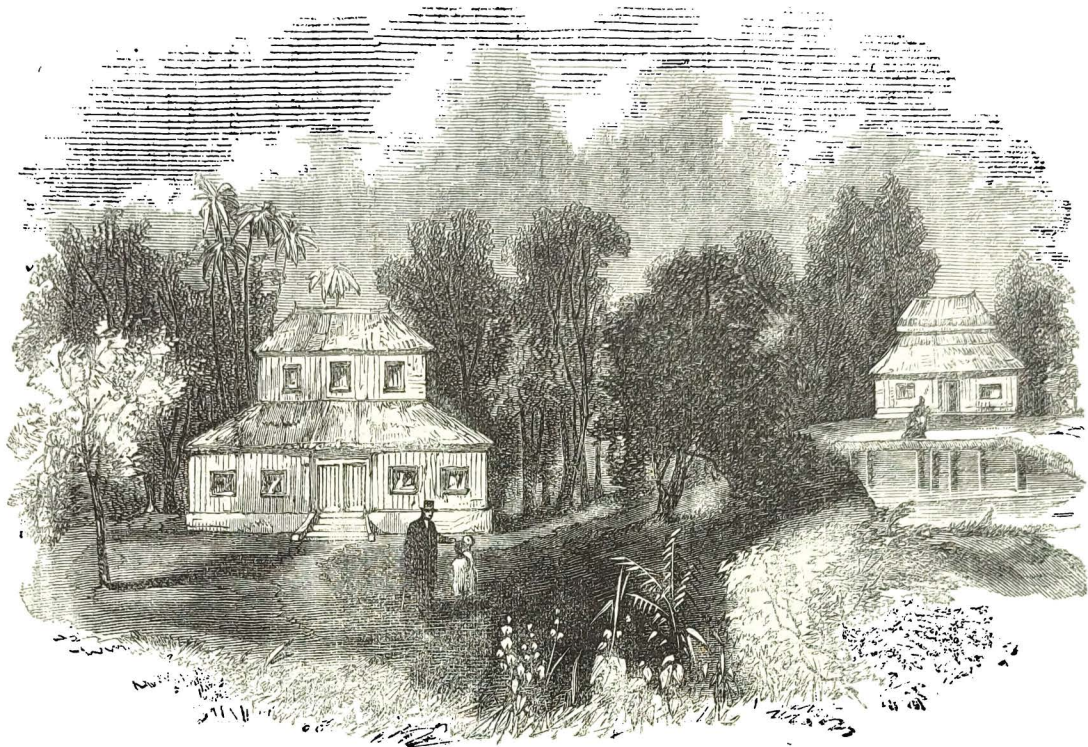
**BRITON FERRY, Glamorganshire.**—A new English baptist church was formed at this place, Dec. 26. The services at the Welsh chapel, on the previous day, were crowded, and about £40 collected for the debt; a noble sum, for the congregation was chiefly of the working classes.

**LONDON, Spencer Place, Goswell Road.**—Mr. Standen Pearce was recognized as pastor of the baptist church meeting here, on Jan. 17th, when Messrs. Hinton, Wills, Tucker, and Noel, took part in conducting the solemn and interesting services.

**BEBWICK-ON-TWEED, Scoutgate Chapel.**—On the last Tuesday evening in December, a Tea Meeting was held to celebrate the fiftieth anniversary of the ministry of the senior pastor, Mr. C. Robson, to whom an affectionate address was presented.

**STEPNEY.**—We observe that the chapel, formerly connected with the College now removed to Regent's Park, is advertised to be let.

**NOTTINGHAM, Derby Road Chapel.**—New and very commodious school-rooms have recently been erected here, at an expense of £1,200.



RAJAPORE CHAPEL, BACKERGUNGE.

## MISSIONARY.

## INDIA.

*Backergunge.*—From the *Oriental Baptist* for November, just arrived, we give the following extracts respecting the progress of missionary operations at Backergunge. Mr. Page is the writer. Whether Mr. P. is “one of us” or not, or whether the missions to which he refers are baptist missions, we have not, at this moment, the means at hand to ascertain; neither will our readers, we presume, be very careful to know. Christ is preached and souls are saved, and therein we rejoice, yea, and will rejoice:—

“Instead of periodically counting each line of bricks in the ‘building’ we are raising, and time after time merely recording the number of feet the ‘building’ has risen, let us for once look at the structure, take in the *whole*, and ask, what has been accomplished since the work was first commenced? What is the *general result* of our labour? What have we to show for all the time and money expended? for the many hopes engendered, and the long-sustained expectations which have been raised?

We have, in the first place, the unmistakable fact that *from two to three thousand* people, old and young, are no longer idolaters, and are at the same time nowise Mubammadans. Nay, they are, judged by the laws of christendom, veritably *christians*. Amongst the whole body there is no remnant of Hinduism or Muhammadanism; and scarcely even the most faint internal attachment to the superstitions of idolatry. Indeed, there is remarkable among them a downright detestation of the names of gods, and a determined zeal to resist the retention of any sign, badge, or token of their former bondage. *Malas* (necklaces), *photas* (charms), brahminical threads, are simply abominations to them. No brahman or mulla’s teaching can ever be listened to among them. They hate the name of idols. They approach no festival held in honour of the heathen gods, unless it be to find fault with it, or testify against *them*. Parents give their children names which no longer recall the memory of their abandoned gods. They regret, in some instances, that their own names should be so assimilated to heathenism. Their children call themselves so and so ‘christian,’ and boast that the christian *jat* (caste) is the best *jat*, if *jat* must be. And with old and young, I believe, no brahman, mahant, or byragi, no maulvie, mulla, or munshie, would have the influence which their own native christian teacher would have in matters temporal as well as eternal. All this you may witness in more than *fifty villages* situate in the north-west of this district.

Every day in the week a certain number (less or more as the occupation of labouring and poor men will admit) assemble in some twenty villages in a house, which, from its peculiar construction, generally marks a peculiar object, and there they sing the praises of the one true God, and of Jesus the only Saviour, listen to the reading of the Bible, and join in prayer to the Giver of every good. When the sabbath comes round, we observe that men, women, and children, in various congregations, numbering in individuals from thirty to two hundred (as the station may be large or small) meet together and sing and pray, and have the word preached to them by the teacher or the missionary. And often may be seen Hindus and Mubammadans looking on, or even seated among the christian hearers. We observe also that many of these men, women, and children, use Bibles and hymn-books which they have brought with them. The binding of the books is loosened by the damp, they are blackened with smoke, but they bear marks of having been *used*, as well as kept, in the poor man’s house. And if, after the service, the inquirer would wish to ascertain whether all he saw is real and not sham, he can easily discover this pleasing result of the mission, that hundreds of despised *chandals*, husbands, wives, fathers, mothers, with their sons and daughters of all ages, can read the word of God, can answer some questions he may put to them, and can sing, with not a total absence of tune or feeling, the high praises of God their Creator, and Jesus their Redeemer. Let our observant friend take up the Bengali Bible, and ask for hearers; he will not ask in vain. Let him sing a new hymn in praise of redeeming love, he will find many wishing to hear it again, and some who will insist on writing it down. Let him ask one and another to engage in prayer, and he will hear the untutored Bengali peasant, in simple but devout words, making known his wants to the heavenly Father, pleading for his heathen neighbours, and remembering the necessities of his brethren.

Come again, my reader, and look at this community in another point of view, and look critically if you like. You see literally hundreds of women, with their little ones in their arms. What were they some years ago? They were Hindu widows of lost character, guilty of more sins than I should like now to enumerate. But now these once guilty creatures are guilty no more; and themselves they are reclaimed from sin, and their children are now born in wedlock.

Still, if you are determined on being over curious, you will be sure to find some children of whom, if you particularly ask their so-called parents, you will learn that they really do not belong to them. Mark the

explanation. These children, while yet unborn, were retained (pardon the expression) by christian women offering to take charge of them! Many children I could name or point out to you, have been adopted by our childless wives from heathen women who for shame could not keep them, and who, but for our intervention, would have destroyed them. Reader, is this sight of so many abandoned widows reclaimed, and helpless children saved, devoid of interest? Yet you may witness it any day in the year."

In our next we propose to furnish some further facts of this interesting people from the *Oriental Baptist* for December.

### RELIGIOUS.

SEVERAL LONDON THEATRES, capable of holding thousands of people, have lately been opened for public preaching. And though no clap-trap announcements were made, the spacious buildings were crowded. This is as it should be. And the fact is alike creditable to the ministers who were engaged and the people, chiefly the poor and the working classes, who came to hear them. We would not have the dignity of the gospel lowered by questionable attractions. Depend upon it, the people understand what such things mean. They will not be *trapped* into religion; but give them the grand old Gospel, and they will like both it and you all the better. Here again, "Honesty is the best policy."

THE SPECIAL PRAYER MEETINGS during the past month, for the pouring out of the Holy Spirit on all flesh, were, we rejoice to hear, general throughout the country. In many places within our own observation, evangelical christians of all denominations, in unprecedented numbers, agreed to meet in their respective places of worship alternately, to supplicate God for the mighty blessing. Surely such earnest entreaties for an extraordinary Divine visitation will not, cannot, be in vain. We earnestly hope that God is about to visit the nations with such manifestations of his grace and mercy as the world has never yet seen.

RELIGIOUS STATISTICS OF LONDON.—The latest religious statistics of the metropolis are to be found in the new Post-office Directory, which gives the number of clergymen and Dissenting ministers at 930, who respectively preside over 429 churches, and 423 chapels, of which latter buildings the Independents have 121, the Baptists 100, the Wesleyans 77, the Roman Catholics 29, the Calvinists and English Presbyterians 10 each, the Quakers 7, and the Jews 10, the numerous other sects being content with numbers varying from one to five each. These figures would show about one church or chapel to every 3,000 souls.

STATE AID TO RELIGION.—The old Protestant churches of France receive State aid; and hence the papists, who are a large majority, boast that "the Catholics of France uncomplainingly contribute to every form of religious dissent" in that country. No doubt they do so that they may more quietly enjoy their own "Lion's share," but why do not the Protestants repudiate such help altogether?

SOUTH SEA ISLANDS.—In several groups of these islands, containing about 50,000 inhabitants, there are now nearly 8000 members of churches, and about 100 native students preparing for the work of teachers and evangelists. The wife of a missionary in the Fiji Islands has recently translated "Pilgrim's Progress" into the language of that people, who lately were savage cannibals.

SPAIN.—The authorities, that is, the papists, have sentenced *Escalante* to nine years' penal servitude for circulating the Holy Scriptures. And so Spain is yet in the condition England was in the days of Henry of Agincourt, whose parliament at Leicester decreed similar penalties on Englishmen.

THE MAYOR OF NORWICH, H. J. Tillett, Esq., lately gave a New Year's entertainment in St. Andrew's Hall to upwards of 1,000 sabbath school teachers of the city above the age of sixteen. This is more pleasing than the reports of municipal corruption which were attempted in this ancient city in November last.

DENMARK.—The question of separation of Church and State has been discussed in the Diet, when the motion was ordered to be read a second time by a large majority. When shall we hear of such an event in England? We may not, but our children will.

FEMALE SCRIPTURE READERS.—We observe that it has been proposed to employ pious women as scripture readers. Why not? Indeed, in many cases, they will be better adapted to this good work than men.

### GENERAL.

THE IRISH PAPISTS have now turned from abusing the Queen to pour out their maledictions on the head of the French Emperor, "The eldest son of the Church." Joseph Dixon, Archbishop, and Popish Primate of all Ireland, says, in concluding a public letter, "Robber, take your hand from the throat of the Vicar of Christ!"

A REAL LIBERATOR.—Thomas Garrett, of Wilmington, Delaware, an aged quaker, lately stated at a public meeting in Philadelphia, that he had aided above 2,500 slaves to escape from bondage by the "underground railway."

THE GREAT CRISIS OF AMERICAN SLAVERY seems to be approaching. The slave advocates must be doomed, for they are demented—mad, actually mad. Maryland contains 500,000 whites, 100,000 slaves, and 90,000 free blacks, and the madmen are demanding that all the free blacks shall be made slaves forthwith! But more than this, they threaten to demand the giving up of all abolition "persons and papers" in the North for trial in the South.

"The force of *madness* can no further go."

HAVING AN EYE TO BUSINESS.—A correspondent of one of our religious periodicals, having mentioned that at a special weekly prayer-meeting the periodical "Press" was prayed for, when particular mention was made of the —, and the —, and the —, and the —, the publisher took the opportunity of informing his readers of the fact. This looked very much like having "an eye to business."

THE NEW SLAVE TRADE.—An awful event has occurred in connexion with this guilty traffic. An American vessel, bound from China to Savannah, with 850 coolie labourers on board, struck on a reef of coral in the open sea, when the crew escaped and left all the poor wretches to perish!

THREE SABBATH DAYS are now observed in one week by the parties contending in Morocco. The Moors, who are Mahomedans, on Friday, the Jews on Saturday, and the Spaniards on Sunday.

THIEVING.—It is calculated that there are in our country 160,000 thieves, young and old, who rob to the amount of thirteen millions annually.

THE GREAT VICTORIA BRIDGE over the St. Lawrence, at Montreal, was, it is reported, opened for traffic on the 17th of December. Can this be correct?

THE NEW BRONZE COINAGE, to supersede the heavy copper coins now in use, will, it is said, soon make its appearance.

THREE GRANDSONS OF LOUIS PHILIPPE, formerly king of the French, are now scholars in the High School at Edinburgh.

HUNGARY.—It is computed that there are about three millions of Protestants in this country.

#### REVIEW OF THE PAST MONTH.

*Wednesday, January 25.*

HER MAJESTY opened parliament in person yesterday, amidst a splendid array of rank and fashion, when

"Duchesses, countesses, daughters of earls,  
Were crowded on every spot."

But as these ladies did not appear in "hoops and crinolins," more than usual were accommodated. The speech from the Throne was longer than usual, but the *Times* complains of its composition and grammar

after the fashion of William Cobbett, who was in the habit of giving examples of false syntax from King's Speeches. And certainly the Queen ought to have a good speech put into her hands, for her Majesty is an excellent reader. However, the contents of the speech is that with which we have most to do. Peace abroad and prosperity at home are its main features. Respecting Italy her Majesty is explicit—"No external force should be employed to impose upon the people of Italy any particular government or constitution." This is highly satisfactory. With regard to the Reform of our representation in parliament, measures are recommended "for placing that representation upon a broader and firmer basis." Other reforms are suggested—the laws of bankruptcy are to be amended, cheap and easy facilities for the transfer and conveyance of land, the consolidation of the statutes, and for satisfactorily determining suits in the courts in which they are commenced; all excellent proposals, which, if worked out wisely during the present session will greatly promote the content of the people.

ABROAD.—The last sparks in the embers of the Indian mutiny have now been trampled out, by the defeat and capture of the only remaining rebel force in the jungles of Nepal. Mr. Wilson has arrived at Calcutta to enter on his great work of revising the taxes and finances of India.—From China we have no news of importance.—The Americans are sending missionaries to Japan.—The war between Spain and Morocco has excited a share of public notice. The Spaniards find great difficulty in advancing, and the Moors, who avoid a regular contest, annoy them greatly by sudden and unexpected attacks.—France is greatly agitated by the priests on the questions of Italy and the pope. But the wily Emperor having secured the favour of the army by his exploits in Italy, and having promised the people free trade and a reduction of taxes on various articles of food, now sets his old friends, the bishops and priests, and the pope too, at defiance; and hence their exasperation. Besides all this the Emperor appears to have taken the advice of England in not interfering with the states of Italy which have declared their independence of their former sovereigns. But the most hopeful sign for Italy is the return of Cavot to power, as Prime Minister of Sardinia, and the discharge of Walewski—a natural son of the first Napoleon—from the high position he held in the councils of France, where this renegade Polish republican had long played the game of the papists and despots. We are not likely at present to hear any more of a French invasion, but England has just had to pay the price of the paucity in an extra income tax.

## Marrriages.

Dec. 18, at the baptist chapel, Monmouth, by Mr. Applegate, Mr. Thomas Belbin, to Mrs. Matilda Griffiths.

Dec. 20, at the baptist chapel, Milford, Hants, by Mr. Gill, Mr. C. Starks, to Mary, daughter of Mr. H. Cooke, of Ashley, near Lymington.

Dec. 24, at Zion baptist chapel, Bradford, by Mr. Chown, Mr. John Hartley, of Rochdale, to Miss Ann Crabtree, of Bradford.

Dec. 25, at the baptist chapel, Kettering, by Mr. Mursell, George, fourth son of Mr. J. Waddington, Leicester, to Ann, eldest daughter of Mr. J. Barratt, Bulwick, Northamptonshire.

Dec. 26, at the baptist chapel, Newbury, by Mr. Drew, Mr. Charles Wristbridge, of Salisbury, to Martha, second daughter of T. V. Turner, Esq., of Newbury. This being the first marriage solemnised in the new chapel, a handsome copy of the Sacred Scriptures was presented to the bride and bridegroom by the pastor.

Dec. 26, at the baptist chapel, Newport, Isle of Wight, by Mr. D. Jennings, Mr. Edwin Cogger, to Miss Anne White, and Mr. George Arnold, to Miss Charlotte Denham, both of Freshwater.

Dec. 26, at Trinity baptist chapel, Horton, Bradford, by Mr. Betts, Mr. George Leah, to Miss Hannah Thommis.

Dec. 27, at the baptist chapel, Honiton, by Mr. Evans Foote, Mr. William Braddick, to Miss Susan Jane Jennings.

Dec. 27, by license, at the baptist chapel, Naunton, Gloucestershire, by Mr. Heritage, Mr. John Wayte, Burton-upon-Trent, to Miss Elizabeth Shirley, of Naunton.

Dec. 28, at the baptist chapel, Colchester, by Mr. C. H. Spurgeon, brother of the bride, assisted by Mr. J. A. Spurgeon, of Southampton, Mr. W. Jackson, baptist minister, Bilston, to Eliza Rebecca, daughter of Mr. John Spurgeon, of Colchester.

Dec. 29, at the Union baptist chapel, Manchester, by Mr. M'Laren, Mr. John Coulter, of Greenheys, to Ellen, second daughter of A. B. Woodcock, Esq., Orchard Bank, Altrincham.

Dec. 29, at the baptist chapel, Lake Street, Leighton, by Mr. Barker of Ebenezer Chapel, Mr. John Purser, to Emily, youngest daughter of the Rev. J. B. Walcot, late of Stanwick.

Dec. 29, at the baptist chapel, Haverfordwest, by Mr. G. H. Davies, brother of the bride, the Rev. Thomas Davies, President of the College, Haverfordwest, to Emma Rebecca, eldest daughter of the late Rev. W. Davies, of Canterbury.

Dec. 30, at the baptist chapel, Newport, Isle of Wight, by Mr. D. Jennings, Mr. George Child, British Schoolmaster, Seaham, Durham, to Miss Mary Frances Laurence, of Newport.

Dec. 31, at the baptist chapel, Sunnyside, Lancashire, by Mr. Nichols, Mr. Major Lord, of Rawtenstall, to Miss E. Lingard, of Laund Mill.

Jan. 1, at South-street baptist chapel, Exeter, by Mr. Stewart Williamson, Mr. William Luos, to Miss Susannah James.

Jan. 2, at the baptist chapel, Torrington, by Mr. Jeffery, Mr. William Langbridge, to Miss Sarah Chapman.

## Deaths.

Dec. 16, at his residence, Victoria Terrace, Taunton, aged 74, the Rev. J. H. May, late baptist minister of the Octagon chapel. Mr. M. was the subject of a lingering illness, which he bore with christian fortitude and resignation to the Divine will. He was much esteemed and beloved for his devotion to the cause of his Master during many years, and he died in peace.

On or about Dec. 21, Emmanuel Daniels, eighth son of the late Moses Daniels, aged 40; and Catherine Sophia, his wife, aged 37; with their five children—Emmanuel Henry, aged 12; Arthur Theophilus, aged 10; Sophia Elizabeth Lucy, aged 8; Edmund Currie, aged 7; and William Hawes, aged 6—passengers on board the *Blervie Castle*,

bound for Adelaide, S.A., lost in the Channel. The entire family perished.

Jan. 10, at Lymore, Milford, Hants, Harriet, wife of Mr. John Springer, long an esteemed member of the baptist church at Milford. She calmly fell asleep in Jesus.

Lately, at Pontesbury, aged 43, Mr. Hugh Jones, for many years a teacher in the sabbath school, and a leader of the singing at the baptist chapel.

RECENTLY.—Lord Macaulay, the celebrated orator, essayist, and historian; whose earthly remains now rest in Westminster Abbey.—Mr. M. Talbot Baines, late M.P. for Leeds.—Captain Harrison, of the *Great Eastern*, who was drowned near Southampton by the upsetting of a small boat.

THE

# BAPTIST REPORTER.

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MARCH, 1860.

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## THE LANCASHIRE BAPTISMAL DISCUSSIONS.

WE expect our readers have not forgotten these discussions, which we reported last year, soon after they took place. We have received from a friend a copy of a supposed Dialogue\* respecting them. We confess that we do not quite approve of such a mode of supporting a disputed point, inasmuch as the writer has the advantage of making his own advocate appear strong and his opponent weak in the arguments adduced. How far this has been done in the case before us our readers must judge.

ERNEST.—Good morning, Frank. I am glad to see you; as it is now some time since we had the pleasure of a friendly chat together.

FRANK.—Good morning, Ernest. I am glad to see you; have you got anything fresh this morning?

E.—Well; I don't know that I have anything particular. This discussion at present seems to be the whole absorbing topic of conversation; and no doubt you are aware of this, as I think I saw you present while the debate was going on.

F.—Yes, I had the pleasure of being present all the three nights, and got to hear all that was said on the subject; and indeed, when one takes into account the numbers that attended, and the interest that was excited, it is not at all to be wondered at that it should be as you say, everywhere the chief topic of conversation: and for myself, I am strongly of opinion that much good will result from it.

E.—No doubt there has been much light thrown on the subject, but I think the good you speak of will be more than counterbalanced by the evil; for it seems to have produced much unkind feeling.

F.—That may be regarded as a natural consequence; for narrow minded people, who only act from party motive, are sure of being disturbed when their favourite tenets are shown to be both unsound and unscriptural. For my own part I don't so much mind disturbing persons of this description. If truth can only be wrenched from the grasp of error; if the lumber that men pile upon it can be pulled down, and truth be made to appear in her fair proportions, then, though a few may unwisely indulge unkind feel-

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\* "On the Baptismal Discussion at Oswaldtwistle. A Dialogue between Mr. Ernest Mac. Search, and Mr. Frank Prover. By Thomas Bury, of Whinns.



ings, yet in the end good is sure to be accomplished. But if it should even be as you say, that the good resulting from this discussion will be more than counterbalanced by the evil, then you have only your own party to blame for it, for they, and not the Baptists, were the sole originators of it.

E.—Such an assertion is more easily made than proved. I should very much like to know what authority you have for making such a statement as that. I think the Baptists were the real aggressors, and not the Episcopalians.

F.—If you think so, you are greatly mistaken.

E.—Well, please tell me, then, how it did originate; and who were the authors of it.

F.—As you seem so urgent about it, I will endeavour to lay down the real facts of the case; though in doing so I have not the least doubt that I shall greatly wound your feelings. Yet seeing you have pressed the matter, I shall speak out plainly all I know about it. You say the Baptists were the real aggressors. Now if you will candidly listen to my version of the matter, I feel confident you will be convinced that such was not the case. Before your clergyman came into the neighbourhood, the Baptists were going on in a quiet peaceful way; (as far as their Baptist principles were concerned,) no one molested them. But no sooner had your minister entered on his labours, than things began to assume another aspect altogether. When he began his house visitation, he acted as if he intended to carry the parish with him, and make all men think just as he thought. But unhappily for him, the Schoolmaster had been too long abroad, and men had learned to think for themselves. Yet, in making these visits, if he happened to cross the threshold of a Baptist's door, and found that their children

had not been christened, or that they went to the Baptist School, then he began at once to use his influence to get them to his own school. Some he even told, that if he had known their children had died unbaptized, he would have refused them christian burial. And in this very unpleasant way matters for a time went on; till at length a Baptist was induced to drop him a friendly note, in which was some unanswerable arguments and two small tracts. Well, this was the head and front of the Baptist's offending. It was looked on as a great affront: this being the case, the gauntlet was thrown down. It was determined that the Baptists should be silenced. Well, to effect this, a great gun was fetched from Birkenhead, with which it was intended to give the Baptists such a tremendous charge of grape-shot, as would soon make them glad to cry out for quarter. This great gun at length came, and fired; but instead of being, as it was expected by many, loaded with solid balls, it was found, after it had gone off, that it was nothing but powder and smoke. But amid all this noise and display, the Baptists were not frightened from preparing for the contest; for they had got two practised sharpshooters in their ranks; and even before the second could get to fire, this great gun was seen moving off the field of conflict.

E.—Well, well, Frank, there is no need of your being so very sarcastic about it. But if what you say is really correct, the Baptists are so far free from blame. If the clergyman, in going his rounds, had endeavoured to search out the wild and thoughtless who went to no place of worship; if he had used his influence to get such as these to his Church; then, I think his conduct would have been highly commendable; but if, as you say, he attempted to build up his own place

by pulling down others, then I must confess that he was stepping out of his place, and doing what he had no business to do; and such conduct is far from being commendable.

F.—You are quite right, Ernest; I am glad to find a Churchman so caudid. Such conduct is indeed far from being justifiable, no matter whether we find it in a Churchman or a Baptist. Such a way of acting reminds me very forcibly of the pungent remarks which Christ made to the Pharisees, when he charged them with compassing sea and land to make one proselyte. In labouring to promote the glory of God, and the welfare of immortal souls, there is work enough both for the Baptist and the Episcopalian, without the Episcopalian seeking to predominate and entrench on the ground already held by the Baptist. But as we have got to talking about this affair, I should like to know what you thought about the discussion, and what your views are on the subject of baptism.

E.—Well, to tell you the truth, I don't feel at present much inclined to express any opinion about it. But then, as you have put the question to me, permit me to put the same to you. What did you think about it?

F.—You must first answer my question, and then I shall not have the least objection against telling you plainly what I thought about the discussion, and what are my views on the subject of baptism.

E.—I should have no objection to this; but then, if I am not deceived, your intention is only to draw me into a debate; and I know that at times you are rather captious; or apt to make rather severe remarks.

F.—Well, I must confess that when I feel strongly, then, as a natural consequence, I speak strongly. And they are not always the worst people who fearlessly speak out their mind, and tell you plainly

what they think. And if your principles, whatever they may be, are worth holding, they are surely worth talking about. My object, in introducing this topic, was not that I might be captious, or display a fund of wit, but that we might mutually enlighten and benefit each other. For if persons who are in the habit of attending either Discussions, Lectures, or Sermons, would meet together after, and, in a friendly manner, talk over what had been advanced, by such a course many real advantages would be reaped. For instance, it would tend to fix more firmly in their memories what they had previously heard; and perhaps what one had failed to see through, another might; and thus they would mutually enlighten and benefit each other.

E.—I quite agree with what you have just said. There is no doubt that much good would result from following such a practice. And if your motive in pressing this matter is to get more light and clearer views on the subject, then I am quite willing to talk it over with you, and communicate all I know about it.

F.—Well now, after having heard both sides of the question, don't you really think that the Baptists have the best of the argument, and the best ground to stand upon?

E.—I do not, Frank. I am more than ever convinced that infant baptism is scriptural and right. And that, to exclude infants from baptism is not only anti-scriptural and dangerous, but it is at the same time to shut them out from many exceedingly great and precious privileges. And the Doctor's arguments in proof of this were altogether unanswerable.

F.—Well, I am not at all surprised to find that on this subject we are exactly at the antipodes of each other. You say you are more than ever convinced that infant baptism is scriptural and right. Well, my firm belief is, that believers' baptism

is the only baptism sanctioned by the word of God; and that in support of your system the bible does not afford even the shadow of one solitary evidence. You say the Doctor's arguments were unanswerable. This may be the case; but I, for one, am far from thinking so. And if you can bring me from Scripture one single satisfactory argument in support of your views, then I will promise you that I will lay down the weapons of my warfare, and embrace at once the doctrine which I am now opposing. I am not at all particular from what part of the Bible you may bring it. If you can find it anywhere from the beginning of Genesis to the end of Revelation, it will be all right, for, like the Doctor, I am for a Protestant Bible, whole and unmutilated.

E.—You are very confident, Frank, in the statements you make; but if you will only keep to your word, I am not without hopes that I shall even yet be able to make a convert of you, and lead you from the misty darkness of error to the bright sunlight of truth. You say, "that if I will only bring one single satisfactory argument in favour of my views," that you will at once lay down your hostile weapons, and embrace the doctrine you are now opposing. Well, now, as you have given me plenty of latitude, for I am glad to find that you are not one of those who cut the Old Testament from the New, suppose we begin the argument which the Doctor brought out from the covenant of circumcision. And if this had been the only one brought forward, it is of itself sufficient to satisfy every enquiring mind that is in the eager pursuit of truth, and that has not the one sided film of prejudice, drawn over his eyes.

F.—Such an argument may satisfy you; but it is far from satisfying me. I must have firmer ground than that upon which to build the superstructure of my faith. And if

this is the most satisfying argument you can bring, I must tell you at the outset that your hopes will be blighted, and your expectations of making a convert of me will be very far from realized. But as you have brought this forward, please state the way in which you look at it; and let us see how in the world you can squeeze baptism out of it: for to tell you the truth, I thought the Doctor was all in a mist about it.

E.—Why, my good friend, I am really surprised to hear you talk in this way, for to my mind it seems as clear as the noonday sun, and so plain, that he who runs may read it. In the covenant made with Abraham, we find the promise of spiritual blessings. The Almighty promises to Abraham, that he will not only be a God to him, but to his seed after him. Now in this covenant infants were included, for they were circumcised at the early age of eight days old. And then the Apostle Paul, in the 4th chapter of Romans, speaking of Abraham's circumcision, expressly styles it a seal of the righteousness of the faith, which he had, not being circumcised. So that the Abrahamic covenant contained within it spiritual blessings, and included infants. Now, in the 2nd chapter of Colossians, the Apostle plainly teaches us that baptism has come in the room of circumcision; so making the covenant of Abraham identical with the new covenant we read of in Jeremiah. His words are, "In whom ye also are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism; wherein also ye are risen through the faith of the operation of God who hath raised him from the dead."

F.—Well, this may present itself in the aspect of sunlight to you; but to tell you the truth, I am as

much dissatisfied as ever. You may fancy it strong enough to pin your faith to it; but I think a very little dissecting will alter its appearance and expose its weakness to view. You state that the covenant made with Abraham contained within it spiritual blessings; that it included infants; and that baptism has come in the room of circumcision; and then you rush at once to the conclusion, therefore, infants ought to be baptized. You seem to forget that conclusions drawn from false premises are false likewise. And this is just the case with your argument drawn from the covenant of circumcision. You commence by saying that the covenant contains within it spiritual blessings. Now I deny this entirely. There is not one solitary sentence to be found in this Abrahamic covenant from which with all your ingenuity you can squeeze spiritual blessings. The mistake which you are apt to fall into, is to confound this covenant, recorded in the 17th chapter of Genesis, with the promise which God made to Abraham in the 12th. In the 12th chapter God promises Abraham, that in his seed all the nations of the earth shall be blessed. But then the promise was altogether distinct from the covenant mentioned in the 17th, being uttered twenty-four years before that covenant was made. You can only find, in this covenant in the 17th chapter, one sentence that appears at first sight to favour your view; but a very little reflection will serve to show that even this militates against, rather than makes for it. Now there is one of two ways in which you must take it: either God was the God of Abraham's seed in a spiritual sense; or only in a temporal and providential sense. And if you say that God was the God of all Abraham's seed in a spiritual sense, then he gave unto them all spiritual blessings; communicated

unto them his heavenly grace; and, mark, wherever He gives this, He always follows it with glory. So then the conclusion is, they will all be saved. But will you dare assert that all the seed of Abraham received grace and were saved; will you dare assert that those whose carcasses fell in the wilderness; that Korah, Dathan, and Abiram; that wicked Saul and rebellious Ahab; that the plotting Pharisees and murderous chief priests who thirsted for the blood of Jesus, through their connection with the covenant of circumcision, received grace and were saved? If you do, you have learned to ascertain the possession of spiritual blessings by some other rule than that which Christ gave, when he said, "by their fruits ye shall know them." Now, when God makes a promise, he never breaks it; but his promises are like himself, they are unchangeable. But if you say that God included spiritual blessings in this promise to all Abraham's seed, then you make him a promise breaker; for plain historic fact plainly shows that such was not the case. This promise then, must be regarded in some other light than as including spiritual blessings, and as only having reference to the external privileges which the seed of Abraham as a distinct nation enjoyed. You next assert, that the covenant of circumcision included infants. Well, I shall not at all attempt to enter into this, because it makes neither for nor against you, seeing, as we have shown, that this covenant is altogether distinct from the new covenant we read of in Jeremiah, which does include spiritual blessings, while the other does not. You next quote Colossians, 2nd chapter, 11th and 12th verses, to prove that baptism came in the room of circumcision. But I think, if you would only have examined these verses a little more closely, you would surely have never quoted

them; for instead of making for you, they are altogether against you; and prove the very opposite of what you are labouring to advance. Why, my good friend, if there had been no other proof in the Bible in favour of believer's baptism, these verses are alone sufficient to establish it. The Apostle, you may perceive, is here addressing Colossian believers; and he speaks of these believers as having been circumcised. But mark! he styles this circumcision without hands. Well, what does he mean? Why he means that they were circumcised in heart; that it was inward, and not outward. It was that kind of circumcision of which he speaks when writing to the Romans. "He is not a Jew that is one outwardly, neither is that circumcision which is outward in the flesh," but circumcision is that of the heart in the spirit, and not in the letter. This was the circumcision they had received: they were circumcised in heart, regenerated by God's Holy

Spirit: and of this the Abrahamic circumcision was a very striking type. Now the plain honest meaning of these words is just this. These Colossians had received a new heart. They were born again. Old things had passed away, and behold, all things had become new; and as an evidence of the reality of their repentance towards God, and of their faith in Christ Jesus, they had obeyed their Divine Master's command; not by being poured or sprinkled, but by being buried Christ-like beneath the baptismal wave, and rising again to walk in newness of life. These passages then, instead of proving that baptism came in the place of circumcision, prove the very opposite, and show that those only are the fit subjects of baptism who have repentance towards God, and faith in Our Lord Jesus Christ.

[We shall give the remainder of this Dialogue in our next.]

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## Spiritual Cabinet.

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WISE AND FAITHFUL PREACHING. — It is a common but a great mistake to suppose that the mechanical process of bare sermon-making is the chief end of a minister's work and existence. Preaching, and wise preaching, too, is undoubtedly the prime object of the christian ministry. It is perfectly true, as an old divine has quaintly said, that "God saves men by the foolishness of preaching, but not by *foolish* preaching." But to bend our attention entirely, or nearly so, to the mere act of sermonizing, so as to acquire what for a better term we may call a *knack* of neatly putting divisions and sub-divisions together, is a poor preparation for wisely *teaching* our people. Let us rather cultivate, as

a primary qualification for the pulpit, a wise, and thoughtful, and well-disciplined mind, trained and educated in all its faculties. Then the power of preaching will dwell in us as the natural flower and perfection of our well-cultured faculties. The *mere sermonizer* is like a reservoir artificially supplied and liable to become muddy and dry—the wise and cultivated thinker is as a clear mountain stream, whose waters, day and night, summer and winter, well forth, clear, sparkling, and refreshing to thirsty and languid souls. . . . . When we contemplate thoughtfully the difficulty, responsibility, and solemnity of our work, we might say, who would venture to undertake such an office—one which

is amongst baptists generally, so poorly remunerative in a pecuniary sense? Would it not be wise to shun its awful risks, and seek some more secluded path through the vale of life? It is evident that the work of preaching the gospel must be done by some of Christ's servants, nay, there are some who, by piety, and gifts, and providential indications, are so marked out for his service that for them to decline the work would be sin. In a modified sense, the words of Paul are strictly applicable to them—"For necessity is laid upon me; yea, wo is unto me if I preach not the gospel." True, if our hope were only in this life, then "we are of all men the most miserable." But *wisdom* contemplates the interest of our whole being. It teaches us that we do not live here for a perpetuity, that the things amongst which we now dwell are vanishing shadows, and that after a few fleeting years we shall be surrounded with the permanent realities of eternity. . . . Many of Christ's best servants are in the obscurest stations, and at last from humble villages, with their green fields and orchard blossoms, from dingy streets of thickly populated cities, from scenes of retirement, into which age and poverty, and neglect had forced them to retire, shall at last emerge, "to shine forth as the sun in their Father's kingdom." But a faithful servant of Christ is not without his consolations in *this* world. The assurance that he is fulfilling the Divine will—that in his work he has the Divine assistance and approbation—that the sweetest and best aids of the Holy Spirit are his—that his efforts bless, enrich, and (under God) convert immortal minds—that he lives in the affections, and shares in the work of some of the wisest and best on earth—that he is following the shining track of the illustrious dead who have toiled and

suffered in the same service, and who are now gone to "inherit the promises"—that his own memory, when his work is done, will be fragrant on earth, and diffuse holiest influences over other minds, who, if they inscribe it on no marble over his lowly grave, will yet say of him, "He being dead yet speaketh"—and that like the sun that has set, a train of glory will linger behind him, so that men shall feel that the Lord has written over his bed of dust, as with heaven's own light, this best epitaph, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them." W. S. M. ARTHURSON.

THE GIFTS AND POSITION OF MINISTERS.—Mr. Raleigh, in his sermon for the late J. A. James—"The Chariots of Israel and the Horsemen Thereof"—offers some appropriate and beautiful thoughts:—"None among us will be *exactly like* the venerated dead, nor is it necessary that we should be. That wonder-working Being who makes not any two blades of grass in the field, nor any two leaves in the forest, exactly alike, never mechanically repeats a human life. Every plant of 'His right hand of planting' has liberty to grow. From the influence of His resources He works new wonders in every age. In the womb of the future there lie types of character and forms of strength probably altogether different from any which have yet had the embodiment of life. Let not any, then, among the sons of the prophets mimic the thunder of Elijah, nor attempt to speak to the priests of Baal with his taunting voice of scorn, nor gird up their loins for a race with Ahab's chariot from Carmel to Jezreel. Let each speak in his own voice, use his own gifts, and, in the strength of grace, achieve and realize the Divine pos-

sibilities of his own life, and then we shall have ample and blessed compensation for what we have lost—compensation in which none will rejoice on earth half so much as *they* who have just been parted from us, and carried up into heaven. They had from their seats to watch the effects of their removal. Angel-like, now they 'desire to look into these things;' and even their perfect joy will receive new thrills of rapture as they see multitudes pressing forward to seize the falling standards, and to occupy and enlarge the fields of glorious toil and strife where they fought and fell. On the life of each one of His faithful servants the Saviour writes, 'It is finished.' The inscription is clearest on the noblest and best. There was no rehearsal, and there can be no repetition. Failure and disappointment must attend every attempt to recast the broken mould, or to relieve those grand forms of usefulness through which the spirits of our fathers lightened and spoke. We say it with reverence, but we

are not called to a mere *imitation* of even the life of Christ. With deep significance the Apostle says, 'Let the same *mind* be in you which was also in Christ Jesus.' The great Builder has His plastic hand now on the mould of your individual life. If you feel the touch, and yield to the creative freshening influence, He will make the mould both fair and firm, and will endow it with organs and forms exactly suited to your individual need. He will give you a tongue to the time, an eye to the new scenes that are arising, and a firm hand that will not drop the sword in conflict, nor loose itself from the plough in toil. Are you willing? Are you ready? Breathe you forth this day, through the cloud of sorrow and bereavement that has gathered over us, the prayer of Elisha for a 'double portion of the *spirit*' of our ascended friend to rest on pastors and people who mourn his loss? If so, then 'the God of all comfort' is making us rich amends, and proving to us that we are 'not straitened in Him.'"

## Poetry.

### PINDARIC VERSES.

*On reading the Elegy to the Memory of the late JOSEPH STURGE, Esq.,\* and other Poems, by J. G. Whittier, United States.*

O YE who think that Poesy  
Her farewell flight has taken;  
To range the regions of the sky,  
Or seek a happier home on high,  
She has this earth forsaken;  
Listen to WHITTIER'S noble strain,  
Sounding far o'er the western main,  
And ye have demonstration plain  
That ye are quite mistaken.

Hark! how the minstrel sounds the dirge  
Of Friendship o'er his honour'd STURGE;  
Mark the poetic fire,  
Sparkling and gleaming, verse by verse,  
While he attends the Patriot's hearse,  
And strikes the mournful lyre.  
Oh! how the music of his song,

Above the wild commotion  
Of the vast heaving ocean,  
In majesty and sweetness floats along,  
Calm, rich, majestic, elegant, and strong!

Ye, sons of Britain, rashly thought  
That Poesy on earth was not,  
In this our evil day;  
Or that old Time such change had wrought,  
E'en Poesy herself forgot

Our Anglo-Saxon words to say:  
But evidence has now been brought,  
Beyond what ye had hoped or sought,  
That a great Western Soul has caught  
Her heart-inspiring ray;  
And, kindled by her living light,  
Burns with a flame intensely bright.

\* See *Baptist Reporter*, October, 1859.

Know, Brethren, that far, far away,  
Where rolls on glowing wheels the day  
When evening veils our skies;  
In that fair land where Freedom reigns,  
Served by her slaves in clanking chains;  
Where stars and stripes commingling tell  
How man would jumble heaven and hell;  
Where Falseness gags the Wise;  
There dwells, at least, One faithful Bard,  
Whose vallant soul hath battled hard  
To quell the host of lies.

Hail! Genuine Child of Freedom, hail!  
May'st Thou in Virtue's cause prevail;  
O WHITTIER, ere thy sun goes down,  
May gracious Heaven thy wishes crown,  
And give, with joyful eye to see  
The injured African set free,  
To see the broken chain, at last,  
Into the depth of darkness cast,  
And hear, proclaim'd from sea to sea,  
The grand expected Jubilee;  
"All skins are equal!—Man is Free!"

I've walk'd thy pleasant Garden through,  
Remark'd the form, admird the hue,  
Inhaled the fragrance, sipp'd the dew,  
Of many a gorgeous flower:  
From "Mogg Mogone"\* to "Daniel Neale;"  
Oft did my heart the witchery feel  
Of thy enchanted bower.  
Sometimes, I thought, a scatter'd weed†  
"Peer'd upward with unslightly head:"  
These will I "crush," if e'er I can,  
"With heavy foot of Puritan."  
But 'mongst such beauties, why not spare  
The scatter'd weed, the thistle rare,  
Or deadlier plant? Ah! rather there  
Of every poisonous herb beware:  
Gather the wheat, but burn the tare.

\* Names of Poems.

† Referring to objectionable expressions. For example; he speaks of Watts's inharmonious Psalms: of Ireton at the battle of Preston-pans:—of the Puritan, with heavy foot crushing the flowers of genius or art, and excites the question whether in this respect the foot of P. or Q. is the heavier, &c.

I will not ask Thee, if thy pity ends  
Where it begins,—with persecuted "Friends;"  
Or if Thou feel'st for those of other creed,  
Slain by the score, ere thine began to bleed;  
I ask not this. Let each report his own  
As best he may: for those the best are known.  
But I do ask; if thou believ'st from heaven  
The truth as in "The Crucifixion" given,  
Why be so chary of the heavenly theme?  
Why not, like Paul, the cross thy glory deem?  
Why not more freely use the sacred light,  
Which makes Time, Life, and Death, and all things  
bright?

If God's own Son for stoners bore the smart,  
What other theme, like *this* should fill our heart?  
Could'st Thou not say of honour'd Storge, at least,  
Though without "minster chant" or "mitred priest;"  
Yet the Great High Priest, by *His* one oblation,  
Cancel'd the charge of guilt;  
And David's Rock was the secure foundation,  
On which his hope was built?

Go, WHITTIER, to thy bower repair,  
Go, plant the Rose of Sharon there!

Hast Thou thy home on Egypt's side  
Of Jordan's hallowed wave?  
We, with our Captain, pass the tide,  
And choose in Canaan to abide,  
Beyond the mystic grave:  
Ah! why does Gilead lingering stay,  
If Barak's trumpet calls away  
The willing and the brave?  
Excuse me, Brother, much thy name I love:  
And if we meet not here,  
Amid earth's strife,  
God grant our names may both appear  
In the LAMB'S Book of Life.  
My motive then Thou wilt approve,  
And join the happy saints in light  
To praise the Fount that wash'd thee white;  
Nor needs thy song  
Again old Marab's bitter theme prolong,  
Where all shall be  
For ever free,  
Basking in Heaven's own liberty!

J. HARBOTTLE.

Oswaldtwistle, near Accrington,  
Lancashire, Jan. 23, 1860.

## Reviews.

*Ireland's Welcome to the Christian Minister.* London: Stevenson.

THIS is the substance of a discourse by Mr. Francis Wills, pastor of the baptist church, Kingsgate, Holborn, which was delivered to his own congregation on his return, after a month's visit to Coleraine. The appropriate text is, "The hand of the Lord was with them; and a great number believed and turned to the Lord." Mr. W. gives several very remarkable

instances of conversion, some of which we have marked for quotation. But one brief sentence at the close of the discourse has greatly puzzled us—"I don't believe there is a single Arminian in all the persons who have been stricken." Mr. W. adds, "They are to a man Calvinists, or rather, they embrace and hold fast to the grand doctrines of the gospel," &c. We wish our excellent brother, whom we highly esteem, would just tell us what an



Arminian is. Mr. Spurgeon is often bumping him sadly, and yet we must not ask *him*. But it is time we knew, and we hope brother Wills will tell us; for except there be something very wrong in what is called Arminianism, we feel great objection to the intrusion of either "theological" or "sectarian" odiums upon this great and blessed movement, which all evangelical christians rejoice to recognize as a gracious work of God.

*A Letter to the Lord Bishop of Norwich, from the Rev. Charles Nourse Wodehouse, M.A., Canon of Norwich. London: Jarrold and Sons. Price 6d.*

THIS is a precious document! Dated, Jan. 21, 1860, the Rev. Canon tells us, in five pages of large type, printed on very good paper, for *Sixpence*, what troubles he has had in his conscience for many years respecting the "following parts of our Liturgy—namely, the damnable clauses of the Athanasian Creed, the Form of Absolution in the Visitation of the Sick, the Words used at the Imposition of Hands in the Ordination of Priests, and the corresponding Form in the Consecration of Bishops." Mr. W. says, "Ordained in December, 1814, in

less than three years I became an Incumbent and a Prebendary of Norwich." He then relates how he applied to several Bishops, who all agreed with him in his objections, but told him he might remain in the church. An ordination, however, being announced, at which as Canon he must attend and officiate, another qualm arose in his conscience, and he wrote this letter to his Diocesan, announcing his resignation of all his ecclesiastical offices. The worthy Canon is evidently a very conscientious man, but he is not another BAPTIST NOEL.

*The Revivals Reviewed: their Progress and Results. Part IV. of Revivals in Ireland. By J. W. Mussie, D.D., L.L.D. London: Snow. Sixpence.*

DR. MASSIE is entitled to our best thanks for the valuable pamphlets he has compiled and published on the great revival of religion in Ireland. We have here a considerable number of new facts, confirmatory of the conviction now generally felt that this is indeed the finger of God. Only a divine power could possibly have produced such results as those we furnish in some following columns from this pamphlet.

## Correspondence.

### TEMPERANCE MOVEMENT AMONG THE BAPTISTS.

A CIRCULAR LETTER, or address, or memorial, or whatever other name may be given to it, signed by 212 baptist ministers, and thirty-six students of baptist colleges, has been forwarded to us for publication. This movement appears to have been put into motion by the "National Temperance League;" and we expect that amongst other religious bodies similar attempts have been made to influence ministers of religion in favour of temperance. We presume that no objection can be reasonably taken to such a mode of operation. The address itself is temperate in its tone, and among the names attached are those of several of our most active, useful, and influential ministers. For these and other good reasons we readily give it a place in our columns, hoping it will be read and pou-

dered with the careful consideration to which such a document is entitled:—

*To the Ministers of the Baptist Denomination in the United Kingdom.*

DEAR AND HONOURED BRETHREN,—Within the last thirty years the Temperance movement has assumed a high position among the social reforms of the age. It originated, as you may know, with christian men; and thousands of christian ministers throughout the world have allied themselves with it. A great majority of the members and ministers of our own denomination in the United States and British provinces of North America have espoused it; and as we rejoice to rank ourselves with its adherents, we now fraternally invite your impartial consideration of its principles and claims. This we do as pledged or practical abstainers, and without feeling

committed to an unqualified approval of all the means employed for its advancement.

Should you inquire what, in our judgment, ought to determine our line of conduct, as christians and christian ministers, in reference to the temperance cause, we unhesitatingly point to the spirit and motives of the christian religion. Scriptural examples of abstinence (Divinely approved), and scriptural delineations of the deceitfulness of intoxicating liquors, might be cited; but to do this is not here required. If we have learnt "the truth as it is in Jesus," we shall not be slow to adopt the means shown to be most practicable and efficient for the suppression of great evils. And such an evil is intemperance, our greatest national approbrium and curse. Intemperance is the master obstacle among us to the education and evangelisation of the masses—the chief nurse and prolific parent of our national vice, destitution, and crime. Because of intemperance "the land mourneth" through all its cities, towns, and rural places; and over the ravages of this destroyer our churches, sabbath schools, and other religious institutions have cause for constant and bitter lamentation.

Brethren, ought these things to be? Ought *we* to concur in their continuance? Is it for *us* to countenance the outward sources or conditions of such a concourse of appalling evils? Some evils cannot be cured by abstinence from things that are seen and handled; but it is no less certain that, by abstinence from alcoholic liquors, intemperance, as an individual and national curse, can be entirely abolished. Intemperance exists and flourishes, though its countless victims prematurely perish, because intoxicating articles are used as beverages; and neither science nor experience extends a hope that while so used they will become less dangerous and destructive. The alcoholic stimulus acts prejudicially on the nervous system; a desire for the customary exhilaration is excited; if this desire is indulged, as it so often is, we know the sure result; and even where it does not grow into a drunken craving, injury both to body and mind is frequently induced. Hence, brethren, we are persuaded that the adoption and advocacy of the total abstinence principle is an eminently reasonable means, and one in perfect harmony with our holy religion, for the ac-

complishment of its benevolent object—the extirpation of all intemperance.

As additional reasons for this abstinence, we would remind you that the manufacture of intoxicating liquors in this country annually consumes fifty million bushels of corn; that the drink traffic in all its branches, and whether licensed or unlicensed, is a national calamity; that drinking customs and usages are ruinous to myriads, and attended with some danger to all; and that the purchase of these liquors costs the British nation every year upwards of sixty millions sterling—a sum equal to the annual income of the state, and sixty times greater than the aggregate receipts of all our religious and charitable institutions.

Suffer us, then, earnestly to inquire, what benefits do intoxicating liquors impart that they should be retained as beverages at so frightful a sacrifice of human interests, material and moral, temporal and eternal? Their habitual use may render them agreeable to the taste, but are they necessary? and, if not necessary, how can they compensate for the miseries and losses they entail? Their utility, as ordinary drinks, we have, indeed, learned altogether to discredit. That they are not food, yield no strength for bodily or mental labour, and do not tend to prolong life or make it more rationally enjoyable, are conclusions to which we have arrived from scientific testimony and the records of experience—that experience being of the most varied and comprehensive description. "We are of opinion," say two thousand medical practitioners, some of whom are the most celebrated in their profession, "that the most perfect health is compatible with total abstinence from all intoxicating beverages;" and many abstainers have testified, in explicit terms, to an improvement of health from the entire renunciation of alcoholic liquors.

The moral results, however, of the temperance movement, in proportion as it has been supported, commend it most powerfully to your favour. Sobriety, industry, thrift, forethought, personal respectability, domestic comfort, and social progress have been its common attendants. Multitudes of the once reckless and abandoned have been brought by its means to frequent the House of God, and to profess faith in the

Redeemer. Its association with the extensive revivals of religion in Ireland, Scotland, Wales, and other parts, is matter of general and indisputable testimony; and this association, whether as cause or effect, has brought into striking relief the natural opposition existing between an earnest piety and all the sources of intemperance involved in the sale and use of intoxicating drinks. Who now can affirm that the promotion of the temperance reform is a slight upon the preaching of the gospel and the work of the Holy Spirit? On the contrary, total abstinence has proved in every district an efficient pioneer of the gospel message, as well as a course of life to which the intemperate have been disposed by the influence of the Spirit upon their hearts. We are so far from believing that the temperance movement can receive too much support from christians, that we mourn over the limited measure of this support in the past, as having limited the measure of those moral and spiritual benefits which might have been realised in richer variety and affluence. If during the last twenty years all the ministers of religion in the United Kingdom (not to speak of church officers and members), nay, if only the whole body of our baptist brethren in the ministry had abstained from intoxicating drinks and advocated abstinence, can we doubt that innumerable blessings, not yet enjoyed

by society and the church, would have been the assured result?

We, therefore, beseech a prayerful review on your part, dear and honoured brethren, of this great social question; one of life or death to millions born and unborn. Our sacred calling renders our course of action, in regard to public movements, peculiarly influential for good or evil. Our responsibility is vast and solemn. Let us in this matter be as vigilant watchmen giving the timely warning. Let us be free from the blood of all men. Let supineness vanish before the asseveration, "To him that knoweth to do good, and doeth it not, to him it is sin;" and let emulation be stirred up by the exhortation, "To do good and to communicate forget not, for with such sacrifices God is well pleased." Do not under-estimate the influence, favourable or unfavourable, which you are constantly exerting on the temperance movement; for its future progress depends much on the decisions which the christian ministry may form and embody. If there be any virtue and any praise, may you think upon this thing, when alone with conscience and with God, in the light of work to be done and a future account to give. The Holy Spirit helping us, let us be of one heart and one way, in obedience to the sacred oracle, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

## Christian Activity.

### A FEW CLOSING SUGGESTIONS.

IN directing the attention of the Christian to the vast importance of Personal Effort for the salvation of men, we have referred, in former numbers, to the *Duty* itself, to the *Motives* which ought to influence him, to the *Means* he should employ, and especially to the *Mode* of conversation he should adopt, we now offer a few closing suggestions:—

Your intercourse with those whom you desire to benefit should be full of the spirit of *Love*. This must be predominant. It must be so present as to be seen and felt. The love which rules, which constrains, which is the parent of holy devoted zeal. To it the thing to be done, is the thing that *must* be done, done *now*

if possible, done *thus* if possible; but at all events *done*.

This love hath tenderness: and the tenderness of love is of all things most subduing. The sinner you would save is the sinner you must love. You must surround him with your love. It must beam over a countenance anxious for his salvation. It will give unction to your actions, words, and intonations. You will feel with him, weep with him, be one with him. He will find himself in an element of love, and will be dissolved by its power.

What you do in love, must be supported by the spirit of *Prayer*. This must be abiding and prevailing. Prayer is not to supersede the action of love:

it is to suggest it, sustain it, and sanctify it. The work you would accomplish is above your power; the very subject on which you would operate is totally averse; and your single warrant and encouragement is found in the promise of God. You must know your own weakness; confess your dependence; wait, pray, and wrestle. You must do the utmost, and then lie down on the promise and truth of God. When you are weak, then you are strong. The man of prayer is the man of power. He is strong in the might of God.

Let all you do be sustained by your own *christian conduct and character*. There should be no doubt about it. It should be unblamable and without reproach. As you would live a useful life, jealously watch against inconsistency, and place no stone of stumbling in the way of your brother. Shun the world, its factions, its maxims, its indulgences, its very spirit. Aspire to a high, holy, and happy exemplification of christian life. This is indispensable, if you would have a right temper; and equally so, if you would produce a right impression. We all know what is meant by weight of character; and it is this, in its christian form, that we need for usefulness. "O, sir," exclaimed a dying penitent, of a person who had visited him with profit—"That man is a saint; I never met with such a man! It is impossible not to be affected by his kindness and his prayers!" Now that man's labours are ended, I can also say of him—That man was a saint indeed!

Whatever be the present issue of your labours, look well to it that this be the impression made by your religious conduct and character.

If you should still think that there are difficulties in your way, *begin immediately*. This is the only course. Many declining to take it, have trifled through life, and left no trace of good behind them. He who says, "There is a lion in the way," will be sure to find one. Difficulties grow by delay; as you advance in the path of duty, they will mostly, like shadows, vanish before you. Let there be only the sincere desire to improve the present talent and occasion, and what more you need, "God shall reveal even this unto you."

Say not, that you have *no talent*. All have some. It does not need much talent or great knowledge. It needs only

common sense and earnest piety. The lowest and the least can speak freely of the things they love, and with which they are conversant. What mother cannot discourse eloquently about her babe? What mechanic but can talk reasonably and well about his trade? If religion is to you a subject of interest—that which you have seen and handled and tasted—you have talent enough to make it known to others. If you pray, you can tell what prayer is. If you have mourned for sin, you can tell of its bitterness. If you are converted, you can explain what it is to the unconverted. If you love the Saviour, you can make others understand that He is worthy of their love. Oh, if there be first the willing mind, and the gracious heart, you have all that is needful for this labour of love! If religion has made you happy, others will desire it too. Preach to them by your own happiness.

Say not that you have *no confidence*; that is offering an excuse when you should confess a sin. Want of confidence is want of fidelity to Christ and love to men. You may have naturally much diffidence and a retiring disposition; and this will claim to show itself in ordinary circumstances. But who ever thought of pleading it in a case of extremity? If your neighbour was threatened with some fatal calamity, would your want of confidence prevent your giving the alarm which was to save his life? Would natural diffidence have any power at such a moment? Say not, then, "I am a child, and cannot speak!" You must speak, or be confounded! Extremity has compelled the dumb to speak. Yours is that extremity. You must not be ashamed of Christ, lest he should not confess you before his Father and his holy angels.

Say not that you have *no time*. By good economy all may find time. The busiest and the poorest do actually find time for the merest vanities. All have the sabbath, and that is a time to be sanctified to holy uses. Besides this, all may find time, and many much time for religious uses. I fully believe that, by a wise arrangement and firm resolves, very many christians might, apart from the sabbath, devote almost as much as one day in a week to spiritual claims, without temporal loss, and with much religious profit. Remember, all time stands related to eternity; and in the use

of it you should preserve this relation unbroken.

Say not that you want *influence*. You have it. You must dwell in the desert, silent and alone, not to have it. You have more than you think. Ah! you complain of the want of it; consider whether some may not complain of your evil use of it? Are there none the worse for you? Want influence! You have too much, if it is not to be used for good. Correct yourself on this subject, and hold what you have as a steward for God. All possess this invaluable talent, and generally beyond what they admit.

I have known a child of fourteen bring, by his persuasions, nine other persons to worship on a special occasion. I have known a child of seven, the instrument of converting one parent, and of bringing both under the means of grace. I have known a christian woman, a poor widow, unusually deaf, the means of introducing seven or eight persons to the fellowship of the church! Who, then, shall deem himself exonerated from such service, disqualified for such pleasure?

Again, we say, if any difficulty still remains, *Begin at once*.

## Revivals and Awakenings.

### IN IRELAND.

#### ITS OPERATIONS.

MR. B. SCOTT, Chamberlain of the City of London, has well described the operation of the influence which attends or pervades the work:—

“It commences with a general solemnity of feeling, which pervades the minds of men in a particular district; all classes and ages, and both sexes, participating, to a greater or less degree, in this feeling. It comes, thus, in places where there have been extra and unusual religious services, and in places where there have been none. It asks no leave of incumbents, and comes where it has been deprecated and dreaded by the clergy, and where it has been desired and sought for. It is absolute in its proceedings. It comes after the manner of an *epidemic*. I use the term advisedly, not in its common restricted signification as applied to bodily disease, but in the extended sense which its derivation implies. In other words, it affects suddenly very many in a district; and I cannot better illustrate my meaning than by quoting the expression in Acts ii. 43: ‘And fear came upon every soul.’ This remark applies equally to those who are friendly to the work, and those who despise, undervalue, or oppose its influence; to those who attend religious meetings, and those who do not. It is experienced at the road-side, at the loom, in the market and shop, in the quiet of the domestic circle, and even in bed, as well as in the church meeting; it

affects alike persons of all temperaments, ages, and moral conditions.

On the spot no human being has been associated with it—no one has dared to claim any credit for its wide-spread results. It is called after no man’s name, either by friend or foe. It is connected with no particular church or denomination. It has originated no sect or novel religion. It has induced no one to leave the orthodox evangelical communions; it has simply infused new life into all. In all these respects it differs from every religious movement from the time of Pentecost downwards.

The churches chiefly benefited are the Episcopalian, Presbyterian, Wesleyan, Independent, Baptist, and Primitive Methodist.

And is not this variableness of power also a feature of the Spirit’s work? It sometimes speaks with the ‘still small voice’ to a man’s conscience; the world sees no struggle, but witnesses only its effect on the after life:—

‘The man who once sang wildly, danced, and laughed,  
And sucked in dizzy madness with his draught,  
Has wept a silent flood, reversed his ways,  
Is sober, meek, benevolent, and prays.’

But the Spirit sometimes acts differently, like ‘a rushing mighty wind,’ and with power may cast the strong man to the ground, as it did Saul of Tarsus. And who shall dare to limit the power of the Spirit? If the wind blows where and how it listeth, and with varying power, who is to place

limits on the power of the Spirit's ordinary work?"

#### MORAL EFFECTS.

"I was in Ireland six weeks, and travelled by steamer, by rail, on foot, and by the public cars and vans several hundred miles, and I did not see a single man in a state of intoxication, and did not hear a single oath!

At Belfast, a policeman told me that whereas in his district there used to be several cases of drunken and disorderly persons every night, during the last fortnight there had been scarcely a single case. The same policeman assured me, that one morning he saw fourteen women of bad character going in a body to the Penitentiary. They had attended a prayer meeting the previous evening. There were twenty other women also, he said, of bad character, who were being supported in private lodgings by the congregation to which he belonged, until they could be received into the Penitentiary."

#### TEN OBSERVATIONS.

A Minister says:—"The religious movement throughout Ulster during the last eight months, and in my own district particularly, has been,

First. *A Great Reality*, to be ascribed gratefully to the special outpouring of the Holy Ghost.

"Second. *That God's sovereignty has been most strikingly marked in the subjects on whom the Holy Spirit acts*; often the most profligate, most reckless, most opposed to religious things before their first affection—the young and the ignorant. God, almost literally, 'out of the mouths of babes and sucklings' has perfected praise.

Third. *The mode of the Spirit's acting has been varied*. In some scarcely discernible; in others quiet, yet marked; in others great nervous excitement, striking down, &c., with all the excitement of great muscular energy; these all appearing more the *accidental* than the *essential* portion of God's work.

Fourth. *The immediate consequences* are, almost invariably, liberty from a heavy load over the region of the heart; freedom in prayer; love of praise; expressions of thankful dependence on the Saviour, and devoted attachment to Christ and to His truth.

Fifth. *An intense love for souls, and anxiety for the salvation of immediate*

relations, connections, acquaintances, friends, *first*,—extending also to all within their reach. No labour too great, no sacrifice too severe; no opportunity to be slighted or neglected to proclaim to perishing souls around them the love of Jesus.

Sixth. *A most marked change in the countenances and appearance of the people; no levity, no jesting nor foolish talking*. One subject appears to occupy thought and to engage attention. Even where there had not appeared the *special* working of the Lord, the tone and manner of society is more serious, thoughtful, and anxious about spiritual things.

Seventh. *A most decided improvement in the habits of the people*. More progress in temperance than since the beginning of 'the temperance reformation.' Sabbath sanctification greatly improved; personal and family enmities subdued and removed; comparatively few offences requiring the aid of the civil power. No blasphemy nor profane spirit—all serious and solemn.

Eighth. *Religious ordinances more loved and attended on*; family prayer in almost every house; prayer meetings in every district, sanctuary crowded, communicants much increased. The Bible prized and read, and its high and holy doctrines believed and maintained.

Ninth. *The intercourse of the minister and his people is delightful*; warmth and interest naturally felt, leading to more unreserved, more profitable communion, *profitable to both sides*.

Tenth. *The style of preaching has undergone a complete change*. Appeals to the mind, plain, personal, *home*. Ministers *alive* in manner, I had almost said, *in matter*. The great doctrines of the Gospel are now made to take their proper place in the ministrations of the pulpit, and are pressed home with earnestness, faithfulness, and affection. Quite corresponding to all this is the attention of the people. Most cheering and encouraging to see the eyes fixed, the countenance attentive, the earnest desire not to lose a word, making the minister to know that what he had brought before the people had formed the subject of conversation, was meditated on, prayed over, and pressed home on souls around.

In one word, *I have had more real enjoyment, and more cause of grateful acknowledgment to a kind God, for what I have seen amongst my people for twelve*

months past, than for all the preceding part of my now lengthened ministry. The well-instructed, steady, church-going people have had a quickening truly, deserving the name of 'Revival,' whilst the *ouliers* from ordinances have been brought to their right mind, and a large number have been, I believe, truly 'added to the Lord.'"

#### MORE PLEASING CHANGES.

Other ministers say:—"The work is going on here steadily; no great excitement, but the same crowded attendance on the preached word, the same breathless stillness during the service, the same anxiety for books of earnest devotional and religious instruction.

Fifty copies of the 'Anxious Inquirer' were sold in one morning. Many persons of mature years, who had not in youth learned to read, are diligently learning to read now, and are patiently surmounting the first difficulties.

There is an interest deepening and extending among the gentry, and even our highest aristocracy. Of this I have many proofs most encouraging. This shows not only that the converts are commending the truth, but that the blessings of this Revival are being diffused in spheres which at first it did not reach.

In many cases, without any public notice, the change in families and neighbourhoods goes on so extensively, you could scarcely believe they were the same people."

"A marvellous change has taken place in the habits of the people; in almost every house family worship is observed. Some of the people who never crossed the threshold of the house of God are now regular in their attendance.

The sabbath schools are now crowded; psalms are sung in the public roads, the sectarianism of the neighbourhood has got a marvellous shock. A Roman Catholic girl, who at the first was 'stricken,' has been a regular hearer with us on sabbath-days. Multitudes of ungodly sinners, who were living without God and without hope in the world, have been brought to bow low before the all-conquering power of the Spirit, and God's own children have had their christianity intensified. This is the Lord's doing, and marvellous in our eyes."

"There is no party spirit now—no Orange parades—no beating of drums—

no exclamations, To hell with the Pope! or King William; and on the part of the Protestants, no wickedness towards the Roman Catholics: but the Roman Catholics ridicule the Revival, and, I fear, are embittered against it, and against the subjects of the Revival.

The most remarkable and satisfactory evidence of the reality and blessed effects of the revival, is to be seen in the sobriety and temperance of the people; we have almost given up our temperance and total abstinence addresses; they are not required *now*: many public-houses have closed, and many, very many more, will follow their example—some through inclination, and some through necessity: if they doubt give up their trade, it will give them up.

I do believe that impurity, which was remarkably prevalent, and was eating up religion, the crying sin of the age and of this county, is greatly decreased; and in my congregation I know several Magdalens, penitent and reformed. In a word, such a blessed change I never expected to see,—so unexpected, so sudden, so extensive, and producing such blessed results."

"And Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He has shed forth this which we now see and hear.' As such, it is the voice of God speaking to us, in all its majesty and power, introducing a special season of refreshing, a day when the things which belong to our peace are set before us with more than ordinary clearness, and when God is manifesting Himself with more than ordinary powers."

#### A REMARKABLE PREDICTION.

JOHN FOSTER, the celebrated essayist, wrote, many years ago:—"Perhaps it is not improbable that the grand moral improvements of a future age may be accomplished in a manner that shall leave nothing to man but *humility and grateful adoration*. His pride so obstinately ascribes to himself whatever good is effected on the globe, that perhaps the Deity will evince His own interposition, by events as evidently independent of the might of man as the rising of the sun. It may be that some of them may take place in a manner but little connected even with human operation.

Is it not strange to observe how carefully some philosophers, who deplore the

condition of the world, and profess to expect its melioration, keep their speculations clear of every idea of Divine interposition? No builders of houses or cities were ever more attentive to guard against the access of flood or fire. If *He* should but touch their prospective theories of improvement, they would renounce them as defiled, and fit only for vulgar fanaticism. Their system of Providence would be profaned by the intrusion of the Almighty. Man is to effect an apotheosis for himself, by the hopeful process of exhausting his corruptions. And should it take a long series of ages, vices, and woes to reach this glorious attainment, patience may sustain itself the while by the thought that when it is realized, it will be burdened with no duty of religious gratitude. No time is too long to wait, no cost too deep to incur, for the triumph of proving that we have no need of a Divinity, regarded as possessing that one attribute which

makes it delightful to acknowledge such a Being—the benevolence that would make us happy.

I have intimated my fear that it is visionary to expect an *unusual* success in the human administration of religion, unless there were *unusual omens*. Now, *an emphatical spirit of prayer would be such an omen*; and the individual who should solemnly resolve to make proof of its last possible efficacy, might probably find himself becoming a much more prevailing agent of good in his little sphere. AND IF THE WHOLE, OR THE GREATER NUMBER, OF THE DISCIPLES OF CHRISTIANITY WERE, WITH AN EARNEST, UNFAILING RESOLUTION OF EACH, TO COMBINE THAT HEAVEN SHOULD NOT WITHHOLD ONE SINGLE INFLUENCE WHICH THE VERY UTMOST EFFORT OF CONSPIRING AND PERSEVERING SUPPLICATION COULD OBTAIN, IT WOULD BE THE SIGN OF A REVOLUTION OF THE WORLD BEING AT HAND!"

## Narratives and Anecdotes.

### PROPOSED REPEAL OF THE TAX ON PAPER.

In referring to this important proposal we cannot do better than furnish a brief summary of the statements made by the Chancellor of the Exchequer when submitting his Budget for 1860 to the House of Commons, on Friday, Feb. 10. The facts he stated have long been familiar to us, but our readers may not be acquainted with them. Mr. Gladstone in making his financial arrangements left room for the repeal of some Excise tax which has produced one million of revenue, and this he appears to have done to meet the case of the paper tax, which yielded that amount. He said he proposed this because the House of Commons had already agreed that the tax was "impolitic," and "required early consideration." "The paper duty," said Mr. G., "is a bad duty," and also "untenable." "Look at its operation on literature. On dear books, which are published for the wealthy, it is a very light duty; on books brought out in large quantities by enterprising publishers for the middle and lower classes it is a very heavy and a very oppressive duty. I think the committee will admit that it is a most desir-

able and legitimate object to promote the extension of cheap literature. I do not speak of newspapers alone, but of journals and publications which in common with all other literature we have seen lately so enlarged, and the character of which I am bound to say, since the penny stamp on newspapers was removed, has been so highly creditable to the conductors of that which is called the cheap press." He then pointed out how this Excise tax obstructed the skill and enterprise of manufacturers of paper. Almost everything fibrous may be made into paper, and even the now wasted fibres of plants and weeds. You are not aware of the uses to which this material is applied. "I have a list of sixty-nine trades, in not one of which any one would guess it is used. It is largely used by anatomical machinists to make artificial limbs, by telescope makers, by boot and shoe makers, by cap manufacturers for the foundations of caps and hats, forming nearly all the peaks and many of the tops which look like varnish, by china and porcelain manufacturers, by coach-makers, by comb makers, by doll makers, in shipbuilding, in making optical instru-



ments, in pictures and looking-glasses, in portmanteaus, in Sheffield goods, and in teapots. One manufacturer said he had made panels for doors from paper, and he looked forward, above all, to making carriages of paper when the duty was off. Only this morning I was informed that paper pipes are made, prepared with bitumen, and capable of standing a pressure of 300 lb. of water to the inch. These are partial but not uninteresting details, and I think that to which they bear witness is the unbounded expansion of which this trade is capable, and the way in which it will benefit the working classes by means of abolishing this duty—not only because they will get cheaper paper, which must advantage every man who furnishes a cottage, and every purchaser of tea and sugar, into the cost of which it enters when tea and sugar are wrapped in it; but by putting in motion an immense trade, it will give a greater, further stimulus to the demand for the labour of the country. Above all, let me say the great advantage of this change, in my opinion, and in the opinion of her Majesty's Government, is, that you will promote a diffused demand, and a demand for rural labour; that you will not merely stimulate the process of massing people in great centres of industry, but the demand for labour all over the country. Where there are streams, where there are villages, where there is pure and good air and tolerable access, there are the places where the paper manufacture delights to rest itself. The paper duty has extinguished all the small paper manufacturers. It has concentrated the trade in a few great hands. Village mills are hardly to be found. I want to see these village mills spring up again and flourish. To show the effect of paper manufacture upon the poor-rate, a member of this House, who a few years ago, to supply paper to a well-known periodical, established a paper manufactory at Rickmansworth, and within three or four years the poor-rates were diminished by one-half. That is a very telling and a very creditable argument. The Inland Revenue Department are completely agreed that there ought to be a repeal of the duty. I asked the agitators against the duty to furnish their reasons in a series of short propositions, to see how far they could be admitted by the Inland Revenue.

They sent me fifteen arguments, and I sent them to the Board of Inland Revenue. The heads of that department said, that two of the propositions were questions of political economy upon which they would give no opinion, but that with regard to all the other thirteen they agreed with the agitators. You cannot undertake to maintain the duty beyond a certain time, because such are the difficulties raised as to what is paper and what is not paper, as to what are sheets of substance and what are not, that not only is there the greatest soreness among the manufacturers, but the officers of revenue; and the maintainers of the law will soon be placed in the ridiculous position in which they were placed when unable to say what was a newspaper. The paper duty must sooner or later follow the newspaper stamp. We say that it should follow now. It is proposed that the paper duty shall be abolished after the 1st of July next, and that drawback shall be allowed on stocks in the hands of the dealers in the usual manner. There will be a loss by the repeal of the paper duty in 1860-61 of £1,000,000. The repeal of the paper duty will enable us to take some other measures which are very desirable to clear the tariff of all those articles connected with furnishing paper, books, prints, and engravings, and it will greatly simplify the laborious and disagreeable task which the Custom-house officers have to perform in searching the luggage of passengers for pirated books. But the abolition of the paper duty will save £20,000 a year in the establishment of the Board of Inland Revenue, and will enable us to adopt another measure of some importance. The impressed (red) stamp on newspapers is attended with difficulties. It raises the question, "What is a newspaper?" The Post-office finds it impossible to draw a distinction between publications entitled to the stamp and other periodicals. It involves a great deal of unrequited service; and nothing is more absurd than that when the Post-office carries newspapers, or any other printed matter not exceeding four ounces in weight for a penny, they should be liable, after a stamp is impressed, to carry it half-a-dozen times over for the same money. There are some twenty special regulations which every one is bound to observe, but which nobody does observe, to secure the condition upon which the privilege is given; and this privilege, as

to the mode of stamping newspapers, and as to postage, is a privilege most inconvenient to the parties and to the revenue. You are obliged, on the one hand, to keep up an establishment for no other purpose than stamping the paper for newspapers, and newspaper proprietors are, on the other hand, obliged to cart all their paper to the establishment where this department of revenue is raised, in order to get it stamped. I cannot but think that that is a system fraught with great inconvenience and loss; it is inconvenient to the proprietors of newspapers, and involves a loss of public money, and, therefore, it furnishes a strong argument for the abolition of the stamp. We propose, therefore, that the stamp should be abolished on the day on which the alte-

ration in the stamp laws takes place." Mr. G. then explained that in future they would go by Book Post only, and must be paid for every time they were sent by post; but the charge for Book Postage would be reduced; it would yet be for 4 oz. 1d.; but for 6 oz. 1½d., instead of 2d.; and for 8 oz. 3d. instead of 4d., and so on. We hope our readers will take special notice of this proposed reduction of the Book Postage, as it will enable them to obtain their Magazines with more facility. On these two important proposals, the repeal of the Paper Tax, and the reduction of Book Postage, we shall have more to say before they come into operation in July next. Every advantage they offer we shall be prompt to adopt for the benefit of our subscribers.

## Baptisms.

**SDBURY.**—Our pastor, Mr. Bentley, baptized four believers in the Lord Jesus Christ on Wednesday evening, Jan. 25th. The congregation was one of the largest we ever had to witness this ordinance. Several who were present not holding our views, are now asking, "What saith the scripture?" The revival, we trust, has reached this town. The increased attendance at the various places of worship, and the meetings for prayer always well attended, indicate that the work of God has commenced. This movement is not confined to adults, for in the various schools the good seed of the kingdom appears to be taking root. In our own school many are thoughtfully inclined, and those who once were the greatest trial to their teachers are now to be found at the mercy seat, crying unto their Heavenly Father that their sins may be forgiven them. Our hope and prayer is that many of these young ones may be brought into the Saviour's fold. Several more are now waiting to be baptized.

G. B.

**EAST PARLEY, Hants.**—The cause of Christ here has for a long time been in a languishing state. It will be gratifying to many ministers and friends who kindly helped and encouraged us during the long affliction of our late beloved pastor to know, that Mr. James Shick, from Spencer Place, London, who is invited to

be our future pastor, baptized three believers on Lord's-day, Feb. 5th. Among these was the youngest daughter of one who, for many years, was a parish clerk; four of whose five children had been baptized and united with us before their father's decease, and now the fifth and last, has followed in the same path of obedience to her beloved Lord. Another formerly belonged to our sabbath school, but the high church party induced her to leave us to be sprinkled and confirmed, and then assured her that she was "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." But the Divine Spirit opened the eyes of her understanding, and she soon hastened back to her old teachers and friends, earnestly inquiring what she must do to be saved? Directed to the Saviour she found peace through faith in Him, and has now cheerfully obeyed his will. The other, a son of one of our oldest members, is likely to be useful amongst us. These are all teachers in our increasing school. Glory and praise be ascribed to God for these tokens of His favour and love!

A. M.

**HAMSTERLY, Durham.**—Mr. Marshall baptized two followers of the Saviour in Dec., and in January six more thus put on the profession of his name. Among these was a household of believers.

A. S.

**LIVERPOOL, Stanhope Street, Welsh Baptists.**—We have had several additions by baptism since our last report. On Lord's-day evening, Jan. 29, our minister, Mr. H. W. Hughes, delivered an argumentative discourse, at the close of which four believers were baptized as their Lord and Saviour was by John in Jordan. The chapel was crowded, it being known that this was the last time that Mr. H. would officiate here as our minister. He has laboured faithfully amongst us upwards of nine years, and has now accepted the pastorate of the church at Dinas, Glamorganshire. He leaves this church in a prosperous condition. We have several more who have given themselves to the Lord, and are desirous of giving themselves to his people. These four, with six restored, were added to the church on the next Lord's-day. Our prayer meetings are well attended.

E. B.

**Great Cross Hall Street, Welsh Baptists.**—On Lord's-day evening, Jan. 22, after preaching, Mr. Thomas, our minister, immersed two believers—one was a sailor, and the other from the congregation meeting to worship in Juno Street, Edge Hill, to which church he will be added as a member. Others are waiting for baptism.

J. S. H. E.

**CARLTON, Beds.**—Our pastor, Mr. Silvertown, had the pleasure of immersing eight believers in Jesus, on sabbath afternoon, Jan. 29, in the river Ouse. Seven of the candidates were females, four of whom were quite young, thus proving the truth of the words of Wisdom, "Those that seek me early shall find me." On the following sabbath they were all received into the church. We are happy to say there are many more who are anxious in like manner to express their attachment to the Saviour.

B. A.

**GREAT ELLINGHAM.**—During the past year we have been favoured with gracious manifestations of the Divine blessing on the labours of our pastor, and several have been added by baptism. On Dec. 25th we had a very interesting service, when Mr. Williams baptized three candidates, one of whom was his eldest son, a promising youth of thirteen. May the Lord preserve and bless them!

C. H. H.

**LLANHILLETH, Monmouthshire.**—Mr. Lloyd, the pastor, baptized six candidates at this place on Feb. 1st.

**BRISTOL, Broadmead.**—After a discourse by Mr. Wigner of Lynn, Mr. Haycroft baptized sixteen believers in Jesus, on Thursday evening, Jan. 26. Amongst these were the aged and the young, and two husbands and their wives—one of whom, with his wife, had been for some years connected with the Wesleyans. Several dated their conversion to God from the preaching of the students at the college in a small chapel connected with Broadmead in one of the dark parts of the city.

J. E. H.

**Counterslip.**—Mr. Winter, after preaching, baptized six believers in the Saviour on Wednesday evening, Feb. 1; and at the same time and place Mr. B. Nicholson immersed eight disciples for the church at the Temperance Hall, Bedminster. The friends there are about to build a chapel for themselves.

J. E. H.

**ROCHDALE.**—Mr. Batey, pastor of the new General Baptist church lately formed in this populous town, after preaching on Lord's-day evening, Jan. 8, baptized three young female teachers. Many strangers were present, who gave serious attention to the discourse. The service was impressive, and we hope good results will follow. We are in a promising state, and hope that the earnest labours of our pastor will be yet more blessed. We have baptized sixteen since the opening of our chapel in August.

W. M.

**OGDEN, near Rochdale.**—After a discourse from "Prove all things," our pastor, Mr. Nuttall, baptized six persons, Feb. 12, two of whom were teachers and two scholars in the sabbath school. A large congregation assembled to witness the solemn scene. We are enjoying the Divine favour in increasing numbers, and more are enquiring the way to Zion.

S. T.

**BEULAH, Monmouthshire.**—Four females were baptized by our pastor, Mr. M. James, in December; and seven more females in January, by Mr. Morgans, Mr. J. being in London. One of the latter was the writer's daughter. On Feb. 12, six more believers thus put on Christ. These were all added, and more are waiting to tread in their steps.

M. M.

**ACCRINGTON, Blackburn Road.**—Mr. Williams went down into the water and baptized three followers of the Lamb, on Tuesday evening, Jan. 31st.

E. B.

**SHOTLEY BRIDGE, Durham.**—Our pastor, Mr. Whitehead, after preaching to a crowded audience from "Ye call me Master and Lord, and ye say well, for so I am," baptized four females, Feb. 5. Two were daughters of one of our deacons, the third was the wife of another, and the fourth was the sister of our esteemed pastor.

T. H.

**HOLBEACH.**—A female disciple of the Lord Jesus was baptized here on Lord's-day, Jan. 15. Another, who intended to be her companion in profession, was prevented by illness. We are praying and waiting to see "greater things than these."

F. D. R.

#### WALES.

**Presteign, Radnorshire.**—On Lord's-day, Feb. 12, after an excellent discourse by Mr. Cousins of Kington, to one of the largest assemblies ever convened together on a religious occasion in this town, we had the pleasure of witnessing the ordinance of believers' baptism administered to thirty-four converts, of various ages—males and females, by our esteemed pastor, Mr. T. L. Davies. These were received into the church on the evening of the same day. The services on each occasion were very solemn and impressive, and will long be remembered, we trust, with feelings of devout gratitude to God. Recently, and since the beginning of this year, a great religious awakening has taken place in this town and its vicinity, and, presuming the narration of a few facts in connection with it will prove interesting and instructive to your readers, I venture to trespass somewhat upon your indulgence in enlarging upon the gracious work which the Lord has been pleased to carry on of late in our midst. In October last, a few of God's people in connection with the baptist church in this town, who were mourning over the low state of Zion, and grieving to see the sad and general decline of the spirit of religion prevalent among its professors, resolved to hold meetings for prayer every night in the week, with a view of arousing the professing church from its slumber of supineness to a sense of its great and responsible duties, and, also, to implore the aid and influence of the Holy Spirit to convert precious souls. We now review the step then taken with feelings of deep thankfulness and humility before Almighty God, who, most assuredly inspired his people to pray for

the outpouring of the Spirit. Soon after these meetings were commenced, a desire was felt among the members of the various christian churches in the town that a United Prayer Meeting should be held; this desire was soon carried into practice, and since then meetings have been held three times every week at the Baptist, Wesleyan, and Primitive Methodist chapels alternately; we are sorry we cannot include the Established Church, which has, sad to say, kept aloof from us in this glorious work. And truly refreshing have been these meetings! The Lord has, in answer to the fervent and united prayers of His people, visited this neighbourhood with a large measure of Divine influence; backsliders have been reclaimed, lukewarm professors quickened and made fruitful, and many poor souls wandering in the path to eternal ruin, have been invited to tread the narrow way to heaven. We have witnessed some remarkable conversions in answer to prayer, one of which, for the encouragement of any brother or sister who is anxious about the salvation of his or her dear partner who may be a stranger to converting grace, we shall narrate. A man who has been called to a knowledge of the truth during the revival, rose one night and stated to the meeting that the Lord had converted his wife in a very striking manner. When he was first awakened to a concern about his soul, his wife had endeavoured, by every means in her power, to prevent him from making an open avowal of religion, but he was resolved to act according to the dictates of his conscience, and came forward and testified what God had done for his soul. Having participated in the blessings of salvation himself, he felt deeply concerned about his dear wife, and wrestled hard in prayer with God to save her. The Lord heard and answered his prayer. One night, in the quietude of their abode, while reading a portion of scripture, which he had obtained permission from her to do ere retiring to rest, the Lord suddenly arrested the wife, and, in deep distress, she knelt down and sued earnestly for mercy; desiring her husband to intercede for her. An affecting scene! Husband and wife mingling their sobs and prayers together! The Lord had compassion upon them and set the poor captive spirit free; they rose to their feet praising the Lord and exulting together in his pardoning love and mercy.

"Is not this a brand plucked from the burning?" As we have still a large number enquiring the way to Zion, we hope shortly to report another baptism. We cannot conclude this notice without bearing testimony to the pleasing and happy results which have accompanied, and still do accompany, the union existing among the various sections of christians in this town. It is delightful to see how pleasantly brethren can dwell together in unity! As a denomination we acknowledge with joy and gratitude the benefits we have received from mingling with our dear Methodist brethren. We believe that our union with them has infused among us a deeply pious and earnest feeling, which we did not before possess. We hope and pray that the day will soon dawn when christians, liberated from the galling yoke of the baneful prejudices which now, alas! too generally exist, will unite heart and hand together, irrespective of peculiar differences, to promote and extend Immanuel's kingdom. We feel assured were this to be the case, the united church of Christ would soon exert that influence over the world which God designs her to wield, and rise from the dust clothed with the majesty and power of her adorable Head! D. G.

*Bridgend, Glamorganshire.*—Mr. Cole, pastor of the English baptist church, has kindly furnished us with the following information:—"I saw in the January number of the *Reporter* several reports of revivals in South Wales, in which no mention was made of the baptists, except a complaint. I thought it a pity that nothing but this should be said of us in such a work, which has not been less saving in its effects in connection with us than others. If you will allow me space I will give you a brief sketch of what my own eyes have seen, and what has taken place in this town, and in connection with the church of which I have been pastor nearly five years. About six months ago Mr. Morgan, a minister of the Calvinistic body from North Wales, visited this town, and held what was termed a revival meeting in the Methodist chapel. Ministers and members of all the denominations in the town were present. From Mr. Morgan's long experience in the spheres of revivals in North Wales, it struck me that he had a peculiar aptness to address poor sinners upon the subject of their souls' salvation.

Other brethren, with myself, attended and addressed the meeting. It was suggested that united prayer meetings should be commenced. That evening we held the first, when the chapel was filled to excess. Many gave themselves that day to the Lord, and will remember it as the birthday of their souls. The meetings were kept up for several months, alternately in the various chapels, with the most perfect catholicity of spirit. Welsh and English hymns were sung alternately, and prayers in the same manner, by ministers and other friends. At the close of each meeting, a society meeting was held, when an invitation was given to any who felt a concern for their souls' salvation to remain; and hundreds embraced the opportunity. Perfect liberty was given to all to choose in what section of Christ's church they should make their home. Our Welsh brethren held prayer meetings to themselves, and large additions were made to their numbers. Many entertain wrong notions of the object of the united prayer meetings, and have refused to unite. The question has been asked—How can a baptist pray for God to make the people Wesleyans or Independents? But the object was not to pray for any section of Christ's church, but to ask God to make the people christians, and leave it to them to choose what body they should join. I always felt sufficient confidence in my principles as a baptist to join with others, believing that they would be sooner embraced by my being liberal than if I stood aloof from praying people. I rejoice to state that I have not been disappointed. Our church has increased from forty to nearly a hundred, and the work is as genuine as at any other time, though not attended by any enthusiasm or prostrations, as have been witnessed at other places. Those whom I have baptized vary in age from 15 to 80, and many were from other denominations. I am grieved that the sum of £500 due on our chapel prevents us making more accommodation for those who would fain come to hear the word. We are making an attempt to redeem the debt this year, and should any feel disposed to help us it will be well bestowed and thankfully received. May God go on to be gracious, and yet pour out his Spirit, that the residue may be saved, and Jesus see of the travail of his soul and be satisfied!"

*Peniel Roch, Pembrokeshire.*—I intended oftentimes to give you an account of the revivals in the lower parts of Pembrokeshire. I shall endeavour to send you one next month. The same religious feeling exists in the churches, the prayer meetings are very numerous attended on week nights, and on the sabbath days the chapels are crowded to excess, and some are saying—"We will also go with you, for the Lord is with you." On Lord's-day, Jan. 22nd, a very interesting scene was witnessed at Roch Bridge. Although it was a very stormy morning and exceedingly cold, multitudes of people were seen wending their way from every direction toward the place. The members had met at an early hour in the chapel, earnestly beseeching the blessing of God on the proceedings of the day. Mr. Owens, of Middle Mill, immersed twelve believers on a profession of their faith in Christ, being the greatest number baptized at this place since the chapel was erected. The service was solemn and impressive, one of the candidates having but one arm, and another went down into the water by the aid of his crutch. Mr. Owens solemnly reminded the spectators of these facts, and asked how long some of them, who were not maimed like these, would delay to give themselves body and soul to God? More candidates are waiting for the same privilege. May the Lord continue to smile upon us. And may these be enabled to continue to the end and be saved. H. B.

*Merthyr Tydfil.*—From the *Merthyr Telegraph* of Feb. 4th, we give this paragraph:—"The Baptists.—On Sunday last, a large concourse of people assembled to witness the ordinance of baptism by immersion administered, which took place about the centre of the village. Mr. A. Tovey, after prayers had been offered in Welsh, was first called upon to address the audience. He commenced by observing that no doubt there were many come there to-day expecting to hear him give his reasons for leaving the Wesleyan body and joining the baptist denomination, and by so doing, expecting to hear some evil speaking and slander: but if any one had attended under that impression, they would be disappointed, for he had too much regard for his Wesleyan friends to give them a bad word; they were people he had a most ardent attachment for and should ever respect them. His reason for leaving them was, that he

read the New Testament for himself, and from his own conviction of the commandments given in reference to baptism, he became desirous of being immersed; he underwent the ordinance conscientiously, and all he had to say in reference to the Wesleyans was, that he wished they all saw as he did. Mr. Tovey then selected as his text, the subject of Philip and the Eunuch, and delineated with great force, the reasonableness of first believing, and then being immersed in water. The Rev. D. Edwards then gave a short address in Welsh, and then baptized two males and one female, who were on a subsequent part of the day duly admitted members of the baptist church."

*Llanelly, Zion.*—Seven believers in the Lord Jesus were baptized, on a profession of their faith in him as the only Saviour, on Lord's-day morning, Feb. 12, in the presence of hundreds of spectators. Two were husband and wife; he had been an Independent, and she a Methodist. Now both are baptists. May these be faithful, and may 1860 be a glorious year for additions to the churches of the Redeemer! R. J.

*Clydach Works, Bethlehem.*—Twenty-four candidates were immersed in the name of the sacred Three, by Mr. Lewis, late minister of this church, on Lord's-day, Feb. 5, and on the same day at *Darrenfelen*, Mr. Williams, pastor, baptized nineteen candidates. G. L. H.

*Saundersfoot, Pembrokeshire.*—Our pastor, Mr. B. Lewis, baptized two young females in January, and we hope others will soon follow, as we have more enquirers. E. L.

*Cardiff, Bethany.*—On the first Lord's-day in February, Mr. Tilly immersed three candidates, who were added to the church. J. J.

*Llanwenarth.*—Five candidates were baptized on a profession of their faith in the Redeemer, by Mr. Johns, our pastor, Jan. 29th.

*Garn.*—Mr. Davies baptized ten believers in Nov. and three in Dec. Fourteen more are before the church as candidates. D. A. E.

*Middle Mill.*—On Lord's-day, Feb. 5, our pastor, Mr. Owens, baptized two believers in Christ.

*Pont Llyfni, Carnarvonshire.*—After preaching on the subject, Mr. O. J. Roberts, our minister, baptized two young men, Jan. 29th. In many of the surrounding congregations' numbers are

seeking Jesus, and we hope soon to enjoy a more abundant outpouring of the Holy Spirit in this neighbourhood.

J. S. H. E.

*Bridgend, Hope Chapel.*—Mr. Cole baptized four candidates in December, and nine on sabbath evening, Jan. 29th.

*Clydach Works, English.*—On Lord's-day evening, Feb. 19, Mr. Edwards, of Brynmawr, preached, and Mr. Rosser baptized twelve believers in the Lord Jesus.

G. L. H.

We have received from J. E. L. a list of baptisms copied from the *Great*, a Welsh publication, for February, and published at Llangollen, North Wales. *Sirhovey, Carmel*, by Mr. Ellis, seven in December and four in January—*Bethesda*, by Mr. Jones, fourteen in December—*Llangollen*, by Mr. Prichard, four in January—*Tyddyn Shon*, by Mr. Howells, eight—*Bazill*, by Mr. Owens, one in

January—*Boddeyrn*, by Mr. Jones, six in January—*Cwmterch*, by Mr. Williams, seven in November and six in December—*Llanelwy*, by Mr. Owens, seven in December—*Pandy'r Capel*, by Mr. Owens, three in January—*Llanfair*, by Mr. Roberts, two in January—*Penygelli*, by Mr. Morris, one—*Llangoed*, four in December—*Bala*, by Mr. Jones, two January 1, in Tegid lake—*Felinfoch*, by Mr. Roberts, six in December—*Pontypridd*, in November, eleven; December, four; January, eight; making above one hundred in less than a year—*Llangerniv*, by Mr. Roberts, nine in January—*Llanrust*, by Mr. Roberts, ten in January—*Dawn, Tabernacle*, by Mr. Roberts, three in November.—We thank J. E. L. for the pains he took to give us these names correctly. We shall be glad to hear from him again. We had published a summary of the statistics he sent us in February; see page 61.

## Baptism Facts and Anecdotes.

### "WILLIE'S CHRISTENING."

"O FATHER in heaven, to thee have we come,  
In meekness of heart, with the light of our tome,  
And offer to Thee, on thy great throne above,  
The stainless and sinless—this bud of our love!

The life that hath now neither shadow nor sin,  
The page that is spotless from traces within,  
To Thee we would dedicate now, evermore,  
To guide and to guard on Life's perilous shore.

The waters baptismal are laid on his brow,  
Oh, keep it, our Father, as stainless as now!  
To truth and the Master, his life may it be  
Devoted henceforward—kept sacred to thee!

In pastures of thine let these tender feet stray,  
By streams that are living, in light that is day;  
A lamb of thy flock, may he dwell on the earth,  
Re-christened at last with a heavenly birth."

Very likely, having read these verses, our readers may be wondering why they appear in our columns. We will tell them. Turning over the pages of "Casell's Illustrated Family Paper" for February, we found them at page 86. Now we do not insert them in order to "pick a hole in the coat" of our old friend, John Casell, whose active and useful labours we have always appreciated, for very likely he has never seen them; but we give them as a specimen of the spurious theological sentimentality by which some would attempt to support an unscriptural ceremony. We say a spurious theological sentimentality. For what else can we make of the description given of

"this bud of love," as "stainless," "sinless," "spotless," "with waters baptismal laid on his brow," "Re-christened at last with a heavenly birth!" Why, all this is decidedly opposed to numerous scriptural declarations of the natural state of our race in infancy. Only let this "bud" expand into full bloom, and it will soon be seen that there is a worm of natural depravity there as in all others—christened or unchristened; and should that "bud" be nipped by death before it has wilfully sinned, it will be saved by the virtue of the atonement of the Saviour—christened or unchristened. As for dedicating our children to God and wishing every blessing for them, we can all do that, whether they be christened or unchristened. Away then with such maudlin and mawkish conceits, which can do no good but may do great harm, in making many, when they grow up, indulge the vain belief that they are "the children of God" while they are yet unconverted to him. Such awful perversions of scripture, dressed up in poetical sentimentalism, are calculated to do infinite mischief among weak-minded and ill-informed people, and hence our notice of these verses, which, by the way, have little merit as a poetical composition.

## Sabbath Schools and Education.

### GOVERNMENT GRANTS FOR EDUCATION.

#### *The way the money goes and where.*

THE large and rapidly increasing expenditure of the Committee of Privy Council, is giving to the system a power which may well excite serious apprehension. From £20,000, voted in 1832, it has increased to £836,000, and the estimated rate of increase is £100,000 annually. This sum is expended on the education of 821,000 children, or little more than one-fourth of the number who are expected to be brought under the action of public education, if the system be fully developed. The Vice-President therefore confirms the estimate of the late Chancellor of the Exchequer, that the cost of the present system will, if unchecked, reach three millions. At the commencement of the present educational controversy, the estimate of expenditure put forth by Edward Baines, Esq., M.P., was treated as an idle apprehension; but in this, as in all other questions bearing on the statistics of education, the result proves the scrupulous accuracy of the statements on which his arguments were based. The importance of retrenchment in the administration of the public service, the dangers resulting from the amount of political patronage involved in the annual distribution of three millions, and the mischief which must result from rendering the educational profession stipendiary to the State, thus placing the teacher in a position of dependence inconsistent with the due exercise of political liberty, and that freedom of action which the functions of his office demand, justify the opposition we have felt it our duty to

make against the Minutes of Council; and while leading statesmen are alarmed at the rapid growth of the Parliamentary grant, we may hope that the time is not distant when the community at large will arrive at the conclusion that education is properly the work of the people themselves. The appropriation of the amount expended in England from 1839 to 1858, is—to the Church of England £2,385,427, to the British and Foreign School Society £324,985, to Wesleyan Schools £173,570, to Roman Catholics £129,890. Thus, by far the larger portion of the educational grants have been obtained by the Church of England, whose schools for the most part are only open to those who accept the religious teaching of the Church, and are willing to attend the Sunday as well as the day school. We fully admit that those who contribute to the public revenue are entitled to share equally in the advantages offered by the State; but we deeply regret that the system of Popery should derive the means of extension from the government of our country, that schools taught by the religious orders of this community should be publicly recognised and sustained; and with a conviction that the heaviest judgments are in store for every nation identifying itself with the Man of Sin, and aiding his designs, we cannot but hope that our churches will continue to witness against a system which aids all the varieties of religious creed, thus setting aside the supremacy of truth, and creating a precedent for bringing all forms of religious teaching under State pay.

## Religious Tracts.

### OUR DONATIONS OF TRACTS.

NEXT month we shall give a list of the parcels we have sent since our last report. In the mean time we wish E. P. of Highampton, and J. S. of Dymchurch, to inform us if they received the parcels we sent, as they have not been acknowledged. The applications from Wincan-

ton and Reading were without the six stamps we require for book postage of the parcel. We do not wish to put our friends to any unnecessary trouble or expense, but our conditions must be complied with if they wish to receive a parcel—which are, as we have repeatedly stated, that every applicant send six



stamps for book postage, give his name and residence in plain writing, and if residing in a village, the name of the nearest post town; and when the parcel is received, we shall thank them to acknowledge its arrival by an early post. These are our arrangements, and we trust our friends will see that they are both reasonable and necessary to regularity and order in sending our Donations.

## Intelligence.

### BAPTIST.

#### DOMESTIC.

**ADOPTION OF BAPTIST VIEWS BY A CLERGYMAN.**—On Lord's-day, February 5th, after the usual services of the day had been dispensed in the Evangelical Union Chapel, Bathgate (Scotland), the pastor, the Rev. A. C. Gray, intimated that he desired now to resign his charge over the congregation, and in doing so, stated that he had become a convert to the baptist persuasion, and in support of his change quoted several scriptural passages, which he read from a written paper. In breathless suspense the members and adherents listened, with consternation depicted on their faces, to this sudden and altogether unexpected turn of affairs, and had the slightest movement taken place, the sound would have disturbed the solemn silence that prevailed. All was hushed, and nothing was heard save the clear, deep-toned voice of the pastor. No event in the clerical profession could have caused so great a sensation as this has done here among the keen and warm supporters of a pastor beloved and respected by his congregation. Mr. Gray was highly esteemed as being devoutly attached to the faith and cause he espoused. Kind and affable in his manner, he has drawn a very large congregation around him since inducted to the pastorate; indeed, we might almost say that he has been the means of bringing many to the church who went to no place of worship at all. We understand that it was only lately that he and his lady received from the congregation each a handsome gold watch and chain as tokens of regard. Mr. Gray, we believe, intends preaching a farewell sermon, and we have no doubt but a great many will be attracted to hear him.—*Falkirk Herald*.

**THOMAS COOPER A TEETOTALER.**—We may now add the name of our old friend to the long list of teetotal baptist ministers. He says, in a letter to the *Freeman* (Feb. 22):—"I broke off smoking more than a year and a half ago, and vowed never to smoke more. But when friends urged their total-abstinence doctrines upon me, I resisted,

under the persuasion that, with my life of labour, a draught of bottled stout, or a 'night-cap' of spirit and water, was necessary—absolutely necessary for me—if I meant to continue to work hard and keep tolerable health. Last summer, however, on revisiting some dear friends in Northumberland and Durham, characterised by holy lives and prayerful habits, I felt self-condemned because I saw that they were grieved with me. I reflected that Paul would not 'eat flesh, or drink wine, or do anything whereby his brother stumbled, or was offended, or was made weak;' and I said within myself—'I must not grieve the children of God.' Yet, I thought, Paul would not have killed himself outright in order to avoid giving offence to his brethren. So I said again—'I will try, in right good earnest, whether I can abstain, and yet be as strong for work as heretofore.' *And I have tried*; and I hereby declare that I believe I am stronger and better without alcoholic drinks; and, by God's help, I will be a teetotaler as long as I live. I lecture usually every night, and most commonly preach three times on Sundays; and I find I am well enough to go on, and have no need to say, 'I am wearied.' I could enlarge on the happy feeling resulting from the consciousness that slavish habits are broken, but I refrain."

**THOMAS COOPER AND JOSEPH BARKER.**—A report having been circulated "in the papers," Mr. C. says, "to the effect that I am to hold a debate with Joseph Barker, who has just come back from America. I may just say that I have received no challenge from him; nor is any such debate agreed upon. Other persons, by word or writing, have asked me to debate with him; and during the present week, the 'Eclectic Institute'—that is to say, the Society of Sceptics, in Glasgow—have sent to ask me if I will meet Joseph Barker, to debate the question, 'Whether the Bible be of Divine authority?' I simply answered, before a large audience in the Free Church, Gorbals, that it was ridiculous to suppose I would debate about 'Divine authority' with a man who denies that there is a God, or any 'authority' that is 'divine;' and that if

Joseph Barker supposed he would get me to assist him in calling together a crowd, that he might degrade the character of Christ, or scoff at scripture, he would find I should not play his game. But, on the other hand, since he had publicly avowed, of late, his conviction that there is *no* personal, conscious Deity, *no* future state, &c., I am ready to meet him, and *desirous of meeting him*, to discuss the arguments for God's Existence, for a Future State, and for the Truth of Christianity. If Joseph Barker's friends inform him of the reply I gave to them, and he will bind himself to 'begin at the beginning,' a debate may 'come off,' as the phrase goes; *but not otherwise.*"

**MR. SPURGEON'S VISIT TO IRELAND**—Among the hearers of Mr. S. at Dublin were the Lord Lieutenant, the Dean of St. Patrick's, and the Dean of Armagh, besides other notabilities. When going over from Holyhead, and returning from Dublin, Mr. S. describes himself as delighted to find that the sailors were pious men. They knew him, and saluted him as their *brother*, and gave him, as sailors only can, the cordial grasp of fellowship.

**SOUTHAMPTON, Portland Chapel.**—This place of worship has been re-opened with sermons by Dr. Angus, Jan. 22. Next day a bazaar was held, and after a tea-meeting of seven hundred friends, the venerable Thomas Adkins, Independent minister, presided over a public meeting; when it was stated by Mr. J. A. Spurgeon, the pastor, that the expenses were £1,609, towards which £1,147 had been obtained or promised.

**UXBRIDGE.**—We are informed that the baptist church at this place has increased eight fold during the past three years, under the pastorate of Mr. G. R. Lowden, and these have been gathered chiefly from the world. Besides the sabbath schools, a day school of sixty is also sustained. But the pecuniary obstacles are serious and threatening. We want help. G. G.

**HULL, Salthouse Lane.**—The friends celebrated their one hundred and second anniversary in January, when sermons were preached, and a tea-meeting was followed by a public meeting, at which the Mayor presided. Mr. Thomson, the pastor, gave a financial statement, and vigorous arrangements were made to clear off the debt remaining after the late improvements.

Mr. SPURGEON has lately visited Paris, where he preached several times to large congregations, among whom were many distinguished persons of various continental nations.

**OAKLAND'S CHAPEL, Shepherd's Bush, near London.**—At a social tea-meeting, Feb. 7, the friends resolved to make a vigorous effort to reduce their debt of £1710 on this place of worship.

**YOUNG BAPTIST PREACHERS.**—Mr. Spurgeon said, at a late public meeting, that many of the young men of his church preached in the open-air, and when he found that God blessed their work with success, they knew where to look for a friend; and in this way he had had the happiness of introducing no fewer than eleven ministers, who were now settled in various parts of the country. Mr. S. urged them to encourage young men attempting to preach out of doors, and not to be hypercritical as to the style of their discourses.

**BRIERLY HILL, near Stourbridge.**—Mr. Bailey, previously to leaving the church at Brettel Lane for his new engagement at Cardiff, was presented by his friends with a purse of fifteen sovereigns, and fifteen vols. of the Congregational Lectures. The teachers also presented Mr. B. with a handsome copy of Cruden's Concordance.

**BRADFORD, Westgate Chapel.**—This spacious place of worship, having lately undergone various important alterations and improvements, was re-opened for public worship with sermons by Mr. Dowson, the pastor of the church. Pew-rents have been abolished, and the weekly-offering system adopted.

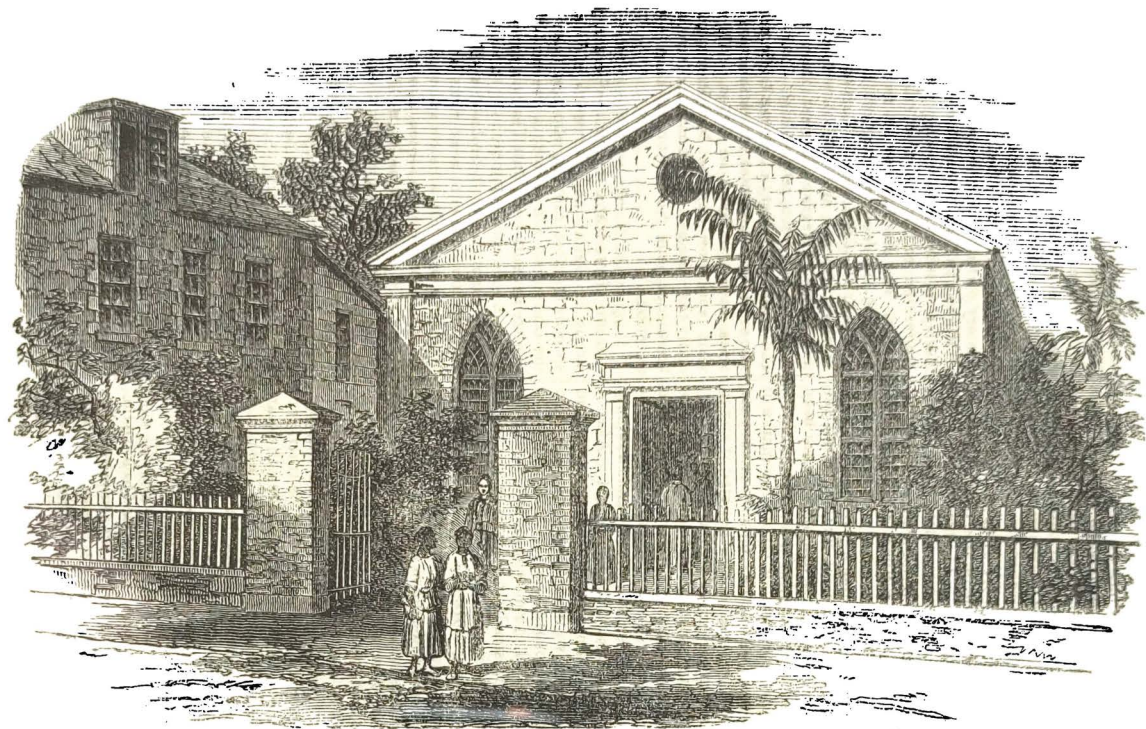
**MELBOURN, Cams.**—At the annual tea-meeting, Feb. 6, Mr. Bailey, the pastor, presented, on behalf of the friends, a purse of gold to Mr. David Ellis, who has been fifty years a member and forty a deacon of the church at Melbourn, which is now in a state of encouraging prosperity.

**FISHPOND, near Bristol.**—An effort has recently been made to render the handsome chapel at this place more convenient. It was erected fourteen years ago but never completed, owing to the death of the liberal projector of the building, Dr. Bompas, who gave the land.

**THE NEW TABERNACLE** for Mr. Spurgeon is, we understand, rising from its foundations. Mr. Holmes, of Cotham, near Bristol, who gave £3,000, has sent a further donation of £2,000.

**A BAPTIST DEACON**, sixty years of age, a peaceable man, has been driven out of the State of Virginia at great pecuniary loss, on suspicion of holding Anti-slavery principles!

**REMOVALS.**—Mr. T. C. Page, late baptist missionary at Madras, to George Street, Plymouth.—Mr. James Owen, of Bristol College, to the English Church, Aberdare.—Mr. D. Jennings of Newport, Isle of Wight, to Bridgenorth, Salop.—Mr. John Gibbs of Millwall, Poplar, to Salem Chapel, Romford.—Mr. J. B. Little of South Molton, to Ryde, Isle of Wight.—Mr. J. D. Evans of Penydarren, to Llangefni, Anglesea.—Mr. J. Jones of Llanchllyn, to Llandudno.—Mr. W. H. Cornish of Mission church, Greenwich, to Hook Norton.



CHAPEL, PORT OF SPAIN, TRINIDAD.

## MISSIONARY.

## OPENINGS IN CHINA AND JAPAN.

MR. JOHNSON, an American missionary, in a recent speech, said:—

"In proportion to the difficulties encountered, the obstacles surmounted, the prejudices overcome, missions have been as successful in China as anywhere on the globe. When Marshman began to translate the Bible, no foreigner was allowed to reside in China; it was death to any native to embrace christianity, or to propagate the christian religion, and missionaries were hunted from village to village. Now the government has consented that foreigners shall reside anywhere, missionaries are to enjoy legal protection in their work, and no native is to suffer punishment for embracing the christian faith. Four churches\* have been formed; native preachers have been trained, who bear about in their bodies the marks of the Lord Jesus. The native converts are devoted christians, and he doubted if any in this country were more liberal or earnest. Two of the native preachers went to the north-eastern part of the province of Canton to preach the gospel. They were imprisoned and beaten, but with humble boldness preached Christ before the court. After a long imprisonment they were released, and when the new treaty gave permission to preach the gospel, they returned gladly to the same field to renew their labours. We have good, steadfast christians there. A little girl of twelve was baptized, and when returning to her friends said—'*If they put me to death, I will not worship idols. If I am persecuted, I will go and tell Jesus.*'"

The change that is coming over Japan also is clearly indicated in the following communication from the Rev. A. B. Cabaniss, a missionary of the Southern Baptist Board. He thus refers to brightening prospects in Japan:—"It is truly wonderful to see what rapid strides they are making in foreign knowledge in Japan also. They have employed foreign teachers in almost every department of science, and seem determined to let us excel them in nothing. If they continue to advance at this rate, their dread of christianity will soon vanish, and we shall be enabled to introduce the gospel even among this cross-trampling people. Some fifteen or twenty years ago, the Rev. Dr. Bridgman, of the American Board of Foreign Missions, published, at Canton, a history of the United States, in Chinese, hoping it would enlighten and liberalise the views of this people with regard to us. When some of Commodore Perry's squadron returned from Japan to Shanghai, a few years ago, all the officers spoke with

\* American baptist churches.

admiration and surprise of the correct and intimate knowledge the Japanese had of the United States. Dr. Macgowan, a medical missionary of the Northern Baptist Board, has just returned from a visit to Nagasaki, where he stayed nearly two months. As the intelligent Japanese all read Chinese, and many of their books are written in this language, the Doctor found it easy to communicate with them. But imagine his agreeable surprise, in looking through their book-stores, to find that 'Dr. Bridgman's History of the United States' had been re-published in Japan years ago, and also to learn that it had produced a very favourable impression on the minds of the Japanese towards us. But this was not all the Doctor met with. A few years ago he published a little work in Chinese, at Ningpo, on 'The Law of Storms;' and also 'An Account of the Electric Telegraph.' Both these works he found had been re-published in Japan; and also nearly every other work of a scientific or general character which the missionaries have published in China. All who visit Japan now say that the people, especially the officials, are thirsting for foreign knowledge, and 'bore you to death' with questions."

GOOD NEWS FROM DELHI.—We are new strong in Delhi, and the word of God is spreading most rapidly, especially among the Chumars. On sabbath, October 24th, I baptized twenty-one; last Thursday evening I had the pleasure of immersing three more; and this month I have baptized eight. Our church now numbers more than 100 souls, and there are many hundreds of inquirers in Delhi alone; besides all the villages round us are in a most interesting state. I am full of expectation as to our future, and I hope we shall soon have quite a chain of native churches round Delhi. The difficulty is to get pastors for them, and in this respect we must do the best we can.—*Letter from the Rev. James Smith.*

JAMAICA.—Messrs. Underhill and Brown, the Deputation of the Baptist Missionary Society, are prosecuting their labours of love with untiring diligence. They are working on from one station to another, and prosecuting the most searching inquiries into the social and religious state of the people, with the most determined impartiality. They will return to England amply furnished with the means of a sound judgment upon the various important questions submitted to them in connection with the interests of the Jamaica Baptist Mission. Their mission will answer an important purpose, not only to the Baptist Missionary Society, but will, no doubt, aid the deliberations of other missionary bodies carrying on their christian operations here.

## RELIGIOUS.

**MADAGASCAR.**—The Decrees of the Queen, directed against all professors of Christianity, remain unrelaxed in their severity, and multitudes both of men and women, who have been convicted of believing the truths and practising the duties of the Gospel, are now suffering poverty, imprisonment, and slavery. But, while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that for some months past these oppressive and sanguinary laws have not been put in force as regards *new victims*. A kind and powerful influence has been, through the merciful providence of God, exerted on behalf of his suffering saints, and the effort has happily been successful to the extent now indicated. For the present, however, access to the Island on the part of any Christian missionary, or indeed of any foreigner, is prohibited, and communication with the suffering Christians is all but impracticable. But notwithstanding the long-continued and accumulated afflictions they have endured, and constant dangers to which they are still exposed, believers continue to increase, and the churches of Madagascar are multiplied; and this applies not only to the capital, but to different parts of the Island. In the review of these facts, it is evident that the only means of alleviation and assistance the Christians of Britain can at present employ on behalf of their brethren in Madagascar is earnest persevering prayer.

**JAPAN** still continues to hold the attention of the church. From two or three sections missionaries have gone to the island. Our own staff is increasing. Mr. Goble and his wife, accompanied by a native Japanese (Samuel Seathers) who has been in this country for some time, are on their way. The valedictory services of the esteemed missionary were attended by a very large audience. The enterprise is surrounded with difficulties, as all missions are on the first beginning in a heathen land; but the devotedness of the brother was unmistakable, and he will carry away with him a large amount of public sympathy, and he sustained by the prayers of many earnest-minded Christians.—*From America.*

**THE SOCIAL EVIL.**—Several hundreds of prostitutes have lately been convened in London at midnight. They were invited to take tea and coffee, and were afterwards addressed by Messrs. Brock and Baptist Noel. Several have thus been induced to enter places of Refuge.

**LORD MACAULAY.**—It is reported that this distinguished writer cordially and joyfully embraced evangelical principles a few months before his decease, resting his hopes on the great atonement alone for salvation.

**REVIVAL IN A SHIP OF WAR.**—At one of the recent New York Fulton-street prayer-meetings, the Rev. Charles J. Jones, pastor of the Mariners' Church, gave some most cheering intelligence with regard to those that "go down to the sea in ships." "In one of the national ships bound for China, to join the squadron in those seas, thirteen of the crew had been converted. The letter to Mr. Jones stated that the Holy Spirit seemed to pervade the whole ship—officers and men. 'On the preceding sabbath,' the letter stated, 'when all assembled on the gun-deck for religious worship, the pious men on board were requested to be seated together, so that the ship's officers and men might know who professed to be on the Lord's side. In the midst of their services, the whole of this company shared in their songs of praise and spoke of their religious experiences; and, towards the close, they all rose in a body—those who had previously made profession of religion, and those who had been recently converted—and declared themselves to be the followers of the Lord Jesus. The officers of the ship were present, and were deeply affected. Some wept, and some hid their faces in their caps to conceal their emotions. The captain said that never before had he seen such a moving sight.'"

**ITALY.**—Copies of the Holy Scriptures, books, and tracts are, as far as possible, being put into circulation in the States which have revolted. Many meet privately for reading the Bible and prayer, and numbers are secretly telling their neighbours the way of salvation; but full liberty of public worship and open preaching cannot be obtained until civil freedom is secured.

**THE SABBATH QUESTION.**—A new attempt has been made, we regret to say, by Sir John Trelawny, who moved the abolition of church rates, to open places of amusement on the sabbath. The church party have seized on this fact with avidity, as a proof, they say, of the infidel character of the anti-church rate party. We hear, however, that Lord Palmerston has assured a deputation that Government will oppose the measure.

**THE FRENCH PROTESTANTS,** who have, for some time, had a mission in South Africa, have just set apart and sent two missionaries to China. The proceedings at the designation at Paris were of a peculiarly interesting character.

**THE THEATRES AND PUBLIC HALLS** which were opened for the preaching of the gospel in London continue to be attended by crowds, who behave with becoming decorum.

**THE DISTURBANCES** at the Puseyite church of St. George's in the East, London, have been tremendous; they are somewhat abated. But woe be unto the men by whom such offences come!

## GENERAL.

**AGES OF DISTINGUISHED PERSONS.**—The Earl of Guildford and Lord Lyndhurst are entitled, in point of years to claim precedence over their brother peers. They have both reached the ripe age of 87. Following close are Viscount Combermere and the Earl of Charlemont, who are respectively aged 85 and 84. The heir of the latter is in his 80th year. Sixteen peers of parliament have reached the age of 80, or have passed it. Lord Brougham is among these Nestors of the State, being in his 81st year. The oldest member of the House of Commons is Sir Charles M. Burrell, the member for New Shoreham, who is in his 85th year. Lord Palmerston is 75; Lord John Russell, 67; Mr. Disraeli, 64; Mr. Cobden, 55; and Mr. Bright, 48. Lord Campbell is the oldest judge upon the English bench. He is 78 years of age. Sir James Willes is the youngest, being only 44. The Irish bench is graced by the presence of the oldest and youngest judge in the United Kingdom—the Right Hon. Thomas Lefroy, Chief Justice of the Queen's Bench, aged 83, and the Right Hon. William Keogh, aged 42.

**CHURCH RATES.**—The Bill for abolition has again passed the second reading in the House of Commons—265 for, 236 against. The same number as last year voted for it, but forty more voted against it. This was owing to the extraordinary efforts of the church party. The dissenters are now pouring in petitions for the Bill. The struggle is coming to its close—Petition! Petition!! Petition!!!

## REVIEW OF THE PAST MONTH.

*Friday, February 24.*

**AT HOME.**—Her Majesty has recently received at court another distinguished visitor, in the person of the Prince of Orange, from Holland, with a view, so say the gossips, to a matrimonial alliance with the Princess Alice. This will remind our aged readers of the visit of another Prince of Orange to this country, now nearly

fifty years ago, to solicit the hand of the Princess Charlotte. Her father, George IV, then Prince Regent, received him, but the Princess refused, and accepted Leopold of Cobourg, now King of the Belgians.—The Chancellor of the Exchequer, Mr. Gladstone, after an anxious suspense of a few days from a cold in his throat, has opened one of the most remarkable budgets in English history; for in order to carry out a new Treaty of Commerce with France, take off the tax on paper, and make numerous other Free Trade arrangements, he boldly proposes an Income tax to meet a deficiency of *ten millions* to cover the expenses of our war-like defences, caused by the late panic of a French invasion. The House of Commons is now earnestly discussing the proposed measures.

**ABROAD.**—From distant parts of the earth we have little news of importance. In Europe, things are yet unsettled.—Austria wants money, and no one will lend it, for her credit is bad, and her many provinces, especially Hungary and Venetia, are ready to rebel.—The Italian States remain peaceful and orderly, but are as determined as ever not to receive their old rulers, persevering in their desire to form one great Italian nation under the King of Sardinia.—The pope and his cardinals are in a dreadful state of suspense, not knowing what will be their doom, and yet grumbling and protesting in the most bitter terms, because France will not, Austria cannot, restore to them their revolted provinces. Napoleon tells the pope he must submit to the loss.—In France the bishops and priests are exasperated at this, but the Emperor now defies them—they have set him up, and they cannot knock him down. This wily man knows he has the army on his side, and so he tells them if they do not be quiet he will make them. He has put down their leading paper, the *Univers*, and set his police to watch the bishops and priests, who are now caught in their own trap! There are yet whispers of a congress to settle the Italian question, including the popedom and Naples.

## Marrriages.

Dec. 12, at the baptist chapel, Howrah, near Calcutta, by the Rev. G. Kerry, Mr. Robert Thompson, East India Railway Company, to Georgina, daughter of the late Mr. George Wilson, Newcastle-on-Tyne.

Dec. 26, at the baptist chapel, Delhi, India, by the Rev. James Smith, Mr. D Lancaster, agent of the Delhi Bank at Lucknow, to Mrs. L. A. Ereth, of Delhi.

Jan. 3, at the baptist chapel, Kirton Lindsey, Mr. Daniel Frow, of Market Raisin, to Miss Ann Stapleton, of Kirton.

Jan. 5, at the baptist chapel, Isle Abbott, by Mr. Chappell, Mr. John Crabb, to Miss Mary Ann Clatworthy.

Jan. 10, at South Parade baptist chapel, Leeds, by Mr. Bailhache of Watford, Mr. Japheth Hartley, to Miss Mary Ellen Morton.

Jan. 10, at the baptist chapel, Worstead, Norfolk, by Mr. Smythe, Mr. John Gedge, to Miss Martha Gaze, both of Honing.

Jan. 24, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. Adam Needham, to Miss Mary Ann Barlow.

Jan. 25, at the baptist chapel, New Park street, by Mr. Luke of Clifton, Mr. J. C. Harris, of Clifton, to Harriet, youngest daughter of Mr. J. Lambert of Tooting.

January 29, at the baptist chapel, Brixham, Devon, by Mr. M. Saunders, Mr. Edward George Sparks to Miss. Kate Sharpham.

Feb. 4, at the baptist chapel, Aylsham, by Mr. Scarr, the Rev. O. Jenkins, Wesleyan minister, of Reepham, to Miss Susan Ward, third daughter of Mr Robert Ward, of Baconsthorpe.

Feb. 8, at the baptist chapel, Hose, in the Vale of Belvoir, by the brother of the bride, Mr. Staddon, baptist minister, of Quorndon, Leicestershire, to Mrs. J. Burnett, the eldest daughter of the late Mr. Hoe, of Hose Lodge.

Feb. 8, at the baptist chapel, Rugby, by Mr. Angus, Mr. W. Berrington of Sileby, to Miss Sarah Waring of Rugby.

Feb. 9, at the baptist chapel, Salendine Nook, near Huddersfield, by the pastor, Mr. Crumpton, Mr. Samuel Hinchcliffe, of Bottom Hall, to Miss Ruth Walker, of Lindley.

Feb. 16, at the baptist chapel, Belvoir Street, Leicester, by Mr. Mursell, Mr. John Wilford of Woolwich, to Miss Catherine Jaques of Leicester.

## Deaths.

Jan. 11, Martha, wife of Mr. Joseph Knight, baptist minister, Wolvey, Warwickshire, aged 72. Baptized in her nineteenth year, by the late Mr. Freeston of Hinckley, she maintained a consistent christian profession for fifty-four years, and patient in suffering she died in peace.

Jan. 16, at Dale House, Naunton, Gloucestershire, Mr. Richard Collett, aged 78. Mr. C. had been an honourable and liberal member of the baptist church at Naunton forty years. He loved the cause of Christ, and built a residence for the minister.

Jan. 18, at Ulceby, Lincolnshire, Mr. Edward Wright, aged 59, for several years a deacon of the General Baptist church at Killingholm; he was an upright and sincere christian, and died expressing his confidence in the Saviour.

Jan. 17, at Leicester, aged 64, Mary, wife of Mr. J. Horsepool, baptist minister, Oadby, supported by the consolation of the gospel.

Jan. 19, at Padley Hall, Ripley, near Derby, Betty, wife of Mr. Isaac Young, who, on Feb. 3, followed his departed wife. Mr. Y. had been a deacon of the baptist church at Swanwick, for thirty years. Both died rejoicing in hope of that eternal life they are now rejoined to realize before the Throne!

Jan. 27, at Barton Fabis, Leicestershire, Mr. Samuel Deacon, in the 89th year of his age. He had been a consistent member of the General Baptist church in that place upwards of seventy years; had filled the office of deacon fifty years; and been a teacher in the sabbath school nearly sixty years. He was much and deservedly esteemed. His end was peace. The deceased has left to survive him five sons and one daughter, twenty-five grandchildren, and sixteen great grandchildren; many of whom are followers of him who, through

faith and patience, is now inheriting the promises.

Jan. 27, at Lanshaw Bridge, near Burnley, Lancashire, in the 76th year of his age, Mr. John Stutterd, for 25 years master of the Emmott Free School, surviving nephew of the late Mr. John Stutterd the founder, and pastor for upwards of 44 years, of the baptist church at Colue, and father of Mr. J. Stutterd, baptist minister, Castleacre, Norfolk. "He being dead yet speaketh."

Jan. 29, aged 65, Mary, wife of Mr. John Price, of Plumstead, Kent, after long and, recently, severe affliction. Always patient and resigned, she at length calmly fell asleep in Jesus. Mrs. P. was the eldest daughter of the late Mr. Webster, of Thornton, and for twenty-five years a member of the baptist church, Barton, Leicestershire, and for fifteen of the church at Queen St., Woolwich.

Feb. 3, at Paisley, aged 34, Mr. David Wallace, baptist minister.

Feb. 4, at Winton, aged 48, after a short but severe illness, Mr. John Hopkins, seventeen years a member, and eleven years a deacon of the baptist church at East Parley, Hants, leaving a widow and six children. May the Lord comfort and provide for them!

Feb. 9, at East Parley, Hants, after a long affliction, borne with christian patience, Mrs. Ann Legg, aged 68, who for seventeen years was an humble but respected member of the baptist church in that place.

Feb. 15, at her residence near Bristol, Mrs. Hall, aged 74, widow of the late Rev. Robert Hall, the eloquent baptist preacher. Mrs. H. was an amiable christian lady, esteemed and beloved by all who knew her.

Feb. 20, aged 94, Mr. Edward Squires, for many years a peaceable and honourable member of the ancient General Baptist church in Friar Lane, Leicester.

THE  
BAPTIST REPORTER.

APRIL, 1860.

THE LANCASHIRE BAPTISMAL DISCUSSIONS.

(Concluded from page 78.)

FRANK.—I have now examined the main fortress from which you defend the practice of infant baptism. But instead of finding it, as you would have fain led me to believe impregnable, I find that it is assailable on all sides; nay, that it only needs touching, and then it crumbles to ruins. And before you make a convert of me, you will have to bring stronger evidence from some other quarter.

EARNEST.—That will be an easy matter, Frank, when occasion calls for it; but there is no need of calling up fresh evidence, when that already adduced is sufficiently satisfactory; for, with all your skill, you have so far failed to overturn it. You have said a great deal about it, but then you have only darkened counsel by a multitude of words. I shall not notice all that you said; but I wish to call back your attention to one point that seemed rather unpalatable to you. I asserted that the Abrahamic covenant included infants; but when you came to that you said there was no need of entering into this, as it made neither for nor against me. Now instead of being, as you say, neither for nor against me, it is just the opposite. For this is the main link in the

chain, upon which the whole weight of the argument depends. The Abrahamic covenant included infants, and these infants were circumcised. So it is with the new covenant, infants are included likewise; and baptism coming in the place of circumcision, does it not follow, as a matter of course, that infants ought to be baptized? Nay, to exclude them is criminal and dangerous.

F.—Well, I did assert it; and I repeat there was no need of entering into it. And I gave you my reasons for so doing, reasons which you have so far seen fit not even so much as to hint at. Did I not tell you, that the covenant of circumcision and the new covenant were altogether distinct? That the new covenant included spiritual blessings, whereas the other did not. And did I not show you, that the passages which you brought to prove that baptism came in the room of circumcision, proved instead of that the good old baptist doctrine, that those only are fit subjects for baptism who are spiritually circumcised in heart, and who exercise repentance toward God and faith in our Lord Jesus Christ. And yet in the very teeth of the clearest



evidence you maintain, that because infants were circumcised therefore infants ought to be baptized. This, too, you assert with a dogmatism worthy of a better cause. But then you make your assertions altogether without proofs. And if this is not begging the question I dont know what is. Now, as you are so rigidly stiff on this point, for the sake of argument we will take it for granted that, as you say, baptism did come in the place of circumcision (which yet remains to be proved), yet you are no more justified in the practice than if it did not; for, from the beginning of the New Testament to its conclusion, you can neither find a single command to enforce, nor the slightest traces of, the practice of infant baptism. And surely a practice so criminal, so dangerous, to neglect, should have some command to enforce it; or else, where is the criminality you speak of? To break one of God's commands is criminal; but if he has never commanded that infants should be baptized, then the baptists are neither criminal nor in danger for neglecting to obey what has never been commanded. For, where there is no law there is no sin. And if in the New Testament there is any command to enforce infant baptism, or any trace of its practice to be found, I must confess that so far I have failed to perceive it. When I open the New Testament, I find that on the very threshold I am met by a baptist; not one of those who tell us they can rightly administer the ordinance from a small bowl, or from the tips of their fingers. No; but a baptist of the right stamp: one that liked plenty of water. "For he was baptizing at Enon because there was much water there." But what about John's baptism? Were there no infant candidates among the number? No, not one. For his baptism was called the baptism of repentance; and those who were baptized confessed their sins.

Infants are incapable of both; therefore we may rest pretty well satisfied that John had no infant candidates. From John the Baptist I pass on to Jesus Christ himself, the great founder of christianity. And surely if this practice, so dangerous to neglect, is to be found anywhere it must be here. But again I am doomed to disappointment. However closely I look I cannot find a single syllable in favour of it. I read that Christ baptized more disciples than John. But then *disciples* are *scholars, learners*; and to be a scholar, or a learner, implies a capability of learning. Infants a fortnight old are not capable of learning. Therefore the disciples whom Jesus baptized were not infants. The same remark will apply to the world-wide commission which the Saviour gave. Go ye, he says, into all the world, teach all nations; baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost. Unconscious infants are incapable of being taught. So that this command does not in the least apply to them. I next examine the writings and practice of the Apostles—the prime ministers of the christian dispensation; but here, as everywhere else in the New Testament, I cannot find even the shadow of one single evidence in support of infant baptism. On the day of Pentecost, when Peter stood up boldly and preached a crucified Redeemer, he commanded them to be baptized for the remission of sins; but, mark! this command was preceded by another. Repent, he says, and be baptized. Thus plainly teaching us that repentance and baptism are inseparably connected. And, in summing up the evidence of that eventful day, we learn, that amongst all the three thousand that were baptized, not a single infant was to be found. For it is said—then they that gladly received the word were baptized. Infants, if there were any there, would pay no regard to the

word, much less gladly receive it; so that we shall have to go somewhere else beside Pentecost before we find a sanction for infant baptism. The New Testament is solemnly silent on the subject; and go where we will, there is no evidence to be found. Philip's reply to the eunuch wont help us out of the difficulty. For, he said, "If thou believest with all thine heart thou mayest." And if we consult Paul about it, he has not a word to say on the subject, only as having to do with believers; for he speaks of being buried with him in baptism, *through the faith* of the operation of God. And as infants are not capable of exercising faith, it is plainly evident he could not mean them. So that, even allowing, as you say, that baptism has come in the place of circumcision, neither John the Baptist, Christ, nor his Apostles, either by their sayings or doings, afford a single inch of ground on which to build the practice; there is not even the slightest allusion to it. But how different is it with believers' baptism! Instead of evidence being scarce, we have line upon line, and precept upon precept. The command of Christ and the practice of the Apostles both go to show that, in the first ages of christianity, believers and believers only were the subjects of baptism. And if you would only prayerfully read your New Testament, I feel persuaded you would be convinced that such was the case. It is laid down so plainly that he who runs may read. Indeed, it is really a matter of surprise to me, that so many great and good men should fail to perceive it. I cannot tell how it is, unless they do as it is said Lord Nelson once did, when engaged with an enemy. He received the command from his superior officer, by means of a signal, at once to give up the combat; but, to excuse himself from it, he put the telescope to his blind eye, turned it in the direc-

tion of the signal, and then declared he did not see it. And no doubt this is just the case with many of those who fail to perceive that believers' baptism is the only one sanctioned by the word of God. They put the telescope to the blind eye, and then they say they cannot see it.

E.—Your closing remarks, Frank, remind me very forcibly of an old adage which I have somewhere heard, and which is something to this effect—"That those who live in glass houses ought not to throw stones." Now, before you speak of putting the telescope to the blind eye, let me entreat of you to get rid of the practice yourself. You say, even allowing that baptism has come in the place of circumcision (in the belief of which I am still unshaken), yet the New Testament being dumb on the subject, I am as far from being justified in the practice as ever. Now, surely, if you had not had the telescope to the blind eye, you would never have been guilty of such a statement as that. Do we not expressly read, that Christ took little children into his arms, and blessed them, and said—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And further than this, have we not a distinct account of three households that were all baptized? And is it not highly probable that in these households infants were to be found? If you would only read your New Testament a little more closely, I feel persuaded you would not be guilty of making such wild extravagant statements.

F.—Well, the more closely I read the New Testament the more I am convinced of the unsoundness of your views; and of your want of evidence to support the practice of infant baptism. And if you call my saying, that it was not in the New Testament, a wild extravagant one, I shall again be guilty of it. I will

go even farther still. Now, you cannot find it either in the Old or New. You think, surely, I must have had the telescope to the blind eye, or else I could not have failed to find infant baptism in Christ's taking of little children into his arms and blessing them. Why, my good friend, there is not a single word about baptism in the whole affair—neither infant nor adult. It is nothing at all to the point. Christ took little children into his arms and blessed them—therefore, your ministers are to take little children into their arms and baptize them! Such a style of reasoning is nothing else but arrant nonsense; and if you go on at this rate you will make the Bible prove anything. It shows at once the weakness of your cause, when you have to run to such a quarter as this for evidence. Then you seem surprised that I should have overlooked the baptism of the three distinct households; for you say it is highly probable that in these households infants were to be found. When you uttered this I really wondered what you would say. You charge us baptists with acting a dangerous part for refusing to baptize infants. And yet, according to your own admission, the whole affair rests on a mere probability. You say it is highly probable there were infants among them. Now, if you had done what you wished me to do, looked a little more closely at what is said concerning these households you would have found that there is no probability about it; but that there is conclusive evidence that they were all without infants. Of the Gaoler it is said, that "he believed in God with all his house." To speak of infants believing is altogether absurd. And, concerning the household of Stephanas, it is said, they had "addicted themselves to the ministry of the saints." In our day we have some very famous youthful preachers; but this age, with all its marvels, cannot furnish

an infant preacher. Then there is the household of Lydia; but this is as unsatisfactory to your cause as the two we have already mentioned; for, before you make it out that Lydia had any infants, you will have first to prove that she was married, then that she had children; and then, if she had children, whether, when she was more than one hundred miles from home, she had them with her or not. So that when you take these things into account it amounts almost to a certainty that Lydia's household, like the rest, was without infants. Before you again speak about the baptists being in error, or acting a dangerous part, let me entreat of you to consider well the ground on which you stand, and to pull the beam out of your own eye, and then you will see clearly to pull the mote out of your brother's eye. What danger can there be in neglecting to practice that about which the Bible is altogether silent? For we again repeat it, from the title page of that blessed book to its conclusion, there is not to be found one solitary command to enforce infant baptism, nor the slightest traces of its practice; and if it does not come from God then it comes from man. It is a mere human tradition; and every plant, saith Christ, that my heavenly Father hath not planted shall be rooted up. For nearly two hundred years after Christianity was ushered in infant baptism was a thing unknown; and it was not till the fourth century that the practice of it became common, when Augustine, its great patron, levelled his curses against all those who should raise their objections against it. When infant baptism was introduced, it was opening a wide door through which some of the most deadly evils have entered—evils which have been a bane to the church and a curse to christendom. Infant baptism levelled the distinction between the church and the world, and became,

as Doctor Gill expresses it, the main pillar upon which all state churches rest. But this unscriptural practice, with all the complicated evils it has brought in its train, shall yet cease to exist. The day will dawn when the church of God shall appear clear as the sun, fair as the moon, and terrible as an army with banners. Then infant baptism, if sought for, shall not be found; for it will have vanished like the baseless fabric of vision. At that bright period, one Lord, one faith, and one baptism, will be fully acknowledged; for Zion's watchmen shall see eye to eye. Truth that has been so long eclipsed with error will then appear dressed in her robes of pristine beauty, and sparkling with her native lustre; and, even now, as the wheels of time are rolling onward, bright harbingers of that glorious era are ever and anon to be seen. The bearers of baptist principles, which Christ taught, which Apostles promulgated, and for which our forefathers shed their blood to preserve pure and uncorrupted, are now, with rapid speed diffusing their wholesome influence the wide world over. On the vast continent of America many thousands have embraced them. On the continent

of Europe where the polluted cess-pools and deadly swamps of error have long sent up their poisonous exhalations, even there they are spreading with amazing rapidity; and in sultry India the burning sun often looks down upon the God-honoured ordinance, when swarthy Indians, once the devotees of superstition, are plunged beneath the baptismal wave. Yes, and in gospel-favoured England, when your state-church will be remembered only as a thing of the past, baptist principles will be universally prevalent—for truth is mighty, and shall ere long prevail; like the stone cut out of the mountain without hands, it shall roll on and crumble to powder the gigantic image of error; and not only Britain, but the whole world shall be emancipated from its thralldom. And now, in conclusion, let me entreat of you earnestly to ponder over what has been said, and, with prayer to God for guidance, diligently search the Scriptures, that you may ascertain whether these things are so or not. And may it, at last, be your happy lot and mine to meet in that pure and sinless world, where the sunlight of truth is never darkened by the clouds of error.

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### A THEATRICAL NARRATIVE.

I WAS early left an orphan. My passion for the stage was such that I determined to study for an actor's profession at all risks. I was but thirteen when I first applied to a manager, who was evidently favourably impressed, and who told me that if I was willing to come for small pay, I might work my way up "if it was in me." So I began as a stage boy, ready to do any service required of me; and no slave ever toiled harder to please than I did.

Night and day I studied. Every motion of my superiors was watched;

every gesture criticized. Oh, how often I have thought since then, had my Bible but been my text-book!

I was not inclined to dissipation, but was fearful of offending by a denial when I was tempted to indulge in forbidden things. Still, I never was a drunkard, never was a blasphemer. God was good to me while I thought not of him. Many of my companions were unfit for friends, still less for guides. There was J. A——, a fine fellow, in a convivial sense—he died a miserable death. There were J. M——

and F. L.—. O yes, a host of them; I can recall their faces, but they are gone! Where? The drunkard's grave was their last refuge. I dare not say what scenes I witnessed; I might have met men as reckless in any other profession, but I do not think I should. However, after seven years of toil, I began to command fair remuneration, and seven years more saw me on the high road to fame. I was very successful in all my undertakings; and, finally, for the sake of a permanent and profitable salary, I agreed to remain with L—, a popular stage manager in one of our largest and wealthiest cities, for a term of years. I was a general favourite with the public, and my appearance never failed to call forth vehement applause, so that I became vain of my own personal beauty, and of the popularity I had acquired. Extreme pride kept me from the fashionable vices of the day. I looked down with contempt on those who indulged in debasing follies. The same dread of appearances forbade me to use oaths or words of doubtful meaning, to avoid which I preferred paying a fine.

When I commenced my engagement with L—, I began to notice, sitting in the pit, a fair-haired boy, some fifteen years of age, whose evident admiration of myself, and close attention to whatever I did or said, gratified and pleased me exceedingly. Night after night he would be in the same place. He was extremely delicate in appearance, with blue eyes, and hair as soft as that of a young child. Two years passed, and still the boy came, though not so frequently. Sometimes he appeared in the boxes with a lady, but he oftener made his appearance alone.

My attention was always directed towards him now, from the fact that there was a change gradually taking place in his appearance. The pallid

cheek was flushed to an extreme crimson, and the manner was more excited, the eyes having grown painfully lustrous. So I watched him for a year longer; then he disappeared, and gradually I forgot him.

But God had not forgotten me. It chanced that, in a new play, the part of an eccentric clergyman was cast for me; and, as there was a living original, I determined to visit him, on some pretext or other, and study him, so that I might present my part more perfectly. One sunny day I walked to his residence, and on inquiry I found that the good man was not at home, but was expected soon. As I was ushered into a side room, for the purpose of waiting till he returned, a lady was wheeled in on an invalid's chair. I immediately arose, and was on the point of retreating, but she requested me to remain, saying that her father would return in a few minutes.

Never shall I forget the appearance of this fair girl. She could not have seen more than seventeen summers, and I was sure that the seal of death was even then stamped upon her brow. There was a beauty in her countenance such as I had never met with before; and as with the candour of a child she soon began to converse with me, and told me, out of the fulness of her heart, simply and fervently, of the arduous duties in which her father was engaged, and of the good he was daily doing, my spirit failed me. I had come for the purpose of setting forth the actions of this excellent man in the light of ridicule.

I said to her at last, being overwhelmed with confusion, and desirous of finding some excuse to leave, "Have you not been suffering from illness?"

A flash of light broke over and played along her features, as she exclaimed, "Oh, I have many months ago given up the hope of

life! I have been very ill, I shall never be better than you see me now—and I so long for my heavenly home."

There was no acting in that reverent glance upward—the folding of the hands—the fitting tremor of the delicate lips. I felt as if a sword had cut me to the heart. The pure, sweet presence smote me with a powerful conviction. I sat there, accused by the Spirit of God; and when the good old pastor returned I told him, trembling, for what I had come, and now for what I remained—christian counsel.

That part of my experience seems so wonderful to me as I look back! I entered that old parsonage house, a careless, trifling, proud, and wayward man; I came from it humbled, repentant, and a sincere seeker after the peace and holiness that gave to that dying girl the face of an angel.

Time passed, and found me at length no longer an actor by profession, but a minister of Christ. Gladly I gave up my lucrative employment, and became comparatively a poor man. Christ and his cross were all my theme, and in my own soul I found compensation far outweighing that of gold.

One day a man, who appeared to be a servant, came to my house, and left a message for me. It was to the effect that a young gentleman, very ill, residing in — Street, wished to see me. I hurried to the place designated, an elegant mansion in the upper part of the city, and was ushered into a chamber where, on a luxurious couch, with all the indications of wealth surrounding him, the sufferer lay extended in what seemed to be a deathly sleep. His brow was of a strange whiteness, and back from its broad arch swept masses of silken, light hair, damp and clinging to the pillow. His large eyes moved under the red-veined lids,

and a troubled, grieved, careworn look gave to features exceedingly youthful the emaciated appearance of age. I sat down silently by his side, thinking him unconscious, when suddenly he glanced up at me, and an expression I could not interpret passed over his face—it seemed a mingling of regret, loathing, and passion.

"You—you—have—come," he said, slowly, with difficulty, "to see—the wreck you have made!"

I was startled—awe-struck. Suddenly the features became familiar to me.

"Yes—you! You, a minister of the gospel now! Undo your work; before you preach to sinners, give me back what I have lost—my soul!"

"My dear young friend," I said, trembling with excitement. He interrupted me—

"Friend! friend! you shall not call me friend! I say you have ruined me. Here on this sick bed—where I have seen spectres from hell, worse than ever the imagination of men could paint, stalking about me—here—prayerless—christless—dying!—I say you have ruined me! Thrilled by your power, I followed you like a slave, until I was happy nowhere but in the atmosphere of that accursed theatre. Curses on it! Curses on it! It has drained me of every good; sapped my virtue; destroyed my soul. Come"—and he laughed with a mocking shout that froze my blood with horror—"undo your work! Is it fair—is it fair, I ask you—that you, my destroyer, should be saved, and I be lost!"

"O do not talk thus!" I cried in an agony of spirit. "Deeply have I repented my past life; most sorely conscious am I that I have led men astray—forgive me; here, on my knees I pray you to forgive me, as I will pray God to forgive you, if you will only listen to me. Let me

beseech of you to turn to Christ as I have turned. The past I cannot blot out! Would that I could! I have repented in abasement and humiliation—now let me lead you to that merciful Redeemer who alone can wash away all our sins.”

He looked at me steadily for a moment. His lips trembled; and, with a long low groan, he clasped his thin hands over his face and burst into tears.

We wept together! Never had a visit to the bed of the dying seemed so inexpressibly solemn—his deep-drawn gasping sobs, heaving chest, and tears heavily falling over the white face; while in utter self-abasement I reflected upon the power for life or death man wields over his fellow man.

“Oh,” he sobbed, “I have lost all that makes men honoured; I might have lived years—long years. But I am going to the grave, a shame and grief to my mother, a disgrace to my name. And lying here, day after day, I have thought of you—how, in my eager admiration I followed you, and learned to love, through your representations, the enticements of the stage; and I have hated—yes, I have cursed you.”

“I deserve it all,” was my reply. “I need this humbling reproof; but, oh! I cannot bear to think that you will die cursing me. I will do my best to restore your soul—I will point you to the Lamb of God—I will tell you that, vile as you are in your sight and in the sight of Heaven, Jesus Christ will take your sin away, though it be foul, and clothe you in the robes of righteousness. I will tell you how there is rejoicing in heaven over one who repents. Jesus came to save the vile, the very vilest. Oh! will you forgive me if I seek to lead you to the Lamb of God, who taketh away the sin of the world?”

There was a pause. At length—  
“Do this—give me hope—hope—a little hope Heaven will accept me; oh! pray for me, and I will forgive and bless you,” he said, holding out one of his pale hands wet with tears.

Of my prayers I cannot speak. Oh, to have him die thus! Oh, to feel that his soul would be required at my hands! He, the beautiful temple, prostrate in ruins through my agency. Wonder not that I say words cannot express my agony. I prayed and wept over him as I had never wept and prayed before; and the tears fell yet faster when I heard from his lips before I left him that he rested all upon Christ, and that he *would* and *did* give himself up to the Redeemer of souls.

Early the next morning my steps took the direction of that dwelling, within which, I can truly say, the most terrible moments of my life had been passed. Alas, the solemn stillness, the closed blinds, told the news. Death had been there in the stillness of the night!

I was led again into that room—led, half blinded by tears, to the bed. Serenely beautiful gleamed the noble brow. The locks, no longer damp, were not tossed back in a troubled mass as yesterday, but through their threads of amber the fingers of love had passed, and they lay twined upon a forehead colder and whiter than marble. The look of age had passed away, and beautiful exceedingly was the smile that now rested on that placid face.

“He was very happy,” said his mother, for a moment abating her violent grief; “he said I must tell you that he was willing to die; that there was a light before him; but O, pity me! pity me! for I am childless!”

With the mother I prayed as I had prayed with the son; and, subsequently, as I bent over the coffin,

I seemed to hear from the gentle lips of him who had passed into heaven, instead of the terrible but just reproach, "You have ruined me," the blessed heavenly message that my soul had longed for, "Christ has saved me!"

The day will declare it.

## Spiritual Cabinet.

### HOW TO MEASURE A MAN.

It is in our higher nature only that we are men; and it is there only that we measure ourselves as men. Everything in us that is below our moral nature we have in common with the animal creation around us.

Now man is to be measured by that which makes him Man, in distinction from everything else; and that is not foot, nor hand, nor body, nor appetites, nor passions. These are not the things that make him man. It is that which has been stamped on him—God's image—that makes him man. That part of his nature which introduces the moral element, right and wrong; the spiritual element, invisible realities; and the benevolent element, the very divinity of love. Here man must be measured; for here, and only here, he becomes man, among the creatures of the world. And our substantial judgment of what we are, what our character is, and what we are worth as men, is to be formed upon this high moral development:—You are worth just how good you are!

Nor are we left, in this matter, to yearn and grope amid brilliant generalities, such as a generous heart, led by a fervent imagination, might administer to itself, and which would stir up, but never lead. The silent star of the North, small and humble, is better to steer by than all the gorgeous grandeur of auroral lights. And we have a sure word of prophecy that tells us which way to steer. In other words, these moral elements which the soul is to

receive under God's culture, and by which every man is to judge himself, are plainly declared in the Word of God. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another." These are practical developments of what is meant in the Word of God by piety and goodness; and here, then, is our law.

No longer think of a man as a mechanic, a shipmaster, a lawyer, or a merchant, but look upon him simply as a man, in the image of God, going to school in this world, and destined, by and by, to have his abode in heaven; then it is no longer what his fitness may be to any particular subordinate sphere, but by what the elements of his moral character are, that we are to determine his worth. And there are hundreds of men—to their shame be it spoken—who are not worth one ten-thousandth part as much in their moral character as they seem to be in the lower spheres in which they are spending



their existence. On the other hand, there are hundreds of men—blessed be God—who are worth far more when judged by their moral character, than when judged by their fitness to their respective departments of life. There are princes digging the clod. There are many mighty and noble spirits that shall by and by flame brighter than the stars, who are now toiling at the smithy, or begrimed in collieries, or bed-ridden in the out-of-the-way places of the earth!

## Poetry.

### THE CRUCIFIXION.

BY J G WHITTIER, UNITED STATES.

(*Referred to in the British Baptist Reporter for March, p. 81.*)

SUNLIGHT upon Judea's hills!  
And on the waves of Galilee—  
On Jordan's stream and on the hills  
That feed the dead and sleeping seal  
Most freshly from the green wood springs  
The light breeze on its scented wings;  
And gaily quiver in the sun  
The Cedar tops of Lebanon!

A few more hours—a change hath come!  
The sky is dark without a cloud!  
The shouts of wrath and joy are dumb,  
And proud knees unto earth are bowed.  
A change is on the hill of Death,  
The helmed watchers pant for breath,  
And turn with wild and maniac eyes  
From the dark scene of sacrifice!

That Sacrifice!—the death of Him—  
The High and ever Holy One!  
Well may the conscious Heaven grow dim,  
And blacken the beholding Sun!  
The wonted light hath fled away,  
Night settles on the middle day,  
And earthquake from his caverned bed  
Is waking with a thrill of dread!

The dead are waking underneath!  
Their prison door is rent away!  
And ghastly with the seal of death,  
They wander in the eye of day!  
The temple of the Cherubim,  
The House of God is cold and dim;  
A curse is on its trembling walls,  
Its mighty veil asunder falls!

Well may the cavern-depths of Earth  
Be shaken and her mountains nod!  
Well may the sheeted dead come forth  
To gaze upon a suffering God!  
Well may the temple-shrine grow dim,  
And shadows veil the Cherubim,  
When He the chosen One of Heaven,  
A sacrifice for guilt is given!

And shall the sinful heart alone  
Behold unmoved the atoning hour,  
When Nature trembles on her throne,  
And Death resigns his iron power?  
Oh shall the heart—whose sinfulness  
Gave keenness to His sore distress,  
And added to His tears of blood—  
Refuse its trembling gratitude!

### LOODIANA.

ONE WEEK OF PRAYER THROUGHOUT THE WORLD. JAN. 8, 1859.

The men in Loodiana,  
Of varied name and birth,  
Have asked for one Hosannah,  
To rise o'er all the earth.  
They call to every nation,  
Their fellowship to gain,  
Who know the great salvation,  
And love Messiah's name.

They ask—O bold petition!—  
That now a heavenly birth  
May dawn on man's condition,  
Throughout this weary earth;  
That now "without" a "measure,"  
Save the Almighty's power,  
His promised "last days'" treasure  
The Holy Ghost may pour.

We join them in "one spirit,"  
With "one" divine "accord;"  
We plead the boundless merit  
And promise of our Lord;  
We pray the glorious Giver  
To pour His blessing wide,  
And o'er the earth deliver  
The souls for whom He died;

That over land and ocean,  
Where light doth shine on man,  
This week of new devotion  
May sin and hell withstand;  
Then, men of Loodiana,  
And saints both near and far,  
Will raise one grand Hosannah  
Where'er His triumphs are!

*Kingsdown.*

J D. S.

## Reviews.

*Two Letters to Mr. A. J. Baxter upon his Book on "Baptism." By G. H. Orchard. London: Trubner.*

WHO Mr. Baxter is we know not, except that he appears to be a young man, who, full of confidence in his power to wield the weapons of this long-disputed controversy, has rushed into the field, brandishing them before his opponents, and defying the whole army of "dippers" to the conflict.

This display seems to have aroused one of our veteran champions, Mr. Orchard, now living in retirement at Nottingham, author of the "History of Foreign Baptists," a work of great research and labour. In these "Two Letters" Mr. O. examines the weapons of the young combatant, and finds some of them old, and others new—the old, rusty and battered—the new, showy and flashy only.

Mr. O. is a stern old baptist. He does not believe in the charity that would sacrifice truth; no not for peace. And so he speaks out plainly, and exposes the errors and sophistries of his young opponent without hesitation or apology. Although we do not admire the style of Mr. O.'s writing, which might be more clear, we believe that the facts he produces are incontrovertible. But our friends may read the "Two Letters," for themselves at the price of the smallest of silver coins. We give an extract from Mr. O.'s first letter:—

### "THE INDELICATE ORDINANCE.

The first thing on your mind is the first to record. Dr. FEALTY originated this reproach against immersion; Mr. Thorn fostered it, and you have affiliated the *pet* term. It is too late in the age for your coyish remarks to be acceptable; though written prefatory to *secure* reception. Facts will soon show your *sciolistic* acquaintance with eastern manners and eastern words.

I have immersed many in rivers and baptistries; but I never heard a whisper of reproach from the thousands of spectators. Men and women can *bathe* in our sea coast waters, almost within speaking distance, without occasioning opprobrium, except, as it is said, from 'The Rakes of the town.'

There is no female solitude in the Bible. The early *Persian*, *Arabic*, and *Roman*

Histories record nothing of female seclusion. The Turkish separation of females from strangers, is a custom too late to answer your design."

*Infant Salvation, and Parental Counsel: Two Sermons. By the Rev. T. Lomas, of Leicester. London: Houlston & Co.*

THE passages of Holy Writ on which these discourses are founded are, "Is it well with the child? And she answered, it is well;" and "His sons made themselves vile, and he restrained them not." The occasion of their delivery is thus described by Mr. Lomas:—

"In the year 1855, a maternal meeting, comprising at first fifteen mothers, anxious for the welfare of their children, was formed in connexion with the writer's congregation. In the course of little more than two years all these parents, with two or three exceptions, sustained the loss of one, or more, of their little ones. The following discourses were preached with reference, more especially, to the members of this association, now increased to sixty, and to them they are affectionately inscribed. They pretend not to anything new on the important subjects of which they treat, but are sent forth in compliance with expressed desire, and in the humble hope that, by God's blessing, they may comfort some who are called to mourn over their infant dead, and to encourage and counsel others who have to educate and train the living."

Mr. L. is a sober thinker, and a careful writer. We cordially commend these sermons to the notice of christian parents, and especially of mothers.

*Jubilee Services of the Pastorate of the Rev. George Chealle, held January, 1860, with a Sermon by J. F. Winks, Leicester, and a Pastoral Epistle by the Rev. G. Chealle. London: Simpkin, Marshall, & Co. Birmingham: Mathison. Leicester: Winks & Son. Sixpence.*

As we believe this was the first Pastoral Jubilee which has taken place in any of their churches since the formation of the New Connexion of General Baptists, we expect that these details of the proceedings, which were peculiarly interesting, will be perused with pleasure in both sections of the baptist body.

*Remarks arising from a Visit to the North of Ireland during the Revival. By John Cropp. London: Partridge & Co.*

This is another of the many pamphlets which the Irish Revival has produced. We have read all which have reached us with increasing interest and satisfaction; and are glad to have so many valuable

testimonies in favour of this wonderful work of God. Every visitor would of course witness new scenes and hear new reports, and we have many such recorded in this small pamphlet, some of which we have extracted and given in our "Revivals and Awakenings" department.

## Correspondence.

### ARMINIAN *versus* CALVINIST.

To the Editor of the Baptist Reporter.

DEAR SIR,—I am not likely to be drawn into a theological controversy in reference to the opposite points of doctrine held and maintained by Arminians and Calvinists. I have neither the time to waste upon such matters, nor the inclination. But from the courtesy and kindly feeling which I have frequently experienced from yourself, I am induced to notice the request made in your last number in the review of my discourse on the religious awakening in the province of Ulster, "Ireland's Welcome to the Christian Minister," &c. What I mean in reference to the terms Arminian and Calvinist is simply this: that all those with whom I conversed while in Ireland, and they were not a few, who had been stricken or awakened, during the extraordinary movement which had been manifested in the north of Ireland, acknowledged that it was not by their own *will, inclination, nor power*, which had led them to abandon their former course of sins, such as drunkenness, dishonesty, sabbath-breaking, uncleanness, and other vices, but an irresistible overcoming power of God's free and abounding grace. The testimony of all would be similar to the sentiments uttered by one whose case is mentioned in page 13 of "Ireland's Welcome," &c. "I did not wish to leave my old master"—"I am no runaway"—"I had no idea of leaving him till I was *pressed*," &c. They expressed themselves to the writer in similar language to the following, (which may, perhaps, convey my meaning by the term Calvinist.) That man, in his naturally fallen state, has neither the *will* nor the *power* to think a good thought, much less to perform a good act, and that

the whole of man's salvation, from the first beam of heavenly light in the mind, to the full blaze of uncreated glory before the throne; or from the first breath of spiritual life in the soul, to the undying life of immortality with the Redeemer in heaven; is all, from first to last, the result of God's predestinating purposes in Christ Jesus, in the riches of his free and sovereign grace from before the earth's foundations were laid. This is my meaning, when I say, that "the persons stricken are Calvinists, or rather, they embrace and hold fast to the grand doctrines of the gospel." Every one who knows anything of christianity must be aware that there are differences of opinion held between the different sects and denominations of professed christians. I have never attempted to reconcile *free will* and *free grace*, nor do I think I ever shall attempt it. But I do most earnestly and devoutly pray that the great Lord would be pleased to grant unto us such a glorious awakening in this country, and especially so in this wide-spreading metropolis, as he has vouchsafed unto the people in the Province of Ulster.

I am, my dear sir,

Yours faithfully to serve in Jesus,

FRANCIS WILLS.

London, March 8, 1860.

[We thank our brother for his prompt reply, and beg to remind him and our readers, that we asked the question, What is an Arminian? in our last, page 81, when noticing a *published* sermon in which were some singular remarks apparently depreciatory of him, and implying that he was opposed "to the grand doctrines of the gospel." At the same time we gave our reasons for asking that question. We had no desire to draw brother Wills into a controversy on a subject which we have always declined to agitate in our pages;

but we must be permitted to say that the title our brother has adopted ought, under the circumstances, to have been, "Calvinist *versus* (i.e. against) Arminian;" and further, we cannot but notice that in the above letter we are rather told what a Calvinist is, than what an Arminian is. Our question is not answered; but we have no desire to press it further.

ED. B. R.]

#### BAPTIST UNION—1860.

To the Editor of the Baptist Reporter.

DEAR SIR,—Allow us, through your columns, to draw the attention of the ministers and other brethren of our denomination to the approaching annual Session of the Baptist Union. The Session is to be held on Friday, the 20th of April, at the usual hour of ten in the forenoon. In order to render it more attractive than some of its precursors have been deemed, and to give it a character in fuller harmony with the times, it has been resolved by the committee that the entire forenoon—from ten o'clock till one—shall be appropriated to conference and prayer in relation to the Revival of religion; and that, refreshments being had at one o'clock, the regular business of the Session shall be attended to in the afternoon. The Hon. and Rev. Baptist W. Noel has kindly complied with the request of the committee to open the conference by a

short address. The object of the committee in making the arrangement above stated cannot be mistaken, and we are instructed to express their earnest hope that ministerial and other brethren, both in town and country, will so warmly sympathize with it, as to draw in considerable, if not in large, numbers to the meeting. It will be truly gratifying if the scanty attendance, which has so often been both our regret and our reproach, should be exchanged for a numerous gathering. It is obvious also, that *the whole day* should be given up to the proceedings of the Session.

Commending this matter to the kind and serious regard of the brethren, we are, dear Sirs, on behalf of the committee,

Yours faithfully,

JAMES HOBY, Chairman.

EDWARD STEANE, } Secs.

J. H. HINTON, }

London, March 12, 1860.

We express our warm sympathy with the object of this arrangement, and engage (D.V.) to give our personal attendance and aid. (Signed)

JOSEPH ANGUS, D.D.

JABEZ BURNS, D.D.

BENJAMIN DAVIES, Ph.D.

JOHN LECHMAN, D.D.

JOSHUA RUSSELL.

CHARLES STANFORD.

FRANCIS TUCKER.

FRANCIS WILLS.

## Revivals and Awakenings.

#### IN IRELAND.

A GREAT drunkard and swearer was suddenly arrested. He went home and told his wife, read the Bible, and prayed. He retired to bed, but could not sleep. He got up and cried for mercy; and, said he, "Glory to God!—I was heard, for as I was in an agony of prayer. I do not know whether I was in the body or out of the body; whether it was the effects of imagination or the exercise of the power called faith; but I saw, or believed I saw, the Throne of God, and in the light of its glory I beheld my Lord and Saviour. He looked on me—oh, that look, sir, it went to my heart—it

was all love; and with it all my sins were gone; I felt pardoned; I felt myself a new man; I loved Jesus, and was as happy as a man could be out of heaven! And, glory to God! I am still a child of God, and am determined to glorify Him till death and through eternity. Oh, what a change in my circumstances, my character, and my end! To God be all the praise!"

Two sisters, who were twins, were convicted at an out-of-door meeting. They both sought and found mercy. One of them with great feeling observed—"Oh, sir! was it not kind of our Heavenly Father, that, as we were twins

by nature, He should make us twins by grace, for we were both born from above at the same time."

Speaking of the revival, the revered pastor told me that, under its influence, during the last five months he had known more souls converted to God than during the whole of his previous ministry, a period of upwards of forty years.

A prosperous tradesman, who had for many years been notorious for his wickedness, being a great drunkard and blasphemer, and a man most violent in temper, under the influence of rage had killed a fellow mau, for which crime he had been tried for his life, but doubts having been raised in the minds of the jury, he was acquitted. Not warned by this narrow escape, he continued in his sinful course, and when the revival reached Coleraine his enmity to God and his work broke out with increased violence; he did all he could to crush it; he even on many occasions paid poor people sums of money not to go near any of the meetings, and during the week that preceded his own conversion he gave away upwards of ten pounds for that vain and wicked object. Having a servant ill in the infirmary he visited her, when the power of God struck him down with deep conviction of his great sinfulness; he wept, he groaned, in mental and physical agony. He sought the Lord most earnestly, and prayed for the mercy of God through the atonement of Jesus; his wife, who was a member of a christian church, greatly helping him by her knowledge, counsel, and prayers, he was in a short time enabled to believe with his heart in the Lord Jesus, to the salvation of his soul. He is now a wonder to many, devoting his property, time, and influence to the extension of this great revival, that had been such a blessing to his own soul and to so many around him.

A Policeman in Belfast said, "I was walking on my beat, when I was suddenly arrested by a feeling of great darkness of soul, attended with a conviction, that before God I was a great sinner, and that I was in immediate danger of being eternally lost; the sins of past years came up vividly before my mind, and I felt as if I were sinking into hell; I wept, I trembled, I prayed for mercy. So great was my distress of soul, that my bodily strength in a measure left me. I made for home weeping like a child. I

tried to hide my tears from the various passengers I met on the road; when at home, my wife sympathised with me, and did all she could to comfort me, but I became worse both in body and mind; I went to bed, but during the night had no rest; I did indeed 'water my couch with my tears,' I felt trouble and sorrow, and for nine nights and days was the hand of the Lord heavy upon me, and I was so ill that I was confined to the house; but on the ninth morning, after I had dozed off only a few minutes, I heard a voice calling me by my name; it woke me, and in the same voice I was commanded to look; I opened my eyes and saw, not the light of the morning sun, but a light far brighter and more glorious; and as I gazed I felt my soul freed from its burden; I knew that Jesus had died for me, and that I had redemption in His blood, the forgiveness of all my sins; I was happy in the conviction that I was a child of God, and that I was born again and was a new creature in Christ Jesus. My dear wife, who was seeking the same blessedness, soon found salvation. We immediately joined a christian church, and we are determined to consecrate our future lives to the service of our Heavenly Father; and to add to our joy, the week before last, God saved our two dear children, and we are now, I believe, one of the happiest families in Ireland. To God be all the praise!"

Whilst at Belfast, an English manufacturer, who had in his employ 800 hands, addressed a meeting of 500 people; he stated that for upwards of twenty-four years he had been known to many present as a professing christian; he had been a sabbath school teacher and superintendent, a prayer leader, a visitor of the sick, a steward in the church, and frequently the chairman of their religious meetings, but he would now confess with shame that he had never felt the salvation of God; he had lived during that long period of profession without peace, or hope of heaven. In great distress of mind he resolved to go to Ireland, believing that there was in the revival there an extraordinary power of the Holy Spirit, and hoping he might become the subject of its sacred influence, and find the mercy he had so long desired. After wandering from one place to another, attending all the meetings time and opportunity allowed him in vain, he heard that there was an especial

power resting on the people at Londonderry; he went to that city; next morning he rose early, and whilst walking on the ancient walls of the fortifications, praying that God through Jesus Christ would end his sorrow, pardon his sins, and make him happy, he felt a peace come over his soul such as he had never before experienced; under its influence he stood still, and lifting his hands and his eyes to heaven, he said aloud, "O God, is this thy peace?" the instant answer was such a feeling of rapturous joy that he praised God aloud, giving glory to his name!

Three great facts are remarkable—the converts honour the sabbath, love their Bibles, and renounce for ever the snares and delusions of popery. I heard of one poor woman who, in her great distress, under the force of habit, called on Mary, but she immediately corrected herself, and said, "No, not Mary, but Jesus!" Another, when speaking in

rapture of her deliverance from her priests, said, "They made me bow to their wooden saviour, but now I have found Jesus."

Their zeal for Christ is well known. They do not hide their light under a bushel, but are ever ready to speak for Jesus, urging his claims on the impenitent sinner, and beseeching all to be reconciled to God. With us in England it is thought indecorous to talk about the work of God, or in a mixed company to speak of the love of the Saviour; but in Ireland these all-important matters are the general topics of conversation. There the Lord Jesus is seldom in want of one to speak for his glory, or to defend his cause when attacked by the infidel or the scorner. There seems to be invariably a desire in the new converts to spread the glory of the kingdom of our Lord, and to promote the present and eternal happiness of all to whom they have access.

## Christian Activity.

### THE GREAT SOCIAL EVIL.

CHRISTIAN enterprize has lately entered this prolific field of sin and corruption, of which the words of our great poet are truly descriptive—

"Flie on't! O fie, 'tis an unweeded garden,  
That grows to seed; things rank, and gross in nature,  
Possess it merely."

We noticed the movement at the time; but waited to hear a little longer before we further alluded to this extraordinary and benevolent attempt to reach these unhappy victims of vice. The way by which access to them was sought and obtained was novel and singular, and was thus described after the first meeting in February.

One of the most extraordinary meetings for years past took place on Wednesday night, at the St. James's Restaurant, St. James's Hall, 69, Regent Street, in connection with the important question of the great social evil.

The meeting was none other than one of "fallen women," for the purposes of hearing prayer and addresses, and originated in this manner:—Some gentlemen connected with the Country Towns' Missions, English Monthly Tract Society,

Female Aid Society, London Female Preventive and Reformatory Institution, the Trinity House, and other Institutions, feeling anxious for the welfare of the multitude of fallen women who congregate every night in the Haymarket, Regent Street, and the principal casinos and cafés in the neighbourhood, resolved, after mature consideration, to attempt to convene some of those unhappy persons in a suitable place near those localities, where judicious addresses might be given, to be followed by prayer. The mode which to the conveners appeared most likely to succeed was to invite them to tea and coffee; and a neat card, enclosed in an envelope, was distributed among them at the casinos, cafés, and in the streets, indited as follows:—

"The favour of your company is requested by several friends, who will meet at the St. James's Restaurant, 69, Regent Street, to take tea and coffee together, on Wednesday night, Feb. 8, at twelve o'clock precisely."

Some hundreds of these were distributed during the past few days, and, as will be seen, the experiment met with some amount of success, notwithstanding

that many treated the matter with ridicule, while numerous others thought the whole affair a hoax. Such, however, it did not turn out to be; for, shortly before midnight a large number of these unfortunate creatures arrived at the entrance of the St. James's Restaurant. Here they were shown into the large dining-room of the hall, capable of holding some hundreds of persons. There was an abundant supply of tea and coffee, with bread and butter, toast, and cake, to which the strange assembly did good justice, at the various tables about the room, and round which they clustered in small parties of six or eight, chatting over the peculiarity of the meeting, and wondering what was to be the course of proceedings. The number gradually increased until there must have been at least 250 persons present, and these were solely composed of the unfortunate creatures whose moral and social condition this meeting had been convened to ameliorate, excepting some thirty or thirty-five ministers and gentlemen, who had been instrumental in calling the meeting. Of course the meeting was not allowed to be a public one so far as regarded the admission of the other sex; for, had it been so, no doubt a very large number would have assembled out of curiosity, if not from worse motives. While the repast was going on, the principal gentlemen present mustered together at a conspicuous spot for the purpose of addresses being delivered to the meeting. Among them were the Hon. and Rev. Baptist Noel, the Rev. W. Brock, the Rev. W. O'Neill, the Rev. Mr. Haughton, Mr. Latouche (the banker), Mr. W. J. Maxwell, Mr. Theophilus Smith, and others.

Shortly after one o'clock the Rev. W. Brock stepped forward, and briefly opened the proceedings by stating the object of the meeting.

The Hon. and Rev. Baptist Noel then addressed those assembled in an eloquent, yet pathetic and affectionate discourse, alluding to his hearers as his "dear young friends." He commenced by drawing a picture of the history of a virtuous woman from her childhood, pointing out the unspeakable love of the father and mother for the child, the association with sisters and brothers, the affection of the husband, and at last the love which she herself bears to her

children; and then he compared that picture with the position of those who had erred from the paths of virtue. It was quite possible, however, that some of them might yet be happy; they might ask him how, and say it was difficult to become so—and so it was, he admitted, but it was not impossible, for they had a Friend who was even more tender than the mother, and stronger in His love than the father; and One who would never desert them. He was a friend who would rescue them if they trusted in his boundless goodness. That friend was Jesus their Saviour, who had died for them. If they believed in him they would be saved. The Saviour himself said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Would they accept the offer or not? He entreated them to accept it at once and be happy for ever. Let them take the resolution at once, and they would never regret it. Mr. N. then read letters from several girls who had been reclaimed, stating the happiness they felt; and then he went on to say that his young friends might ask how they could follow the course he pointed out. Of course, it would require some sacrifice to be made, but they must expect that, and help each other, and it would not be a matter of regret ultimately that they had made the sacrifice. They might think they would never be loved again, but he told them they would. Therefore, let them say like others, "Let us make the sacrifice;" for was it not better to be happy for ever than to walk on to the end, and then sink into perdition?

Messrs. Brock, Haughton, O'Neill, and others then offered prayers. The attitude of the audience was devotional, and many gave signs of being affected even to tears.

Twenty-two of the audience were removed by friends to an asylum that night. Each received on leaving a religious book, a tract, and a card, containing scripture texts. Further steps are in contemplation to carry on this new movement in a more extended way. This attempt of Wednesday evening is known to have been the subject of special prayer among a very large number of christian persons, not only in London, but in the country.

## Narratives and Anecdotes.

### A REVIVAL NARRATIVE.

THE Rev. F. WILLS, in the sermon, "Ireland's Welcome," which we noticed in March, page 81, gives the following most remarkable instance of Divine mercy and grace.

Such is the spirit of hearing in the whole province of Ulster, that every place, whether chapel or school-house, factory or store, barn or granary, as the case might be, every place was crowded, sometimes literally crammed, by the most attentive and orderly congregations I ever witnessed. The people hung upon one's lips; and their bright, full, intelligent eyes fixed upon one, produced a peculiar sensation in one's mind. It appeared as though the whole body of people were combined and consolidated into *one living mind*; such was the breathless attention with which they listened to the tale of the cross, and "the fame of Jesus."

Amongst those who never failed to attend all the services I conducted, while in Coleraine and its neighbourhood, there was one who often refreshed my spirit with his humble and fervent prayers, whose career in iniquity has been of the most awful character; but whom God, in the superabounding of his grace, has rescued, and whose brief history I will relate as nearly as I possibly can, and the whole truth of which I can vouch for, both from his own lips, as well as from the testimony of many who knew him well.

In his early life he had many privileges. He was taught the Holy Scriptures from his youth. His parents both died while he was young; his mother when he was one year old, his father when he was eight years. His brother, who was a christian man, was placed over him as guardian. He was brought to the sabbath school, and was favoured at home with religious example. When arrived at the age to be apprenticed, he was apprenticed to learn a business some miles from home; this was the first time he left the home of his birth-place. After an absence of a short duration, he returned home; and on the sabbath morning instead of attending a place of worship with his brother, as heretofore, he and twelve others, amongst whom were a brother and two cousins, went to the river Bann, hired a boat which would not fairly hold

more than six, and into this boat the whole thirteen forced themselves. They had only pushed the boat a short distance from the shore, when it upset, and the whole thirteen were thrown into the water, nine of whom, including his own brother and two cousins, sank to rise no more. This made a deep and solemn impression on his mind. He considered he had been the wicked cause of their death. He felt it was a judgment from God upon him for sabbath-breaking. He says he strove to seek the Lord, and to mend his ways, attended church and prayer meetings, and was admitted to the fellowship of the church, and concluded he was a christian. But as time passed on those impressions wore away, and he became careless about his soul, and took more pleasure in sin than in religious things, and associated with sinners, and was now delighted with the company of the drunkard, profane swearer, and sabbath-breaker. He was made an "orangeman," and this, he says, "helped me faster on the road to hell." He was separated from the church, which, he remarked, "gave me full scope to show what was in me." He became a regular drunkard, and none but open avowed enemies to God were his companions. He left Ireland, and sailed for New York. Just before arriving at New York he had a severe fever, and was brought near to death. But strange to say, soon after he was restored to health, his heart became as hard as before, and he fell into all kinds of wickedness. He fought against God and his conscience; he had a hell in his own bosom, nothing was too bad for him to do. He had two dear sisters with him in America, whom he sorely grieved, though, he says, "I loved them as dearly as my own life." But he adds, "I had no power over my headlong course to destruction." He left New York, and wandered over eighteen States, trying to satisfy his heart's desire, but all was in vain.

He left America, and returned to his native land in November, 1853, after twelve years absence; his friends received him joyfully, but he soon took up with drinking again, and loose company. He says, "I drank and fought with man and God, though I have denied there was a God." At length, after visiting Scotland,



he came again to his native place, with a wicked determination to commit suicide. Satan told him that he could not be more tormented than he now was, therefore it would be as well for him to be in hell at once. He consequently determined to give his christian brother all the pain he could: he intended to throw himself into the river in the same place where his own brother and two cousins were drowned some years before, and from whence he was saved. Satan at length urged him to accomplish his wicked purpose, by saying, "what thou doest do quickly." He went to Coleraine in the morning to write to his brother, to let him know where he would find his body. During the whole day he was drinking whisky, but he could not get drunk, as he hoped to do the deed while drunk. As night approached he was still bent on his hellish resolution, and after eleven o'clock at night he left Coleraine for the purpose, when about half a mile from the town, all of a sudden he was arrested in the road, as though he had been paralysed; he could go no further. His sins flashed before him, and as quick as the lightnings flash, sins upon sins, all his past wicked life, and God's wonderful interpositions, came suddenly to mind; and the very earth beneath where he was standing seemed to open ready to swallow him up; he stepped aside as well as he could, to escape the awful precipice before him. Hell with all its horrors, was present to his view; he fell to the ground in despair, and could not tell how long he lay in that state. Some of the newly awakened converts, returning from a meeting in Coleraine, found him, and carried him into the town. The distress, anguish, and horror of his mind now, were beyond all description. He could not pray, nothing could afford any relief to his anguished soul; God seemed now to laugh at his calamity, and to mock now his fears came upon him. He remained in this state for two days and nights. He says, "I was in a dreadful state; no hope; to spend two days and nights without any gleam of light." He proceeded and said, "I thought there was a place to hide from God, yet I knew sin must be punished." His own conscience condemned him, God seemed to frown upon him, the thunders of the law burst as it were upon his soul; he could find no promise in the word of God. He thought if there were anything to recommend him to the favour

of God, he might have some hope; but there was nothing. At length there was a tract put into his hand by a sister-in-law, "Jesus, Justice, and the Sinner." A ray of hope beamed upon his despairing soul; as he read the light increased, until he read the following verse—

"Cheer up, dear soul, redeem thy life in mine,  
My soul shall smart, my heart shall bleed for thine;  
Oh! groundless deeps, oh! love beyond degree;  
The offended dies to set the offender free."

While reading this, God revealed himself to him, in a glow of light, in a moment, that he was enabled to cry in extatic joy, "Jesus, I surrender; here I am, take me, do with me what thou wilt: if I perish, I will perish trusting only to thy blood." The invitations and assurances of the Scriptures were then clear and plain to him, and he was enabled to rejoice in a sin-pardoning God. Words were insufficient to give full vent to the feelings of his heart. He leaped, he danced for very joy. Emerging from the blackness of darkness into the full and glorious light of gospel liberty, he burst forth in songs of holy joy, such as those only know who have been snatched from the brink of hell, and made the subjects of God's great salvation.

I have heard this man pray fervently, and when speaking of the deliverance which God had wrought for him, he said, "I have served my old master long and faithfully; he is a bad master, and gives bad wages; and still I did not wish to leave him—I am no runaway; I am no deserter from the devil. No, I had no notion of leaving him till I was *pressed*, yes, till I was *pressed*. The struggle was great. I fell between their hands. O, what misery on the one hand, what mercy on the other! At the very mouth of the pit—on the very brink of hell! But oh! the blessed Jesus had hold of me, and I got hold of him; and by his grace, I will never let him go: and I pray that he may never let me go. Oh that I may be as faithful a servant to my new Master, as I have been to my old one." What a miracle of grace is this! If salvation had depended upon what he could perform, what had become of this poor deluded soul. Aye, and what would become of any, and all of us, if our salvation depended upon our works or meritorious deeds?

Time would fail to tell you of all the great work which has been accomplished there: we may truly say, "The hand of the Lord was with them, and a great number believed and turned unto the Lord."

## Baptisms.

SOMERSET.—The Bristol Baptist Itinerant Society supply, by its agents, twelve stations in the villages surrounding Bristol. Amongst the rest there are two, Blagdon and Rickford, about a mile apart, situate in Somersetshire, about twelve miles from Bristol. The society, for many years, has supplied Blagdon with preachers, and the service is conducted in an old club room, which is generally crowded to excess. For some time things went on very smoothly; our service being only in the evening, it did not interfere with the established church. To shew on what good terms we were with a number of the church people, one of the churchwardens gave out our hymns, the sexton was a regular attendant, and the parish clerk was frequently present, besides a number of other churchgoers. But having a chapel at Rickford, a church was formed there in May, 1858. Many of the friends, and especially those who were candidates for baptism, expressed a wish instead of being taken to a distant village or to Bristol, for the purpose of attending to the ordinance, it should be administered at Rickford, as "there was much water there." Accordingly it was arranged, and four believers, on a profession of their faith in Christ, were baptized in a stream of water near the chapel in August last. It was a most interesting service; and being a new thing in the neighbourhood, a large number of persons was attracted, and behaved exceedingly well. Two of the candidates were the wife and son of the churchwarden previously referred to. In consequence of our thus publicly attending to the scriptural ordinance of believers baptism we greatly offended the resident clergyman, who became very *sour*, and he is now doing all he can by his pulpit ministrations and other means to prevent others from following the example of our friends. But, singular enough, instead of confirming the people in his views, they are being led to think and search the scriptures for themselves; and the result is, we shall soon have to baptize others who have been recently convinced of our scriptural mode of attending to the ordinance. The Rev. Doctor, in connection with his son, who is the curate, has

published and circulated the enclosed tract, which I send for your perusal. We intend to answer it forthwith. G. D.

LONDON, *Church Street, Blackfriars Road.*—Mr. Barker baptized two believers on their profession of faith in Christ, on Thursday evening, March 1. One was a young man from the sabbath school. At the close of the service a special prayer meeting was held, when the newly-baptized were commended to God. G. S.

*New Park Street.*—The Word of God is still quick and powerful; many having been brought to inquire what they must do to be saved. Directed to the Lamb of God they found peace and joy in believing, and baptized into his name are now going on their way rejoicing. Several of our reports have been omitted through the illness of the writer. I now resume them for the present year. On Thursday evening, Jan. 5, sixteen were baptized by Mr. Spurgeon; on January 19, eleven more; on March 1, twenty were immersed, but the administrators on this occasion, were Mr. Genders of Wandsworth, and Mr. Davis of Greenwich, who are pastors of the churches recently established at those places by Mr. Spurgeon's efforts, and which are in a flourishing condition. On March 8, twenty-five were immersed by Mr. Spurgeon, among whom was a black brother, an escaped slave, who, with his wife and a goodly company of others, were welcomed into the church; all of whom are travelling the same road, and will, we hope, meet in the same glorious mansions; and though the colour of the skin be different now, will all wear white robes then, having washed them in the blood of the Lamb. D. E.

MANCHESTER, *Welsh Baptists, Granby Street.*—Three candidates were baptized by Mr. Lee, in the absence of Mr. Owens through illness, on sabbath evening, March 18th. More amongst us are asking for directions in the way of life and peace. F. C.

CONISTON, *near Ambleside, Lancashire.*—Our pastor, Mr. John Myers, baptized four disciples of the Saviour on the first sabbath day in March. The chapel was well filled, the service was solemn and impressive, and many were affected even unto tears. J. M.

WALTON, *Suffolk*.—On the morning of the first sabbath in March, after a discourse on the subject by Mr. E. Mathews, our pastor, Mr. Perrin discharged the pleasing duty of baptizing nine female and two male believers in the Lord Jesus. Two of these were teachers, and one was brought to serious concern on hearing prayer by one of our brethren at the "watch night" held here on the last evening of the past year. Another was brought to Christ through the "good conversation" of his wife, and her earnest prayers to God for him. And another from hearing the last discourse of our late pastor, Mr. Carpenter, making the eighth seal to that single service of which we have heard since his decease. These are gratifying facts, and they are mentioned for the encouragement of all who are labouring in the important work of endeavouring to bring others to Christ, and especially the ministers of the everlasting gospel. Who can tell whether even the most feeble efforts we put forth may not be blessed by the Holy Spirit to the salvation of others? Oh, let us not be weary in well doing! I did not inform you at the time, but we baptized three friends in Nov. last, one of whom was a local preacher.

S. D.

GREAT SAMPFORD, *Essex*.—On Friday evening, March 2, two candidates were baptized by Mr. W. C. Ellis, after a discourse from, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost." One of the candidates, twelvemonths since, might have been seen on the sabbath morning about the fields with gun in hand; the other is the son of a father "passed into the skies," whose memory is blessed. He was not permitted to see any of his numerous family declare themselves on the Lord's side, but three sons have recently joined the church, and others are under serious concern. Let this encourage pious parents to pray for the conversion of their children.

OSWESTRY, *Shropshire*.—In the month of February, our pastor, Mr. E. Wilks, baptized five believers in Jesus, and we have seven more candidates for that holy ordinance. Our Welsh brethren are to baptize six candidates to-morrow, March 18th. The baptists here, Welsh and English, are in a more promising state than they have been for some years. May the number of the saved everywhere be greatly increased!

C. G. B.

ALFORD, *Lincolnshire*.—We have lately had two interesting baptismal services. The first to which I now allude was on Dec. 25th, when five teachers from our sabbath school thus put on a good profession of faith in the Redeemer, and consecrated themselves publicly to his service. Long before the time for commencing worship the chapel was crowded in every part, and hundreds, we believe, were compelled to return, not being able to find admittance. Our pastor, Mr. Julius Cæsar Smith preached and administered the sacred rite in the ancient way.—On the last sabbath day in Feb. our baptism was again opened, when five more disciples thus put on Christ. One of these was a local preacher, who, with his wife and another female friend, had been among the "Primitive Methodists," but who, through searching the scriptures, had discovered no mention of infant sprinkling there, but the baptism of believers, and believers only. The chapel was again much crowded. One of the candidates, before going down into the water, addressed the congregation, stating the change which had taken place in his views of this ordinance. These were all added to the church. May more soon follow them, and to God alone be all the praise!

J. K.

LIVERPOOL, *Great Cross Hall Street*. *Welsh Baptists*.—We had a large and very cheering addition to our number by baptism on the last sabbath day in Feb., when Mr. Thomas, one of our town missionaries, delivered a very practical discourse; and Mr. Thomas, our pastor, went down into the water and baptized sixteen candidates, eight of each sex, before a large audience. Much serious thought appeared to occupy the minds of the spectators, and holy joy sat on the countenances of our members. We praise God for his great goodness, and hope to see more such days of the Son of Man.—We had another addition on March 18. Mr. Thomas preached a sermon in behalf of the Missionary Society, and then baptized six males and five females, all young persons. It was a lovely sight to see them, in the bloom of youth, consecrating themselves to their Lord and Saviour.

J. O.

BEDFORD, *Mill Street*.—On the last sabbath morning in February, Mr. Killen baptized three young disciples of the Lord Jesus. The congregation was large and attentive.

**EAST PARLEY, Hants.**—Our minister, Mr. James Shick, baptized and received into the church two believers in the Lord Jesus, Feb. 26. The services were exceedingly solemn and affecting, as one of the candidates was the eldest daughter of our late deceased deacon, whose departure you recorded last month. The other had been a partaker of the grace of God for some years past, and had often felt unhappy whilst living in the neglect of a known duty. May they both go on their way rejoicing. A. M.

**BRAINTREE.**—On sabbath morning, March 4, our pastor, Mr. Mostyn, preached an impressive sermon in defence of believers' baptism. At its conclusion the ordinance was administered. The candidates were three men of middle age, who have been enabled, by divine grace, under the ministrations of our pastor, to leave the service of sin, and with willing hearts to follow in the footsteps of Jesus.

**RAGLAN, Monmouthshire.**—Our minister, Mr. Johnson, had the pleasure of leading down into the water and baptizing five followers of the Lamb, on the last sabbath in February; and on March 11, three more believers thus avowed their attachment to the Saviour. T. S.

**PAISLEY, Storie Street.**—Since the decease of our late beloved pastor, Mr. Wallace, the Lord has graciously visited us. On the last sabbath in Feb., and on the three next sabbath days, we had baptisms; and though on each occasion the numbers were not large, we have reasons for hoping more will follow. Mr. Mitchell baptized the candidates; four of whom were from the sabbath school. A. C.

#### WALES.

**Cardiff, Bethany**—Mr. Tilly immersed six male and seven female believers on March 4th. One of the males was nominally a roman catholic, having been brought up in that faith—but in reality he was the willing servant of satan; for, according to his own account, he had lived a very dissipated life. Having given the reins to his appetites he indulged in all kinds of sin, thinking or caring nothing for his soul, until he had sunk to the lowest depths of depravity. Providentially met with by Mr. Edwards, our town missionary, he kindly invited him to a place of worship; he went, and the Holy Spirit brought the word home with power to his conscience. He soon afterwards renounced romanism, saying he

had done for ever with the Virgin Mary and the priests, as intercessors for him, having now found free access to God by the only Mediator between God and men, the man Christ Jesus. He may now be seen every sabbath afternoon at the theatre or colosseum (where special services are held for the working classes), busily engaged in accommodating those present with seats, or inviting others to enter and hear the Word of Life. Two other men, with their wives, attended the established church for some time, but not finding there that rest for their souls which they were earnestly seeking, they left and attended other places of worship. At length the Lord was pleased to give them joy and peace in believing. These were all added.—I have great pleasure in mentioning the vast amount of good done among both romanists and nominal protestants, through the zealous and almost incessant labours of Mr. Edwards, who, in season and out of season, has held meetings in the most destitute and degraded parts of the town, where he has been the means of inducing some brothel-keepers to close their infamous houses, and live a decent life; while eighteen of the unfortunate females connected with them have been sent to a reformatory. His daily visits to that dark spot have been a blessing to many a poor sinner who was wallowing in the mire and filth of sin, regardless alike of its consequences for time or for eternity, but who now are not only respectable members of society but members of christian churches. May he have grace and strength to persevere! I may state too, that, in answer to the prayers of his people the Lord has been doing a mighty work here. All classes of the community have, more or less, been affected by the Divine influence. Professing christians have been aroused to the consciousness that they were at ease in Zion while souls were perishing around them. The churches have been awakened to a sense of their responsibility, and new and increased efforts have been made, in order to win souls to Christ. The Lord has been graciously pleased to own and bless those efforts in a wonderful manner, for not only have the places of worship been crowded to excess, but hundreds have been added to the various churches. A general spirit of inquiry, and an anxiety for their soul's salvation, hitherto unfelt, has manifested itself among the people at large. Prayer meetings are

held in every available place; the men employed on the different railroads in the neighbourhood hold a prayer meeting every day during their dinner hour, in a shed near the line; even little boys have meetings among themselves. One day some men accidentally discovered a few little fellows praying in a sawpit near the docks. The men were so conscience-stricken at the sight, that they began to pray too; others followed their example; the meetings were continued, but their numbers increased so rapidly that it became necessary, if possible, to obtain a more convenient place to meet in. Mr. Smart, a truly christian man, who has spent a large portion of his time, talents, and wealth in the service of his Lord, hearing of the circumstance, kindly erected a large tent for their accommodation; and now every day above two hundred coal-heavers, who are employed in loading vessels at the docks, may be seen assembling within its ample space to spend forty minutes of their dinner hour in prayer. At the united prayer meeting, which is held at the Town Hall every Saturday evening, those men came and gave a general invitation to all who loved the Lord Jesus to visit the tent, and they should receive a hearty welcome. What a glorious result from so small a beginning! I will just mention another pleasing instance of the good effected by those little boys; one day as a woman was walking along one of the streets of the town, she thought she heard the sound of a voice in pleading accents issuing from one of the houses she was passing. She stopped to listen, when she recognised the voice of her own little boy, who was praying with others very earnestly that his father and mother might be brought to Jesus. She was much affected, and went in and joined them. Now both she and her husband are members of a christian church. Thus this little boy, only nine years of age, was made instrumental in bringing his parents to the Saviour. I am happy to be able to say that the good work is still going on—silently, it may be, but not the less surely. Blessed be God for ever!

J. J.

*Holyhead.*—The following baptisms have taken place since our last report:—Jan. 8th, twenty; Jan. 29th, thirty-six; Feb. 23rd, eighteen; Feb. 27th, four; March 14th, twenty-six: total, one hundred and four—all by Mr. Morgan, our pastor. These, with twenty restored,

have been added to the church. Amongst those baptized were several who had been members with the Wesleyans and Calvinistic Methodists; many others amongst the different sections of the churches are searching the scriptures to ascertain the *right mode* of baptism. Not only in this town, but throughout North Wales, this spirit is prevailing. Three were also baptized at *Belan*, near *Llangefm*, on March 7th. These were from the Calvinistic Methodists. The additions to the thirty baptist churches in this island cannot be much less than *fifteen hundred* during the last five months. Other denominations have shared wonderfully in the great revival with which we have been so graciously and powerfully visited. Some of the worst characters have been converted, and we have every reason to believe they will remain steadfast to the end.—At *Amlwch*, on March 10th, thirty-two, by Mr. H. Williams; and on March 12th, twelve more.—At *Pensarn*, on March 12th, eighteen, by Mr. J. Hughes.—On the *Top of Pary's Mountain*, a few weeks ago, about forty were immersed.

J. L.

*Cwmelan, near Llanidloes.*—Five followers of the Lamb were baptized by Mr. Evans of Llanidloes, on March 11th. Two years ago our number was twelve, now it is seventy. During the same time we have nearly rebuilt our chapel, which is now a very neat one, and paid for it. But we are glad to be compelled to enlarge it again, so many come to hear the word.

E. E.

*Knighton, Radnorshire.*—A new baptist church, of about twenty members, was formed here on March 12th. In Feb. Mr. Davies of Presteign, baptized five candidates in the river, before several hundreds of spectators. Our congregations are excellent—the preaching-room being crowded. We much want a chapel.

B. R.

*Caernarvonshire.*—Our friend, J. S. W. E., formerly of Liverpool, informs us that one was baptized at *Ponthyfni* in Feb.; nine, all in the prime of youth, at *Llanael-haiarn*, in March, and many more waiting; and three at *Garn, Dolbenmaen*, in March.

*Swansea, York Place.*—Six disciples were baptized by our minister, March 4th. One of them was a son of Abraham according to the flesh, and now, we hope, according to the spirit. These were added, and more are on the way.

J. T. W.

*Clydach Works, Bethlehem, Breconshire.*—The good work of God appears to be prospering here. Since our last report, ten more candidates have been baptized, March 18, and added to the church.

G. H.

*Erwood.*—Mr. G. Llewellyn baptized three here, and four at *Ramah*, in the

month of March. Others are now waiting for the same privilege.

*Nevin.*—Mr. B. James baptized three converts in Nov.; nine in Dec.; nine in Jan.; and seven in Feb.

*Portinllaen.*—Mr. Nevin baptized four believers in Nov.; in Dec. five; in Jan. twelve; and in Feb. one.

## Baptism Facts and Anecdotes.

### AN UNEXPECTED SCENE.

ON the second sabbath of the past month (dropping the editorial *we*) I was engaged to supply a baptist congregation in a small town in one of the midland counties. The services were morning and evening, and so in the afternoon I walked out to look at the inside of the handsome and spacious new Independent chapel. Having done this, and passing on my way near the parish church, I turned in, and sat down in the first seat next the door. The minister, a fine-looking young man, was reading the lessons for the day. At the conclusion of these he walked down the centre aisle to the font, which stood near to the place where I was sitting, near which also I then saw several persons were waiting. "What!" thought I, "am I to see what I have not seen since I was a boy, when one of my baby sisters was done. Very well: here I am, and I may as well remain." I now observed that the young priest was habited in a rather peculiar style, in black and white, with a kind of scarlet sash across his breast, from which, behind, hung something like a black silk bag or hood. He first knelt down by the font, and then standing up, handed to each of the party a large printed card, containing, I suppose, the form of the service. From this card I never saw them once lift up their eyes. He then commenced, and the congregation turned round towards the font, book in hand, on which they also ceased not to look. In a loud but not harmonious voice, the minister proceeded, and having arrived at the proper time for the ceremony, he read the prayer in which are the words, "sanctify this water to the mystical washing away of sin," dipping, as he read them, his right hand into the water. Wiping his hand, and taking the baby from its young

mother, he placed it on his left arm, amidst the folds of his thin muslin-looking sleeve, and dipping his right hand in the water, dashed the drops three times, without dipping it again, on the face of the babe, and then with his wet finger made the sign of a cross on its forehead. I have thus described the mode of operation for the information and delectation of my readers. What struck me most forcibly was some of the expressions set forth in the ritual, which of course the priest must read. Illogical and unscriptural arguments are there dove-tailed into the exhortations and prayers. But the most awful—painfully awful—part of the whole ceremony, was the declaration that, after the sprinkling and signing, the "child is regenerate and grafted into the body of Christ's church;" and giving thanks to the "most merciful Father, that it hath pleased him to regenerate this infant." How sad to hear a respectable and educated man making, before an assembly of Englishmen, in these days, such astounding affirmations. Can they possibly believe them? The service was now soon ended, for there was no sermon. I waited, and then walked round the church, which has lately been repewed and renovated; and a marble pulpit has just been erected, the gift, I was told, of several brothers of the minister, in gratitude for their safety as officers during the perils of the mutiny in India. Passing round by the font, I found it large enough to dip in. The directions require that it shall be "*filled with pure water.*" But only a "little" water had been put into it for this service, which had since been allowed to run off. Being last in the place, I said to a door-keeper, "Why this is large enough to dip a baby in; does the parson ever dip any babies?" "Oh, no, sir," was the

reply, "he never dips any." "But," said I, "your Prayer Book says he shall dip them." "Yes," said he, smiling, "but we never do." Another thing I noticed. The Epistle for the day was 2 Thes. iii., and when the minister read the 8th verse it sounded like reading an admonition to himself and his church-wardens, for at that moment they had obtained a citation for a respectable in-

habitant of the place for what is called "subtraction of church rates." But Paul's admonition was in vain; for the next morning it was served upon the naughty recusant! Poor Paul "wrought with labour and travail night and day, that he might not be chargeable to any;" but these "successors of the apostles" make others work for them, or send them to prison for three months!

## Sabbath Schools and Education.

### GOVERNMENT GRANTS FOR EDUCATION.

#### *Notorious abuses of the Grants.*

WE have now, in conclusion, only to notice these; and we feel persuaded that, on reading them, our friends will agree with us that the whole system is most shamefully partial, and a gross misapplication of the public revenue.

"The Committee of Council on Education nominally exists 'for the promotion of elementary education among the labouring and other poorer classes.' Now, it is not to be disputed that a large number of Government schools, especially in large towns, are attended by the children of the skilled workmen and the smaller tradesmen, who are as able to educate their offspring as any class in the community, and that very many pupil-teachers, trained at a large public cost, avail themselves of a superior education to fit themselves for Government situations or mercantile pursuits. The last Report furnishes evidence in proof of these statements. Mr. Arnold writes, 'Many of my best schools are mainly recruited from a class of society in which parents exercise the same supervision over their children's proceedings as that which is generally exercised in the richer classes.' Mr. Alderson writes, 'In the schools which come under my inspection, situate in the larger towns, there is usually a considerable number of the children of what may be termed the higher grade of tradesmen, persons whose business is sufficiently flourishing and extensive for them to employ, in greater or less numbers, subordinate hands in its conduct.' Mr. Alderson also writes of the schools in smaller towns, 'One thing I have noticed as an incident of the majority of rural schools. Their first class consists in most cases of children

whose parents are in thriving circumstances, and rarely of the children of labourers in any considerable numbers.' Mr. Laurie writes, 'This class, to a portion of which I am about to direct attention, is one of great social importance and numerical extent, while educationally it occupies the space between the ordinary public school and the so-called 'middle-class school.' I have to observe that a portion of this class obtains, from the conditions allowed, advantages to which it is hardly entitled; thereby being the means, in the case of crowded schools, of excluding the very persons for whose instruction the school exists, and on whose account alone special grants, such as capita- tion, are given.'

Is it fitting thus to relieve parents of a duty springing out of the relation in which they stand to their own offspring, and not less obligatory than that of providing the means of their subsistence—which Scripture enforces in the clearest terms—and for which, in other grades of society, the largest sacrifices are generally made? Can we expect a community, thus aided in the discharge of its most sacred obligations, to make the sacrifices which the maintenance of the cause of God demands? 'Is the nation, the majority of which is of the poorer classes paying the larger proportion of taxation, to be taxed for the special benefit of persons who dishonestly evade their own responsibilities? Have those parents who can afford to pay—not to mention those parents who cannot—any claim whatever for the education of their children, at the public expense, in mathematics, French, Latin, drawing, physiology, astronomy, music, common things, and the other subjects which complete the qualifications of a teacher 'of elementary education for the children of the labouring and other poorer

classes? The tendency of the present system to break down the spirit of self-reliance, by making the whole of the juvenile population pensioners of the State, cannot fail to prove detrimental to our national character. The marked distinction between the people of this and Continental States is due to the absence of that centralized system of government which has relieved individuals of their personal obligations, that their rulers

may hold the power of forming public opinion. Recent legislation has advanced in this direction very considerably, and if the nation should learn from the failure of the educational project the importance of limiting the functions of Government, and of leaving to the people themselves what they are best competent to do, some compensation will be afforded for the mischiefs it has entailed."

## Religious Tracts.

### OUR DONATIONS OF TRACTS.

DURING the closing months of the past year, nearly all the applications we received were made without any regard to the directions we have so frequently and so plainly given. This not only interrupts but perplexes us, especially when an applicant tells us that he is a "constant reader." We do not wish to doubt his word, but if we allow that he is a *constant*, we cannot so readily admit that he is an *attentive* reader. On looking over these irregular applications again, for we usually preserve them, and sometimes write by post to the party, we find remaining, applications from Riverhead, Manchester, Tongwynlas, Headcorn, Wincanton, and Reading, without six stamps for postage. These, of course, were not sent, but they would have been, and will be yet, if the parties will only follow our directions.

During the past year an applicant, "E. P., Great Fransham, near Dereham," sent six stamps for a parcel, but, on referring to our list of donations, we found that one had been sent only a short time before. This was also against our rule, for we cannot agree to send twice within a few months; but if "E. P." will now send a proper address, a parcel will be forwarded.

Parcels have been forwarded to

	4-page Tracts.
Birchington .. .. .	250
West Bromwich .. .. .	100
Loughor, near Llanelly ..	250
Northampton .. .. .	250
Dymchurch .. .. .	250
Highampton .. .. .	250
Cainscross, Stroud .. ..	250

We have received for the gratuitous distribution of tracts, from

S. W. B. .. .. .	2s. 6d.
C. S. B. .. .. .	2s. 6d.

## Intelligence.

### BAPTIST.

#### FOREIGN.

CHINA.—The intelligence from our American brethren labouring in the celestial empire is cheering. Mr. Roberts, whose name has been associated so often with the chief of the insurgent forces, writes on the 6th of November, saying that twenty-three had been baptized within ten months. "Our congregations were good to-day, and gave good attention. Prospects are encouraging. During the past month I have generally made a tour among the people weekly, to a greater or less distance, preaching and distributing books; and, when at home, nearly daily, in some portion of the

city or suburbs. Preached fifty times during the month past, and distributed several thousand books and tracts." The following are the statistics of the Canton mission, in which city Mr. Roberts labours:—Foreign missionaries, 15; native preachers, 11; native members, 58; received this year, 36: female members, 16; chapels, 11; hospitals, 2; schools, 6; male pupils, 147; female pupils, 36; physicians, 4; exclusions, 3. But the missionaries are labouring daily, both inside their chapels and beyond, far more than the above statistics would indicate. Besides these are nine missionaries' wives, some of whom are making themselves useful as opportunity offers."

For Domestic see page 132.





CLARENCE PEAKE, FERNANDO PO,

## MISSIONARY.

## HINDOO LEGENDS ON ECLIPSES.

THE REV. W. BAILEY, of the Orissa Mission, writing from Berhampore in Sept. last, says :—

“As we had an eclipse of the moon a short time ago, it has occurred to me that you would be amused with the Hindoo idea of such a remarkable occurrence.

It is known to those who are conversant with the learning and literature of Hindooism, that from time immemorial, the astrologers of India have been able to calculate with astonishing accuracy the time and extent of an eclipse of the sun and moon.

A few years ago, a Bengalee Pundit, of Serampore, was said to have been more correct in his calculations than the government astronomers. As it is now more than a century since the rise of British power in the east, and as Europeans are to be found in almost every large town and city from Lahore to Cape Comorin,—and as so many thousands of Hindoos have become acquainted not only with the language but with the science of the west,—one would have thought that the old idea of eclipses had been thoroughly eradicated; such, however, is not the case, for myriads of the natives still cling with remarkable tenacity to the wild legends of the Shastres.

What, then, you will say, is the Hindoo idea of an eclipse? I must first tell you that the Hindoos believe there are seven seas—the sea of fresh water, the sea of salt water, the sea of sugar-cane juice, the sea of clarified butter, the sea of spirituous liquors, the sea of curds, and the sea of milk. The Shastres tell us that, many ages ago, the gods celestial and terrestrial, as well as man, became excessively wicked; and as a punishment to gods and men, some superior power hid the waters of immortality in the sea of milk. As the gods could no longer obtain the much-desired nectar, they became alarmed lest they should die like other men: a council of the gods was held to consider what was to be done; first one and then another delivered his opinion, and it was eventually agreed that the sea of milk should be churned. The question then arose as to how this mighty task was to be accomplished? They were all of opinion that the gods, great and small, would be unequal to the work. Krishna affirmed that the only feasible plan left was, to call in the service of the demons; to this, however, several strongly objected, as it would be degrading to their dignity and honour; and, moreover, they avowed that if the demons were invited they would never come. Krishna said he was sure that the difficulty with the demons

might easily be overcome, and he proposed that a deputation should be sent to them without delay, and, as an inducement, a pledge should be given that they, the demons, should have a full share of the waters of immortality. ‘This pledge,’ said he, ‘we never mean to keep, but *lying is perfectly lawful for one’s own advantage*, and the end justifies the means.’ The demons were lured with the bait, and volunteered to enter with all their might into the work. The sea was soon turned into curds, but to obtain a churning apparatus was the most difficult thing after all; they resolved at last to lift a monstrous mountain, and after much labour and toil this was torn from its base, and placed on the heads of gods and demons. And the Shastres give us a most ludicrous picture of this scene. Some are crying out with the weight of their burden, while others with the great pressure have all but sunk into the earth. The mountain, however, was eventually borne to the shore, and when cast into the sea the sound of its fall was so great that it shook the universe. A huge serpent, called Ananta, was wrapped round the mountain, the gods taking the head, and the demons the tail. They had not churned long before the nectar appeared, and a furious quarrel now arose as to which of the party should partake of it first.

The demons stoutly maintained that they were greater than the gods, and had never been in subjection to any one. Eventually, it was agreed that they should sit in two rows, the gods occupying the first and the demons the second; the latter, however, were assured in the most solemn manner, that they should have their full share of the nectar, as there was an abundance for all.

Rahoo, a demon, suspected that he and his companions were about to be duped, so he slipped unsuspected into the first row, and placed himself between the sun and the moon. After he had partaken of the nectar, the sun and moon made the discovery that he (Rahoo) was not a god but a demon. They instantly acquainted Vishnoo with the fact, and seizing his mighty weapon he cut off Rahoo’s head, but as he had taken the water of life, neither the head nor the trunk could perish, so they were placed ‘in the heavens as the ascending and descending nodes.’

As the sun and moon exposed Rahoo, it is said that ever since the churning of the sea of milk he has maintained the direst enmity towards them; and out of revenge, this said Rahoo swallows the sun and moon and vomits them up again. And this idea, monstrous as it may appear, is entertained by millions in Hindostan to this hour.

An eclipse is always looked forward to with fear and dread, and numerous are the offerings presented to brahmins and holy men,

that they may entreat the gods to preserve to them the orb of day and lamp of night.

There are some of our countrymen who think that the people around us are not such fools as to believe a legend like this; forgetting that the Hindoos, however wild the absurdity, greedily receive and believe what is written in the Shastres. It is, however, somewhat singular that the Chinese and Greenlanders, think that the sun and moon are devoured at the time of an eclipse.

I have been gratified, since my return to India, to see an increased desire amongst the more educated natives for works on geography, and as their knowledge of the world increases, they will see the absurdity of the systems propounded by the sages of Hindooism."

—  
BAPTIST.  
DOMESTIC.

**BRISTOL BAPTIST ITINERANT SOCIETY.**—We have been much gratified with a sight of the *Thirty-fifth* Report of this Society, which is supported by the baptist churches in Bristol. The reports from the twelve stations are very pleasing; a baptismal service at one of them will be found among our baptisms this month. The committee appear to be animated by a zealous spirit. They say:—"Your Agents have during the past year been labouring to train and educate about a thousand souls, in the neighbouring villages, for Christ and heaven! and though their efforts have been but very feeble, their object has been truly great because truly good. They lament that they have had no more success, both on their own account as on behalf of those committed to their charge. Your Agents humble themselves before God that through their not having prosecuted their labours more in Christ's spirit, with Christ's burning love and zeal, their success has not been what they ardently desired it might have been. They thank God, however, for any measure of prosperity vouchsafed to them, and offer their grateful praises to Him, for being permitted to engage in this department of service to God and Man; and prayerfully consecrate themselves afresh to their glorious enterprise." The Agents work daily with their own hands for their own bread, and the Committee desire to impress on the "minds of the christian public, that though humble men, they are doing a God-like work; and deserve the affectionate sympathy, the prayerful and liberal support of all who are loyal to Christ, and true to the interests of man. They would seek to awaken in the hearts of such, the thrilling inquiry, 'how far such loyalty is in keeping with their standing aloof from this christian mission, contenting themselves with inglori-

ous ease, in the church of Him who was the greatest worker for man the world ever saw! The Committee, in conclusion, would give to their valued agents as their motto for the ensuing year, the memorable words of the heroic Carey, 'Attempt great things for God; expect great things;'—and in doing so in the spirit of their Great Master, your Committee augur for them a coming year of unprecedented prosperity."

**SHEFFIELD, Cemetery Road.**—On Tuesday evening, Feb. 21, a social tea was held, after which a presentation was made to the pastor, Mr. H. Ashbery, consisting of the following works, in value about £27:—Baxter's Works, 2 vols.; Bunyan's Works, 3 vols.; Olshausen's Commentaries, 9 vols.; Hengstenberg's Commentary on the Psalms, 3 vols.; Bickersteth's Works, 5 vols.; Macaulay's History of England, 7 vols.; Brown on our Saviour's Discourses, 2 vols.; Cecil's Works, 2 vols.; Leighton's Works, 2 vols.; South's Sermons, 2 vols.; Milton's Prose Works, 5 vols., and other works. The presentation was made by Mr. H. Hiller. Addresses were delivered by Mr. A. and several members of the church. The congregation in this new chapel has increased in a most gratifying manner.

**DEVONPORT, Hope Chapel.**—After sermons on Lord's day, March 11, by Mr. Manning of Frome, a tea meeting of 600 was held next evening in the Hall of the Mechanic's Institute; after which a public meeting was held, when the Treasurer had the pleasure of announcing the pleasing fact that the whole of the expenses of the new Chapel—£4,700—were now secured at this, the fifth anniversary. Mr. Hortou, the esteemed pastor of the church, who has now laboured in that town nearly forty years, was then presented with a purse of £100 as a memorial of congratulation and esteem.

**THE BAPTIST UNION AND CHURCH RATES.**—*Resolution by the Committee of the Baptist Union.*—"Resolved,—That under the existing circumstances of the church-rate contest, it is, in the judgment of this committee, of great importance that the sense of the opponents of this obnoxious impost should be fully expressed by petitions to both Houses of Parliament; and that this committee, therefore, earnestly recommends the immediate adoption by the baptist churches throughout the country of petitions for the entire abolition of this wrong-principled and injurious tax."

**BAPTISM OF AN INDEPENDENT MINISTER.**—The Rev. A. C. Gray, was baptized at Coventry, on Wednesday, Feb. 22, by the Rev. R. P. Macmaster. A very large audience listened with great interest to the rev. gentleman's statement of reasons, and witnessed the administering of the solemn ordinance.

**ALCESTER.**—The new and, as the visitors described it, "beautiful" chapel lately erected in this town was opened, with sermons by Messrs. Lord and Vince of Birmingham, and Sturmer of Worcester, on Wednesday the 7th and Lord's-day the 12th of March. The friends have contributed liberally, and the collections amounted to £82.

**DERBY, SACHEVEREL STREET.**—The General Baptist church meeting here, at present under the pastorate of Mr. Jones, late of Derby Road, Nottingham, are about to erect a more capacious and handsome structure. We hear that a more eligible site has been secured, and about £2,000 subscribed.

**LUTON, UNION CHAPEL.**—At the annual tea meeting on Tuesday the 21st of Feb., about 700 sat down, when addresses were delivered by the pastor, Mr. P. H. Cornford, and other ministers and friends. The financial results of the year were reported as satisfactory.

**WYMOUTH.**—At an expense of about £800. more convenient school rooms have been provided, and a new stone front given to the chapel. At a tea meeting, Feb. 7, it was announced that the debt was discharged.

**NORTHAMPTON, COLLEGE STREET.**—In the absence of the pastor, Mr. Brown, as a deputation to the West Indies, the church and congregation are raising £2,000 towards the erection of a new edifice.

**ISLE ABBOTS, near Taunton.**—At the tenth anniversary of Mr. Chappell's ministry, March 8th, the friends met for tea, and then presented Mr. C. with a handsome easy chair, in token of their esteem of his useful services.

**BIRMINGHAM.**—It is now arranged that a portion of the friends will remain at the Circus Chapel, and the rest will proceed to occupy the new chapel in Bristol Road, when ready.

**FOLKESTONE, SALEM CHAPEL.**—The debt of £1000. left on the chapel, opened in Dec., 1845, has now been entirely removed. A meeting was held to celebrate the event on Feb. 8.

**TRURO.**—The friends here are now making a vigorous effort to clear off a remaining debt of £400 on their place of worship.

**HUNTINGDON.**—Mr. C. Clarke, B.A., the pastor of the church here, has been lately presented by his friends with a handsome Timepiece as a token of their esteem.

**REGENT RECOGNITIONS AND ORDINATIONS.**—Mr. John Horne, Feb. 21, as co-pastor with Mr. Burchell, at West Street chapel, Roehdale. Mr. H. was presented with a handsome testimonial by the working classes for his sabbath afternoon lectures.—Mr. J. G. Owen, late of Pandy Capel, March 8, at Rhyl. The services were conducted in the Welsh language.

**REMOVALS.**—Mr. P. G. Scroey of Kingstanley, to Wokingham.—Mr. H. H. Bourn of Wednesbury, to Buckingham.—Mr. J. Penny of Coleford, to Buckingham chapel, Clifton, near Bristol.—Mr. E. Davis of Martham, Norfolk, to Longhope, Gloucestershire.—Mr. J. Salisbury of Barrowden, Rutland, to Hugglescote, Leicestershire.—Mr. C. W. Vernon of Broughton, Hants., to South Molton, Devon.—Mr. J. Bailey of Brierley Hill, near Dudley, to Canton, Cardiff.—Mr. J. Price, of Warminster, to Atmersham.

## RELIGIOUS.

**DENMARK, SWEDEN, AND NORWAY.**—These countries are still enjoying revival influence, and the persecuting spirit in Sweden is losing ground. "Concessions," say even the bitterest defenders of High Lutheranism, "must be made to the dissentients;" and the ministers of the state church have been roused to activity by the success of the dissenters. In Denmark, while there has been no revival analogous to that in Ireland, there has been a powerful and interesting work going on in the bosom of the state church. Little groups, stigmatized in many instances as "believers," or "saints," have met together to pray for the descent of the Holy Spirit upon the national church, and have sought to rouse the pastors to greater activity, and bring more to hear the preaching of the gospel. The effect of these private meetings has been very salutary. But there still remains much to be done. Copenhagen, with its 150,000 inhabitants, has but 20,000 nominal communicants, and but 6000 persons regularly attend divine worship. Mormonism has died out in Denmark, though it still prevails to some extent in Norway. In Finland, there are some indications of a revival.

**MONUMENT TO BUNYAN.**—A meeting was lately held in London, the Earl of Shaftesbury presiding, to promote this object, attended by many gentlemen of influence in the established church and dissenting congregations, and it was resolved:—"That in the opinion of this meeting the absence of any public record for a period of nearly two hundred years to the memory of so distinguished a man as John Bunyan is a matter deeply to be regretted, and that his eminent services in the cause of religion, and his untiring zeal for the welfare of his fellow-men, demand the lasting gratitude of christendom. It is, therefore, considered by this meeting to be very desirable, that a statue to his memory be erected by public subscription in one of the leading and most public thoroughfares in the metropolis."

**BARKER versus COOPER.**—A public correspondence has, within the past few weeks, appeared in the papers between Joseph Barker, the—we know not what to call him! and Thomas Cooper, respecting a public discussion on the authenticity of the Holy Scriptures, but the parties do not appear likely to come to terms; indeed, we almost hope they will not, as we doubt whether any good would come of it. We had rather Mr. C. spent his time and strength in direct efforts for bringing souls to Christ.

**CONSCIENCE MONEY.**—It is reported from Bombay of a contribution of 5000 rupees, to be distributed amongst four missionary societies labouring in China, from a late inspector of opium in the Malwa district, being part of the proceeds of his former employment, which he had resigned in consequence of conscientious objections at having been connected with supplying the Chinese with so pernicious a drug.

### GENERAL

**THE LOSS BY THIEVES** is estimated at £16,000,000. a year, £50,000,000, a year by insolvents; to which add £6,000,000 consumed by paupers; making a total of £72,000,000 of treasure yearly taken from the honey of the hive, and devoured by wicked and lazy drones. The time is yet far distant, when the honest enduring worker, he who creates all this wealth, commonly on wages ranging from 10s. to 20s. a week, will be able to keep his little earnings from being so heavily fleeced by marauders.

**THE BARONY OF BROUGHAM.**—The Queen has been pleased to extend the title of Lord Brougham and Vaux, hitherto limited to the present peer, to his surviving brother, Mr. William Brougham (formerly M.P. for Southwark and master in Chancery,) and to his male heirs. This is a most gracious act of the Sovereign, and will be appreciated by the public as a just tribute to the genius and public services of the veteran Henry Brougham.

**GAS-LIGHTS IN RAILWAY TRAINS.**—The East Lancashire Railway Company have introduced gas into their first-class carriages. The meter from which the gas is supplied is contained in the guard's van. It is conveyed to the roofs of the carriages and through the usual lamp holes. The smallest pipe can be read by the light.

**GAME LAWS.**—A parliamentary paper, gives a return of the persons committed for offences against the game-laws, to each prison in the United Kingdom, during the year ended 30th June last. The total committals were 2,341 in England and Wales, 235 in Scotland, and 32 in Ireland.

**POSTAGES.**—In 1858, 71,000,000 newspapers were delivered in the United Kingdom, and 7,250,000 book packets passed through the post. The average weight of book packets was 5½oz. each, and of newspapers 2½oz. each. The average postage on book packets was 2¼d. each. When the newspaper stamp is abolished, all newspapers will pass through the post as book packets.

**DURING A SEVERE GALE OF WIND,** the Wesleyan Day-schools, Briunington, Stockport, were partially blown down whilst 420 children were pursuing their studies inside. A *debris* of stones, bricks, and wood fell on all sides, and a number of the children were knocked down whilst taking flight. A little boy was killed on the spot, and several others were severely wounded.

**DAMAGES EXTRAORDINARY.**—A woman in the United States having been injured and made a cripple by a drunken husband, entered an action against the vendor of the liquor for 20,000 dollars damages, and obtained 5000.

**DISASTERS AT SEA** have already this year been unusually numerous and destructive. In the month of January there were 229 wrecks, and in February 154, making a total during the present year of 383.

**THE PARLIAMENT HOUSES.**—£2,198,099, is the whole sum of money expended in the building, furnishing, lighting, and ventilating of the new Palace at Westminster up to the 31st Dec., 1859.

**DR. LIVINGSTONE.**—Intelligence of so recent a date as Dec. 12th, has been received from Dr. Livingstone's expedition. The party were then at Kougone, all well.

**SIR ROWLAND HILL.**—An official honour has been conferred on Mr. Rowland Hill, of the Post-office, by making him a K.C.B. of the civil division.

**A NEW IDEA ON TAXATION.**—It has been suggested as one means of reducing the most burdensome taxes, that 5s. should be paid for every name given to a child beyond one.

### REVIEW OF THE PAST MONTH.

*Monday, March 26.*

**AT HOME.**—The Queen has returned from her marine residence at Osborne, Isle of Wight, to Buckingham Palace. In reply to the request of the Canadians that Her Majesty would visit them in June to open the magnificent new bridge over the river St. Lawrence at Montreal, the Queen expresses her regret that she is unable to comply, but engages to send, as her representative, the Prince of Wales.—The House of Commons has been very busy discussing the details of the new budget, which, with some modifications, is very likely to be carried. Lord John Russell introduced his new

Reform Bill on March 1, the anniversary of the introduction of his first great reform measure, twenty-nine years ago. We presume that our readers are acquainted with its proposals, which are so moderate that opposition to the measure appears to be disarmed.

ABROAD.—The most important event, and it is an important event, is the declaration of the Italian States, after a poll of all the inhabitants of full age, in favour of annexation to Sardinia as one Italian kingdom; and that, upon the return being made to the King of Sardinia, he accepted them as his subjects, and proceeded at once to occupy their territories. This bold and decided step has excited the admiration of Europe, with the exception of Austria, who is too much occupied with the Hungarians and Venetians to interfere; and the Emperor of France, who, though a cunning political chess-player, has been checkmated in his

own game this time by the patriots of Italy; and the poor pope and his cardinals, who are just now the most pitiable objects in this remarkable drama. His *Un-"Holiness"* threatens to excommunicate the King of Sardinia; we wish he would, and Napoleon too! But the Emperor of France, for his loss in the Italian game, has claimed and seized upon Savoy and Nice, not however without protests against the aggression.—Mr. Wilson appears to be working out his financial reforms in India successfully. The electric telegraph to India has been so far laid that messages have been received in six days; ere long we may expect them in two days.—A new attempt is about to be made to lay down the Atlantic Telegraph.—After a long struggle, Mr. Pennington has been elected Speaker of the United States House of Representatives. This is regarded as an anti-slavery triumph. But we shall see.

## Marrriages.

Jan. 18, at the Circular Road baptist chapel, Calcutta, by the Rev. A. Leslie, Mr. Randle E. Green, fourth son of the Rev. S. Green, baptist minister, of London, to Emily, second daughter of Thomas Collier, Esq., late of Hastings.

Feb. 18, at the baptist chapel, George-street, Hull, by Mr. O'Dell, Mr. Thomas W. Hannath, to Jane Elizabeth, third daughter of the late Mr. George Shaw.

Feb. 18, at the baptist chapel, Hill Cliff, Cheshire, by Mr. Kenworthy, Mr. A. H. Becket, of Runcorn, to Mary, daughter of Mr. Thomas Goodier, Appleton.

Feb. 22, at Park chapel, Regent's Park, by Mr. C. H. Spurgeon, Mr. E. Bailey, baptist minister, to Miss E. Mortlock, eldest daughter of John Mortlock, Esq., both of Melbourn, Cambs.

Feb. 23, at the baptist chapel, Mirfield, by Mr. Albrecht, John, son of the late John Smith, Esq., Huddersfield, to Louisa, second daughter of Henry Walker, Esq., Sansfield House, Mirfield.

Feb. 23, at the baptist chapel, Burton-on-Trent, by Mr. Kenney, Mr. John Richardson, Thornhill Farm, Derby, to Alice, daughter of Mr. Tomlinson, farmer, of Branstone.

March 5, at the baptist chapel, Lutterworth, by Mr. De Fraine, Mr. F. Bloughton, Gilmorton, to Miss M. Weston, Shearsby.

March 6, at Ewen chapel, Madeley, Salop, by Dr. Thomas of Pontypool, Mr. Evan Jenkins, baptist minister, to Jane Annie, daughter of Mr. Francis Marrion, Dinnington Wood.

March 8, at the baptist chapel, Honiton, by Mr. Foote, Mr. William Wood to Miss Elizabeth Harris.

March 8, at the baptist chapel, Hill Cliff, near Warrington, by Mr. Kenworthy, minister, Thomas, son of Mr. Peter Hankey, Appleton, to Ann, daughter of Mr. William Norcott.

March 9, at the baptist chapel, Rugby, by Mr. Angus, Mr. M. Russell, to Miss E. J. Ensor.

March 14, at the baptist chapel, Newbury, by Mr. Drew, Mr. Alfred Barling, of Farnham, Surrey, to Miss Clement, of Ashmansworth, Hants.—Also Mr. Charles Richard Clement, of Wantage, Berks, to Miss Dore of London.

March 15, at Hitchin, by Mr. Short, Mr. Arthur Broad, formerly of Australia, and second son of the late Mr. John Broad, baptist minister, Hitchin, to Sarah Ann, eldest daughter of Edward West, Esq.

March 15, at the baptist chapel, Branch Road, Blackburn, by Mr. G. Fifield, the Rev. William Walker, of Redruth, Cornwall, to Miss Maria Martha Broadbent, of Blackburn.

March 18, at the baptist chapel, Brixham, Devon, by Mr. Saunders, Mr. George Bartlett, to Miss Mary Ann Tully.

March 18, at the baptist chapel, Hineckley, by Mr. Parkinson, Mr. E. Hampson, to Miss S. J. Chowler.

Recently, at Stepney baptist chapel, Lynn, by Mr. Wigner, by license, Mr. Matthew Bloomfield, to Miss Elizabeth Cook.

## Deaths.

Jan. 15, at Hobart Town, Tasmania, Mr. Dixon Davis, pastor of the baptist church. Mr. Davis was baptized, when eighteen years of age, by the late Dr. Rippon, and was for many years a member of the church under the pastoral care of that eminent minister of Christ. For a considerable time Mr. Davis was a much-beloved and respected deacon of the baptist church, Henegge-street, Birmingham; removing to Australia, in 1858, he became pastor of the church at Hobart Town, and after labouring for a few months with great earnestness and success, fell asleep, after a brief illness, in the 75th year of his age.

Feb. 10, at the residence of her daughter, in Stirling, Mrs. Thomson, mother of the Rev. D. M. N. Thomson, baptist minister of Hull, aged 92.

Feb. 14, at Rothesay, the Rev. Thomas Callender, baptist minister.

Feb. 15, at Claremont villa, near Bristol, Elizabeth, relict of the late Rev. Robert Hall, A.M., of that city, aged 74.

Feb. 16, at his residence at Alnwick, greatly respected, the Rev. James Dunbar, in his 80th year, and the fifty-fourth of his ministry. He spent the former part of his life as a missionary in the West Indies and in North America, and died as he lived, trusting in Christ.

Feb. 17, washed overboard during a heavy gale, on the passage from New York to Glasgow, George C. Campbell, second son of John Campbell, D.D., of London, in his 23rd year.

Feb. 26, at Clarendon Terrace, Camberwell New Road, after a few days' severe illness, Mr. Jonathan George, the eldest son of the Rev. J. George, baptist minister, Camberwell, aged 29.

March 6, at Llanelly, Breconshire, after a protracted illness, borne with christian resignation, in the 67th year of her age, Rachel, widow of the late Mr. William Hiley, deacon, Llanwenarth. The deceased had been for thirty-seven years connected with the baptist church, Llanwenarth, and was a faithful and liberal supporter of the cause of Christ.

March 7, at Leicester, Mrs. Mary Gamble, aged 72, widow of the late Mr. Thomas Gamble, the founder, and for many years the gratuitous minister of the baptist church in Carley Street, of which Mrs. G. remained a member until her decease. Her end was tranquil, without fear, supported by the patience of hope, and resting with steady reliance on Jesus alone for salvation.

March 7, Mr. James Mitchell, of Leicester, in his 77th year. Mr. M. was formerly minister of the General Baptist church at

Melbourn, near Derby. He was a man of high attainments in literature and natural philosophy; courteous and communicative, he was universally esteemed.

March 7, at Hawling Lodge, Gloucestershire, Mr. Edward Wood, aged 69. Deceased had been a member of the baptist church, Naunton, forty-three years.

March 8, at Leicester, Mrs. Sarah Underwood, aged 68; and on March 11, Mr. John Underwood, her husband, aged 70. Mr. and Mrs. U. had been, for many years, members of the General Baptist church, Archdeacon Lane. Their remains were conveyed to the same grave on the same day.

March 9, at Houghton Regis, Beds., after sixteen weeks of great suffering, Mr. John Cook, for many years deacon of the baptist church here, and much respected by a large circle of friends, aged 77 years.

March 11, Betsey, the beloved wife of Mr. Joseph Cholerton, baptist minister, Pinchbeck, Lincolnshire, aged 28 years. "Fell asleep in Jesus."

March 15, in his 82nd year, highly esteemed by a large circle of relatives and friends, Mr. William Gill, deacon of the baptist church, Turret Green, Ipswich. He laboured for many years with great acceptance in the surrounding towns and villages. He warmly espoused the cause of temperance, peace, and every kindred effort for the social and moral elevation of his fellow creatures. He was an unwearied distributor of religious tracts, and was privileged to see much good resulting from his benevolent and christian efforts.

March 15, at Rickmansworth, Herts., Matilda Emma, the beloved wife of Mr. T. D. Jones, baptist minister, of that place, aged 28 years. "Precious in the sight of the Lord is the death of his saints."

March 17, at Coventry, Ann Elizabeth, wife of Mr. Joseph Holliday. Mrs. H. was baptized at Abingdon, fifteen years ago. For the past seven years she suffered from a spinal affection, which she bore with fortitude, resignation, and cheerfulness, and trusting alone in the righteousness of Christ, she died in peace, leaving six motherless children to the care of her bereaved partner.

March 28, Mr. Richard Cooke of Leicester, aged 79. Mr. C. was brought to serious concern in early life under the ministry of the late excellent Thomas Robinson, Vicar of St. Mary's. He was afterwards baptized at Harvey Lane chapel, and was a deacon of the church there during the ministry of Robert Hall. He was a staunch dissenter, a decided radical reformer, a liberal supporter of religion, and his end was resigned and peaceful.

THE  
BAPTIST REPORTER.

MAY, 1860.

THE BAPTISTS IN ST. HELENA.

THIS remarkable island, standing in solitary grandeur in the midst of the vast Atlantic Ocean, is chiefly celebrated as the final prison of that wonderful man who had so long agitated Europe; here, the wings of his boundless ambition being for ever clipped, Napoleon murmured, and fretted, and died.

But the island occupies an important position as a valuable watering place for vessels from Europe or America on their way to the eastern or southern parts of the world. And hence it is that many missionaries have paid it a passing visit. Among these, two of the Orissa missionaries—Messrs. Bailey and Stubbins—have recently visited the island. On arriving in England, Mr. B., in his public addresses, detailed many interesting facts, and Mr. S. has kindly placed in our hands a volume,\* from which we gather the facts that follow. They will doubtless afford pleasure to all the followers of the Saviour who peruse them.

\* St Helena and The Cape of Good Hope: or, Incidents in the Missionary Life of the Rev. James M'Gregor Bertram, of St. Helena. By Rev. Edwin F. Hatfield, D.D., Pastor of the Seventh Presbyterian Church in the City of New York. With an Introduction by Rev. George B. Cheever, D.D., Pastor of the Church of the Puritans, New York. Second Edition. New York: Published by Edward H. Fletcher, 141, Nassau Street.

JAMES M'GREGOR BERTRAM is a native of Scotland, and was born in 1806, near Edinburgh, and not far from the field of Preston Pans, where Charles Stuart defeated Sir John Cope in 1745, and where Col. Gardiner was killed. His father was a Presbyterian of the stern old school, and brought up his children in the faith of his ancestors. In 1809 his father removed to the neighbourhood of Dumfries. James, like other Scotch boys, had a good education, and then assisted his father as a cultivator of plants, seeds, and flowers. At eighteen he was sent to an elder brother in Manchester, where he regularly attended public worship, and in the course of the next year was converted to God.

Our space will not allow us to detail how, in 1835, he was first led to devote himself to the preaching of the word at the invitation of Mr. Aitken, then a popular yet eccentric preacher in Liverpool; but from that time he was actively engaged in various stations. In 1839 he was removed to Bristol, and after two years successful labour, his attention was directed to the subject of baptism.

"After a short season of inquiry, he concluded to offer himself as a



candidate for immersion; and with his wife, the Rev. Mr. Richardson (his colleague), and several others, he was accordingly immersed in the year 1838, by the Rev. John Bowes, of Dundee, without forfeiting, by this proceeding, his standing in the connection. He adopted mainly the views of the great Robert Hall, and a large portion of our baptist brethren in England, on the subject of church fellowship."

After labouring in this revival movement for nine years, the defection of its leader caused Mr. Bertram to consider the propriety of offering himself as a missionary to the heathen, a desire which he had long indulged.

In 1844, what appeared to be a providential intimation, in the offer of a free passage to the Cape of Good Hope, Mr. and Mrs. B., with their two youngest children, after some demur on the part of their friends, went out, almost "not knowing whither they went." Their eldest son remaining with a relative at Manchester.

The voyage was stormy, and there was great danger. The captain, his crew, and an old East India major going out to the Cape for his health, indulged in the most gross profanity. Mr. B. sought help from God in prayer, and, ere they reached the Cape, the captain, the major, and many of the crew were brought to serious reflection; and broken-hearted prayer took the place of bold blasphemy.

Arriving at the Cape, Mr. B. and his family left the ship, but not before the sailors, with tears, had entreated him to return and preach to them on board the vessel on the following sabbath.

Mr. Bertram was cordially welcomed at Cape Town by the venerable Dr. Philip and other christian ministers, and soon engaged in preaching on board the vessels and to the prisoners in the gaol, where

his energetic and fervent ministry was remarkably blessed. Several striking instances of conversion are recorded in the volume.

While pursuing these self-denying and useful efforts, Mr. B. heard that at Saldanha Bay, sixty miles off, nearly two hundred vessels were taking in cargoes of guano, the crews of which, together with hundreds of labourers on Malagas Island at the entrance of the bay, were in a most dreadful state of spiritual destitution. He went, and found the labourers in a state of wild revolt. No one dare go near the island. The men were mad with drink and desperately violent. At length, after many fearful refusals, Mr. B. persuaded two captains to go with him in one of their boats; when he boldly leaped ashore, told the men what he was, coaxed them to hear him preach, and ultimately succeeded in bringing them to order. For this daring and successful exploit he received a purse of gold and a silver cup from the shipmasters. The whole narrative is full of thrilling interest.

On returning to Cape Town Mr. B. found that a young man, then residing there, a native of St. Helena, who had been lately converted, was very anxious that a preacher of the gospel should be sent to the island, for the protestants there were not evangelical, and the papists were contemplating a mission. The design was approved, a subscription opened, and a free passage secured.

Mr. Bertram arrived in James' Town Bay on Monday, July 14, 1845. He was welcomed by the "four or five persons on the island who knew anything about a work of grace in their hearts, and they had met twice a week for the last six months to pray God to send them a missionary." One of these, Captain D. O'Connor, of the East India Company's service, had long stood

almost alone in his attachment to the gospel. Like Simeon he rejoiced, and in a few months departed in peace.

On landing "the house was shown in the town where Napoleon rested the first night after his landing. It is said to be the same that was occupied by the Duke of Wellington when, on his way to India, he passed some weeks on the island. Singularly enough, Wellington was, at the time of Buonaparte's arrival, in the occupation of one of the emperor's palaces. It is also said to have been owing to a suggestion of the Duke's, that St. Helena was chosen as the prison of Napoleon, the quick eye of the experienced soldier having discerned how admirably fortified it was by nature, and could be by art."

The missionary opened his commission by preaching on the next evening to about sixty persons, in the large dining-room of Mr. Morris, one of the friends, from Acts xvi. 14, 15. And again on Friday evening in the larger dwelling of Mrs. Janisch, the widow of the late Dutch consul.

The preaching of Mr. B. formed a striking contrast to that of the two English Episcopalian chaplains, and it appears to have immediately produced a favourable impression on the minds of many. We have not space to follow Mr. B. through the course of his abundant labours in various parts of the island, for he was instant in season and out of season in every sphere where an opening was presented. The Governor, Lieut.-Colonel Hamilton Trelawny, shewed him much kindness. A place for worship was fitted up for 300 hearers. His efforts to benefit the soldiers and the liberated negroes were greatly blessed. The word of the Lord had free course and was glorified.

"During the progress of this work of grace, in the early part of 1848,

the island was visited by the Rev. Jonathan Wade and his wife, missionaries of the 'American Baptist Board for Foreign Missions,' who had been labouring, since December, 1823, in connection with the now departed Judson, in Burmah. Their stay was prolonged, by the will of God, for the space of three months. Mr. Wade very gladly entered with Mr. Bertram into the delightful service of directing the awakened sinner to the Lamb of God; and greatly was his kind assistance prized. 'We witnessed,' he says, 'the first baptisms administered there. A church was established, and sixty believers were added to it during the three months of our stay with them.'

Very shortly after Mr. Bertram's arrival at St. Helena, he was called to sympathize with the late lamented Adoniram Judson, D.D., in a season of deep affliction. Dr. Judson, in consequence of the alarming state of his wife's health, had been induced to leave his field of labour and his three younger children in Burmah, and to accompany his sinking companion and their three elder children to his native land. They embarked on the "Paragon" for London, April 26th, 1845, about the time that Mr. Bertram arrived at Saldanha Bay. After a brief sojourn at the Mauritius, or Isle of France, of about three weeks, they hastened on their homeward way. Mrs. Judson continued to become more feeble, until the ship came to anchor, at a very early hour in the morning of the 1st of September, in the harbour of James' Town, when, at three o'clock, she closed her earthly pilgrimage. The affecting scenes that followed, are thus related by Mr. Bertram:—

"Early in the morning of the 1st of September, I received a note from Mr. Carrol, the American Consul of that island, informing me that a ship, named the Sophia

Walker, had dropped anchor in our bay, the previous night, and that she had on board two distinguished passengers, Mr. Judson and lady, with their three children; but, sad to state, since that brief period, Mrs. Judson had departed this life. He further stated, that Mr. Judson sent his christian regards to me, requesting that I would come on board, as he was very desirous to see me. I had heard of Mr. Judson long before, and had learned to think of him as one of the most noble heroes of the 'cross of Christ.' With a heart full of painful sympathy, I hastened to the vessel. As the boat in which I was, neared the floating house of death, I perceived several of the crew approaching the gangway. Deep sorrow was depicted on their countenances. The captain received me with a welcome, and, after a few touching hints, conducted me to the cabin, where I was, for the first time, introduced to Mr. Judson. He held out his hand; but, for a moment, his heart was too full for articulation. He looked pale and careworn. The bitter tears flowed down his cheeks in rapid succession, moistening his lips, as if seeking to find their way back again into that heart of sorrow whence they flowed. Such a touching scene I never witnessed before. With him stood his three small children, weeping, and refusing to be comforted, because she, whom they so dearly loved, was not. Mr. Judson soon regained his self-possession. He spoke to his afflicted children in the sweetest manner, and in the most consoling language a christian father's lips could utter, and then turning to me, said,

"O sir, she died in the Lord—so peacefully. I asked her, but a little before she died, if she loved the Saviour, and could trust her soul into his hands. She answered, 'Yes, O yes.' Come, Mr. Bertram, will you look at my love? She is

just like herself, lovely, even in death.'

"He led the way into the state-room, where lay the cold remains in which once dwelt the soul of her who had given and devoted to the Saviour's cause, her life, her all. Pleasant she was, indeed, even in death. A sweet smile of love seemed to rest on her countenance, as if heavenly grace had stamped it there. Mr. Judson stood at her head, and the children around her, weeping and sobbing. He kissed her cold forehead, again and again, bedewing it with tears. After a few moments, he said, 'My love suffered much before she died, but never murmured. Her sufferings are over. Yes, she is now in heaven. I did all for her myself; dressed, and laid her out myself. This was her own request. To me it was a painful duty; but God sustained me.'

"He then informed me that arrangements had been made for the funeral, which was to take place at four in the afternoon, and begged I would attend and conduct the religious services on board the vessel. I then left the ship and hastened on shore, to summon all my christian brethren to be in waiting on the wharf at half-past three o'clock. Returning to the vessel, I remained with Mr. Judson until afternoon. When the time for the religious service arrived, the captain called together all the friends who were on board, and all hands who could be spared from the ship. I then read a suitable portion of the Divine word, and gave a brief address—I trust from the Lord a word in season—and then we all knelt in prayer to the wise Disposer of every event. When the service was ended, we again visited the solemn state-room, to take a last look at the departed wife and missionary. The bereaved husband and weeping children fastened their eyes upon the loved remains, as if

they could have looked for ever. Weeping, kiss after kiss was imprinted on the cold forehead. The last look was taken, the last kiss imparted, and then all was hid from mortal vision, until the morning of the resurrection. The coffin was removed to the boat which was to convey it on shore. Other boats were connected with this, so arranged as to form a funeral procession—three going ahead, towing the one which contained the corpse, and moving forward with the heavy beatings of their oars, and another followed, in which were Mr. Judson and the three children, with the captain of the ship and myself as chief mourners. Our christian brethren and sisters were in a goodly number, with Mr. Carrol, the American consul, and his family, and some others of his friends, already waiting on the shore, to join the funeral procession. The body was then transferred from the boat to the bier, which was carried by a number of seamen. The pallbearers we selected from among our christian sisters. They were four in number, and chief women, viz., Mrs. Captain O'Connor, of the East India Company; Mrs. Janisch, widow of the late Dutch consul; Mrs. Torbett, of Napoleon's tomb; Mrs. Carrol, American consul's lady. Mr. Judson and myself walked first, leading one of the children; the captain next came, leading the other two; the American consul followed, with his friends; then our christian brethren and sisters, two and two: the whole numbering about one hundred persons. It is nearly half a mile from the landing to the burial ground, the way to which lies through the town. The inhabitants paid their respects by closing their shops. The street was considerably lined on either side with spectators, who all appeared to manifest a mournful sympathy with Mr. Judson and the dear children.

“On arriving at the grave, the Episcopal clergyman read the burial service of the Church of England. The body was then committed to its mother dust. Our christian brethren stood around the grave and sung a solemn hymn, selected for the occasion. During this service, as Mr. Judson stood supported by my arm, I felt his animal frame frequently ready to give way, particularly toward the last, when the coffin was about to be lowered into the grave. I could see him heaving his heart to God, for power from on high, to strengthen him. God heard his prayer, and held him up. All being now over, the christian friends began to withdraw; but Mr. Judson and the children appeared to linger, as if reluctant to leave the sacred spot. We left the remains of Mrs. Judson in one of the choicest spots of the burying ground—a banian tree spreading its branches over it, as if to guard the precious treasure which lay interred beneath its shade.

“We then conducted Mr. Judson and the children to the house of Mr. Thomas Alesworth, which stood adjacent to the burying ground. His large parlour was filled with christian friends. A prayer meeting was held. A goodly number engaged, each and all praying God for comfort and support to his dear servant and his children, in this their time of need. We all took tea together, and spent the remainder of the time in religious conversation, speaking much of Jesus and the resurrection. And now the time of Mr. Judson's departure drew nigh. The captain called, informing him that there was little time to spare, as the ship was to put out to sea that evening. Mr. Judson then arose and addressed us. He spoke with feelings of the highest gratitude of the Lord's goodness unto him, in sparing him the painful task of burying the

remains of his beloved wife in the restless deep ; in bringing her to our island, and in giving her a christian burial, and surrounding him with so many kind friends, who had joined with him in paying the last tribute of respect to her, who to him had proved one of the best of wives, and the most devoted mother. He said he never could have thought God had so many who loved him on the island, and that he expected, when Mrs. Judson died, to have buried her with the assistance of a few seamen and a small number of sympathizing friends. He thanked us all from his very heart, in the name of the Lord, for our christian sympathy and kindness to him and his children, praying God to reward us a thousand fold, to bless us as a

christian church, and requested that we would follow him with our prayers, when on the mighty deep. He then gave Mr. Carrol and myself charge of the grave, and instructions concerning the headstone. He desired me often to give the hallowed spot, where lay the remains of his beloved wife, a friendly look, instead of himself, who would soon be far away from it; but should continue to visit it in the mournful remembrance of his spirit. We accompanied him to the ship, sorrowing with double sorrow, that we should see his face no more in the flesh. Bidding him God speed, we said the last farewell."

Here we must now stop. A few more pleasing facts will be given in our next.

## Spiritual Cabinet.

### HOW TO MEASURE A CHURCH.

CHURCHES are, in like manner, to be measured by their fruits. It is what they are, not what they believe ; what they do, not what they profess, that constitutes their christianity. But it is supposed that to measure them thus would introduce a mischievous tendency among men—a tendency to looseness in religious views. What, I ask, is a church good for, except purity of life? And do you pretend that to judge it according to that standard will produce laxity in religious views? What is the husk good for except to hold the kernel of grain while it is growing? Churches and church regulations are only relative to the final end ; and you will reach the final end better by saying that a man is a christian when he is a christian ; and, ordinance or no ordinance, government or no government, doctrine or no doctrine, that man who manifests, in practical life,

love to God and love to man, is a christian—and not only a christian, but an *orthodox* christian. And he is your priest ; or, if you doubt that he is your priest, he is your bishop ; or, if you doubt that he is your bishop, he is your cardinal ; or, if you doubt that he is your cardinal, he is your pope ; or, if you doubt that he is your pope, he is your church ! He is a light in this world ; for I affirm that the grace of God in the soul epitomises all that God meant to establish in the world by the revelation to men of the Lord Jesus Christ.

And this truth relates not merely to the way of looking at the church, but also to the administration of the church. Christian brethren, we are in great danger of idolising things which Christ does not care anything about, and despising things which are dear to him. Suppose you had a deacon to elect, and two candi-

dates were brought before you, one of whom was not a self-seeker, was kind to the poor, was full of Christ's spirit, but was living in a two-story house—a thing which is always fatal to a man's standing in society; and the other of whom, blessed be God! owned a million of dollars—having been converted without suffering in his pocket—hired the best pew in the church, was liberal to the minister, and nourished him so that he dared not preach as much truth as he had formerly done, and “reflected great honour on the church”—and oh, what a good thing it is for a church to have members who reflect honour upon it!

Now that man is the strongest man in the church who brings the most of heaven into it. That is the best man whose heart has the strongest magnifying power, and through whom you can see most of God.

And this will interpret to you my understanding of the famous controversy as to broad churches and narrow churches, and old churches and new churches, with which the papers have been so filled of late. What is a broad church? I think that is a broad church which is broad enough to stand on the foundation of the Lord Jesus Christ. I think that is a broad church which is so broad that it can say, “If a man is true to the example of Jesus Christ, and follows it in his life, he is right.” I think that is a broad church which is broad enough to regard purity of heart and sweetness of life, and nothing else, as the essential evidences of piety. A broad church may accept other evidences if they are offered; but the church which demands that its members shall be living christians, is as broad as eternity. Vital godliness is all that any church need require. Other things are of minor importance to it. Men talk about liturgies; if they want liturgies let

them have them. And if they want robed priests, let them have them. And as to the colour of the robe, it is as good white as black, or black as white. It is not the dress that makes the man or the christian. It is impolite to interfere with churches in these things. The man who meddles with the private affairs of churches, is as bad a busy-body as the man who meddles with the private affairs of families or individuals. Let every church do as it pleases in respect to its modes of administration, and you do as you please in respect to yours. That is liberty enough. But let all churches, of whatever name, and under the arch of whatever creed they stand, join on this ground—that underneath everything else shall be christian love, and all the glorious fruits of christian love, and then we could hope to have a world's alliance worthy of the christian name.

The whole question of theology seems too simple to have made so much question. Every man who thinks, and who arranges his thoughts by their logical sympathies, will have a theology. Not to have one is evidence of the want of intellectual activity. The uses of this inevitable systematisation is another question. While we disdain and throw off the despotism of creeds, used not to inspire and foster religious thoughtfulness, but to limit and smother it, we yet recognise and insist upon the proper uses of religious statements of doctrine. They give fixedness to belief. They form a definite basis for instruction. And as shrubs and trees are planted on banks and along sand wastes to hold up the soil, so do definite statements stand along the forever washing and wearing edges of the feelings and fancies, and hold them to some permanent form. In a yet higher use, doctrines or authoritative facts are employed for the production of religious life. And

though they are not the only instruments divinely blessed, experience shows that they have been so powerful for good, that one should not lightly speak against them.

But, when theologies, or doctrines, or any other instruments, are, either by superstitious reverence, or by carelessness or formalism, put above piety and praised more than goodness, then the servant has usurped the place of the master. The end of the law is *love out of a pure heart*. All doctrine is itself to be tried by its power of producing *life*. When, in any of the ways in which God works upon the human heart, there manifestly appears the genuine life of love, no man is to dispute it for want of a doctrinal origin, nor is

he with worse folly to arrogate to dead doctrinal beliefs, unaccompanied by holiness and virtue of life, a superiority over goodness without doctrine. All theology is good for, is to make piety. And the end is always more important than the means. Piety is not to be judged by theology. Theology is, in a large way, to be judged by piety. We have no quarrel with creeds, systems, or theologies, except when they suppress or neglect holiness of heart and life. Our whole burning desire and the aim of our life are to awaken in men a real living piety; and we will use gladly whatever will produce that, and ever will fight whatever stands in its way.—*Henry Ward Beecher.*

## Poetry.

### HYMN BY MARTIN LUTHER.

TRANSLATED FROM THE GERMAN BY J. HARBOTTLE.

*Supposed to be his first published Hymn.*

HEROICS, dear Church of Christ, rejoice,  
Your hearts with gladness bounding;  
And all in one your cheerful voice,  
With joy and love be sounding,  
What gracious Heaven for man hath done,  
That wondrous work of God's own Son,  
How dearly He has bought us.

Beneath the devil's power I lay,  
Fast bound in sin's dark ruin;  
My guilt distressed me night and day,  
While nature's course pursuing!  
Fallen, I fell more deeply too,  
Nor good in life or being knew,  
My sin bad so possess me.

My good works earn'd me nought but woe;  
They fill'd the awful measure:  
My free-will hated God's just law,  
'Twas dead to holy pleasure.  
Despair confirm'd my misery,  
Sure, nought but death remain'd for me,  
To hell I must be sinking.

But God from long Eternity  
With infinite compassion,  
Beheld my soul in ruin lie,  
And plann'd a great Salvation:  
On me he turn'd his father-heart,  
To Him it was no trifling part,  
His best He let it cost Him.

He spake to his beloved Son;  
" 'Tis now the time for favour;  
Thou worthiest of my heart go down,  
Become the sinner's Saviour,  
Help out of sin's deep misery,  
Let bitter death be slain by Thee,  
And raise to life immortal."

The Son at once came down to earth,  
To this command obedient,  
Our Brother born—of virgin birth,  
'Twas Wisdom's grand expedient:  
His dignity conceal'd from men,  
He shar'd our poverty and pain,  
That He might conquer satan.

To me He said, " Hold fast on me,  
And all shall be successful;  
I give myself entire for thee,  
And I will for thee wrestle:  
For I am thine and thou art mine,  
With me thou shalt in glory shine,  
The foe shall ne'er divide us.

My blood as water they shall pour,  
My body sink in death,  
For thee I suffer that dread hour;  
Hold this in steadfast faith;  
My life shall swallow death that day,  
My innocence bear sin away,  
Thus shall thy soul be happy.

Victorious then to heaven I'll soar,  
 And leave the world behind me;  
 There full of majesty and power,  
 My waiting saints shall find me:  
 The Spirit I from heaven impart,  
 Shall guide in truth and cheer the heart  
 Of every tried believer.

What I have promis'd, said and done,  
 That shall ye still be teaching;  
 That sinners may to God be won  
 By his own gospel-preaching,  
 Of men's traditions still beware,  
 They mar the treasure ye must share;  
 Oh keep it pure for ever!"

[We give the above as forwarded to us. Some may take objection to one or two of the sentiments expressed, but we must not alter them.]

## Reviews.

*On Baptism: or, Who are to be baptized? and how? By Rev. Thomas Moore, of Margate. London: Judd & Glass.*

THIS is a threepenny book, forming, it would appear, one of a series of "Scriptural Teaching for the Young." We guess Mr. Moore is an Independent; or, as he seems to prefer, a Congregationalist. He is free to take his choice. We are either, or both. But about baptism we differ from him entirely.

On carefully reading his little book, pencil in hand, we found so many startling assertions and illogical conclusions, that on looking it over again we find nearly every page marked with them; and what is worse, there are several strange misrepresentations of our mode of receiving candidates. On reading these we were driven to the conclusion that the writer must be some young man whose zeal has, in this case, exposed him to the charge of gross ignorance or bold presumption.

Indeed we wonder that any man, a minister especially, be he young or old, should, in these days of scriptural inquiry, so expose himself to severe animadversion for attempting to impose such wretched perversions of the Word of God upon the minds of the young. It is "too late," Mr. Moore, it is "too late" to make the attempt. Neither you nor Mr. Thorne, with our old friend Dr. Campbell to back you up, can now stop the onflowing conviction that baby baptism is nothing at all in the world, that it was invented by the papists for the purpose of making nations of christians, and is adopted by all national churches for the same purpose.

And hence it is that baptists, and none but baptists, can make a consistent stand

against the monstrous assumptions of state churches, founded on the presumption that they have made the people christians by what they call infant baptism. Baptists receive none to baptism but those who profess faith in the Lord Jesus. Hence their churches never can be national. In conversation with an Italian Jesuit, he triumphantly asked, "Who ever heard of a nation of baptists?" Our reply was, "That is your great blunder. You imagine christianity can be made to embrace nations, when it only comprehends individual believers." We regret that our Independent and Wesleyan brethren do not see this; and we wonder at their apparent inconsistency, for by thus upholding this anti-christian system they go theoretically in a directly opposite course to their own conduct, which practically is similar to that of the baptists, requiring faith before admission to fellowship.

We have denounced this book of Mr. Moore strongly, and it may be required of us to give proofs from its pages of its evil tendency. This we are quite prepared to do. At present we give the summary of Mr. Moore's "Conclusions." "That baptism is not the baptism of water, but the baptism of the Holy Ghost." Having said this, why does not Mr. Moore doff his gown—if, like a modern congregationalist, he wears one—give up public singing, and stated times of preaching, and join the Society of Friends at once!

Seriously, is it not pitiful that the solemn baptism of a believer in the Lord Jesus, of whose death and resurrection that baptism is neither more nor less than a striking figure, should have been perverted into an unmeaning ceremony, uncommanded of God, and profitless to man.



## Correspondence.

### THE REVIVAL IN SWEDEN.

By favour of the Rev. Mr. Culross, baptist minister, Stirling, we have received a copy of the letter we give below, addressed to Mr. Andrew Armstrong, Stirling:—

MY DEAR FRIEND,—Your kind letter of March 9th was duly received on Saturday last, containing a bill on London for £30 for the support of Roehlander as one of our Swedish missionaries; and I now sit down to express my gratitude to yourself and those friends who so kindly contributed to this object, believing that this service will be accepted by the Saviour and bring forth fruit to his glory, accompanied, as I have no doubt it will be, by the prayers of the donors. The effectual fervent prayer of a righteous man availeth much. I have written to brother Roehlander, and expect his reply soon, which I will send you. With regard to the work of the Lord in Sweden, I am happy to inform you that we still have fresh tokens of the Divine blessing accompanying our labours. Gracious seasons of revival are experienced in various parts of our country, and the labours of some of our colporteurs have been blessed in an extraordinary manner. One of our colporteurs labouring in the far north, from Haparanda to Pitea, gives an account of a precious revival in that region—souls being awakened and converted almost every day, and the work is still going on. From a long and interesting report, I can only make a few extracts. He says, "On the 28th of January last I arrived at Haparanda. On that evening four persons met to pray for this dark region. It being the King's name's day, the whole town was out, with music and dancing, and other sports, and this continued on Sunday. On Sunday and Monday I preached to only from 20 to 30 persons. Still the few believers continued in prayer. I had almost made up my mind to leave the place, but the friends urged me to remain. On the 31st I went to Tornea, in the Russian territory, hoping to hold a meeting there, but no one dared to open a house for me to preach in. In the afternoon I returned to Haparanda and preached to about

eighty persons, and the presence of the Lord was manifested—a number of young persons were awakened. The following day I preached again to about 120. The word of the Lord was accompanied with unusual power; sinners were bathed in tears, while the children of God were filled with joy. The few praying souls had besought the Lord that he would send a hungering and a thirsting among the people to hear his word, and he heard their prayers. The people came in such numbers that we had to procure a larger house. A widow who had recently been converted, offered us a large saloon which had been used as a dancing-school. Here I preached twice a day to large congregations, 500 being present in the evening, while many had to leave from want of room. Many have believed in the Saviour, who are now praising him for his unspeakable love. I have conversed with many who have said, 'I have never experienced such joy in my life.'" On a second visit to this place in February, the same brother says, "The people assembled in great numbers, and the hours of each day were spent in preaching, praying, and family visits, as in almost every house there were seeking and rejoicing souls. On the 26th, before I left, there were 600 persons present at the meeting, and many were obliged to go home for want of room. In this place I organized a sabbath-school of a hundred scholars; several of these were believers in the Son of God. On the morning of the 27th I had a farewell meeting. It was an affecting scene; all wept, and the question of all was, 'When will you come again, dear brother? Come soon.' The same day I started for the south. Fifteen persons in sledges followed me to the end of my journey—twenty-eight miles—to Lower Kalix, where I preached in the evening to about 150 persons. The next day I preached twice to congregations of 400. It was very affecting to see so many weeping over their sins, and praying for repentance towards God and faith towards the Lord Jesus Christ. I travelled in the afternoon ten miles farther, to Nesbyen, where the people were anxiously waiting my arrival." Many

Items of interest might be added to this, but my time will not permit. I will only mention that a spirit of prayer unusual in this country has been awakened in many places. In the province of Nenne special prayer meetings are held in nearly all the baptist churches; in the town of Orebro our brethren have daily prayer meetings. In some places revivals have been the fruits of prayer meetings alone. In one family living in the country five persons were awakened to a sense of their lost condition at the hour of midnight without any human instrumentality, the remainder of the night being spent by them in crying for mercy.

I intend being in England early in May, and, if my time permits, I may visit Scotland. My principal object in going is to solicit aid to liquidate debts on meeting houses, of which we have very few, and very little means for erecting others. My labours at home render it very inconvenient for me to undertake such a journey, but necessity compels me to do it. The gold and silver are the Lord's, and though the most of his people are poor, yet, when he will, he can open some secret spring or treasure-house to supply the wants of his servants.

ANDREW WİBERG.

Stockholm, March 23, 1860.

## Christian Activity.

### PREACHING IN A LONDON THEATRE.

WE have several times referred to the engagement of Theatres for public preaching. This plan was extensively adopted in London during the past winter, and with promising prospects of ultimate success.

A popular writer, who, in order to furnish himself with materials for his life-like sketches, appears to be in the habit of visiting all imaginable and unimaginable places, went, a few weeks ago, to the large Victoria Theatre at Hoxton. He made two visits in order to describe a contrast—the first on a Saturday evening, when more than 2,000 of the lowest class were present. He went again on the next evening to hear preaching there; for this is one of the places opened during the past winter in London for that purpose. He describes, in his own peculiar style, the pantomime and melo-drama on Saturday; and then the preaching scene on Sunday, when nearly as many more were present, nearly 1500 being in the pit, and every part well filled; the green curtain was down, and about thirty gentlemen and a few ladies were seated on the stage on each side of the preacher. We have only space for a few of his remarks on the character of the preaching. He says:—

“A very difficult thing,” I thought, when the discourse began, ‘to speak appropriately to so large an audience, and to speak with tact. Without it better not to speak at all. Infinitely

better, to read the New Testament well, and to let *that* speak. In this congregation there is indubitably one pulse; but I doubt if any power short of genius can touch it as one, and make it answer as one.’

All slangs and twangs are objectionable everywhere, but the slang and twang of the conventicle—as bad in its way as that of the House of Commons, and nothing worse can be said of it—should be studiously avoided under such circumstances as I describe. The avoidance was not complete on this occasion.

But, in respect of the large christianity of his general tone; of his renunciation of all priestly authority; of his earnest and reiterated assurance to the people that the commonest among them could work out their own salvation if they would, by simply, lovingly, and dutifully following Our Saviour, and that they needed the mediation of no erring man; in these particulars, this gentleman deserved all praise. Nothing could be better than the spirit, or the plain emphatic words of his discourse in these respects. And it was a most significant and encouraging circumstance that whenever he struck that chord, or whenever he described anything which Christ himself had done, the array of faces before him was very much more earnest, and very much more expressive of emotion, than at any other time.

And now, I am brought to the fact, that the lowest part of the audience of the previous night, *was not there*. There

is no doubt of it. There was no such thing in that building, that Sunday evening. I have been told since, that the lowest part of the audience of the Victoria Theatre, decidedly and unquestionably stayed away. When I first took my seat and looked at the house, my surprise at the change in its occupants was as great as my disappointment. To the most respectable class of the previous evening, was added a greater number of respectable strangers attracted by curiosity, and drafts from the regular congregations of various chapels. It was impossible to fail in identifying the character of these last, and they were very numerous. I came out in a strong slow tide of them from the boxes. Indeed, while the discourse was in progress, the respectable character of the auditory was so manifest in their appearance, that when the minister addressed a supposed 'outcast,' one really felt a little impatient of it, as a figure of speech not justified by anything the eye could discover.

The time appointed for the conclusion of the proceedings was eight o'clock. The address having lasted until full that time, and it being the custom to conclude with a hymn, the preacher intimated in a few sensible words that the clock had struck the hour, and that those who desired to go before the hymn was sung could go now without giving offence. No one stirred. The hymn was then sung, in good time and tune and unison, and its effect was very striking. A comprehensive benevolent prayer dismissed the throng, and in seven or eight minutes there was nothing left in the theatre but a light cloud of dust.

That these Sunday meetings in theatres are good things I do not doubt. Nor do I doubt that they will work lower and lower down in the social scale, if those who preside over them will be very careful on two heads: firstly, not to disparage the places in which they speak, or the intelligence of their hearers; secondly, not to set themselves in antagonism to the natural inborn desire of the mass of mankind to recreate themselves and to be amused.

There is a third head, taking precedence of all others, to which my remarks on the discourse I have heard, have tended. In the New Testament there is the most beautiful and affecting history conceivable by man, and there are the terse models for all prayer and for all

preaching. As to the models, imitate them, Sunday preachers—else why are they there, consider? As to the history, tell it. Some people cannot read, some people will not read, many people (this especially holds among the young and ignorant) find it hard to pursue the verse form in which the book is presented to them, and imagine those breaks imply gaps, and want of continuity. Help them over that first stumbling-block, by setting forth the history in narrative, with no fear of exhausting it. You will never preach so well, you will never move them so profoundly, you will never send them away with half so much to think of. Which is the better interest: Christ's choice of twelve poor men to help in those merciful wonders among the poor and rejected; or the pious bullying of a whole Union-full of paupers? What is your changed philosopher to wretched me, peeping in at the door out of the mud of the streets and of my life, when you have the widow's son to tell me about, the ruler's daughter, the other figure at the door when the brother of the two sisters was dead, and one of two ran to the mourner, crying, 'The Master is come and calleth for thee'?—Let the preacher who will thoroughly forget himself and remember no individuality but one, and no eloquence but one, stand up before four thousand men and women at the Britannia Theatre any Sunday night, recounting that narrative to them as fellow-creatures, and he shall see a sight!"

These remarks are, upon the whole, suitable and proper. As we read them, we could not help lamenting that the writer—supposed to be CHARLES DICKENS—had expended his high genius and his vast powers of description, during the best of his days, in depicting low scenes of vice and vulgarity. He talks here of "the slang and twang of the conventicle." Why, who has given us more contemptible "slang," raked up from the lowest haunts of London life than he? We greatly fear that the general tendency of his fascinating writings has been to drag down rather than lift up the young men of England. It is enough to make an angel weep to see the powers which his God has given to such a man, alienated from the great design of their bestowment, and desecrated, by such a use of them, to the vain purpose of securing for himself a questionable popularity.

## Revivals and Awakenings.

### IN IRELAND.

A MINISTER in Ireland relates the following remarkable incident:—

“A Roman Catholic female, the wife of a collier, who formerly wrought in a colliery in this neighbourhood, has greatly interested us. After the decease of her husband, she, with her daughter, a child of eight years of age, came to lodge in the house of a truly christian woman, who attends on my ministry. This person had three children living with her, who came to our sabbath school. One of them had recently died. The name of the roman catholic was M. H., and that of the person with whom she lived, E. H. The former was a very zealous adherent of the church of Rome. After she came to reside with E. H., the subject of religion was occasionally introduced, and the former endeavoured, with a good deal of warmth, to maintain her peculiar tenets. But she was addicted to profane swearing to an awful extent, greatly to the offence and grief of E. H. She repeatedly spoke to the roman catholic woman respecting her wicked practice, but without effect. At length E. H. told her that she must remove from her house, as she could not bear that such wicked expressions as she used should be uttered in the hearing of herself and children. The woman then begged that E. H. would not insist on her removal, and she would try to avoid what gave her offence. Before this person and her daughter came to reside at her house, E. H. had used to gather her children around her every night, and pray with them. She could not attend to this in her kitchen, as she had formerly done, from the presence of the roman catholic and her daughter; she therefore retired with her children to a room, night after night, and there prayed with and for them. The curiosity of the romanist was excited, as to what could be the object of E. H. in taking her children every night into her private apartment about the same hour. One night she went softly to the door of the chamber, and heard E. H. pouring out her soul for herself and dear children. The roman catholic was deeply impressed with what she heard. Each

night as E. H. and her children retired to her room, the roman catholic went to the door of the apartment to listen. At length she begged that E. H. and her children would remain in the kitchen, and pray with her and her little girl. E. H. did so. The woman also requested to have the scriptures read to her. This also was done. Divine light began to penetrate the dark recesses of her soul. What a change appeared in her deportment! She left off her profane swearing. Formerly, when my reader called at the house, and was about to read and pray, she would go out. This she did the first, the second, and third time that he visited the house after she came there. But now she hailed the entrance of the reader with delight, listened attentively to the reading of Holy Scripture, and joined devoutly in prayer. Her health began to decline; and she died in the month of October. I visited her repeatedly; conversed and prayed with her. She renounced all dependence on her works for salvation, and rested solely on the merits of Jesus Christ. In fact, she not only became a thorough convert from popery, but a genuine disciple of the Lord Jesus. On the day before she died I visited her, and found her relying unreservedly on the work of Christ for salvation. On the sabbath but one before her departure out of this life, her brother-in-law had called to see her. Surprised to find her so ill, he inquired if she had sent for the priest? She said, ‘No.’ ‘Then,’ said he, ‘I’ll send him to you.’ She replied that he need not, for when she wanted, she herself would send for him. In the afternoon of the same day, the priest was seen coming towards the house; and E. H. told M. H. that the priest was coming. The dying woman said, ‘Lord, give me wisdom and strength!’ The priest entered, and sat down by her. ‘You are very ill,’ said he; ‘why did you not send for me sooner?’ ‘I did not send for you even now,’ she replied. ‘What!’ said he, ‘I know your face; you are one of my flock.’ ‘I once did belong to you, but not now; I want no priest but Jesus Christ.’

More conversation followed between

the priest and the dying woman. At length, he offered a shilling to her. 'No,' said she; 'I don't want either your services or your money.' He then desired to have her little girl to bring her up in his religion. This the mother most firmly refused; and desired that she might be educated in the protestant faith. After the priest had gone, I visited her, and said, 'I am glad that the priest had an opportunity of seeing you, that he might hear from your own lips that you had no wish for him. Besides, some pretend to renounce popery till the priest comes, and then, through fear, they hearken to him.' 'If,' said she, 'he had put a bayonet to my breast, I should not have yielded to him.' As I found she was in dread of another such visit, and was a good deal annoyed by roman catholics, I told her I would not suffer them to annoy her any more. So I went to a near neighbour, a protestant, and a powerful man as regards bodily strength. 'Now,' said I to him, 'keep watch upon that house, and suffer no one to disturb the dying woman.' This was done. As she was anxious about her little girl, lest she should be torn away by roman catholics after her death, I promised I should see that she was de-

livered up to the guardians to whom she had entrusted her; and I added, 'Be not uneasy about a resting place for your poor body; you shall have that in a burying-ground, and I will see that you are decently interred.' She peacefully breathed her last, and fell asleep in Jesus. Some of the roman catholics of the neighbourhood threatened to take away her corpse by force, and bury it according to the rites of their church. As I was apprehensive this might be attempted on the way to interment, the protestants of the neighbourhood attended the funeral, and the romanists did not interfere. We interred the mortal remains of Margaret Hughes in the burying ground at our chapel. On the following Lord's-day I endeavoured to improve the solemn event to a large congregation. Several attempts were made to take away the child from E. H. One was made by the priest, in a most determined manner; another by a brother of the little girl, who had nearly succeeded in carrying her off; a third was made by a stranger, who had enticed her away from the house, but she was rescued. She is now under the care of the Protestant Orphan Society, and attends a protestant school."

## Narratives and Anecdotes.

### LORD ELGIN'S VISIT TO JAPAN.\*

HAD Marco Polo, in August, 1258, come back from his grave, Captain Sherard Osborn conjectures that the old traveller would have been pleased to find that we did not, like his foolish countrymen, smile with incredulity at his wondrous tale; but the captain adds, that Marco Polo would also have been astonished to learn that, after a lapse of five centuries and a half, Europe knew very little more of Japan than he did, when, in the year 1295, he pointed to the eastern margin of the Yellow Sea, and said to his incredulous compatriots, "There is a great island there named Zipangu," peopled by a highly civilized and wealthy race, who had rolled back the tide of Tartar conquest in the days of Kublai Khan. No

single individual had done more than Sherard Osborn himself to enlarge the special horizon of Marco Polo's discoveries. The Chinese war was then over, and China itself was open to the enterprise of the missionary, traveller, or merchant, when, as a consequence, the opportunity seemed to have arrived for breaking the seal of the Japanese empire and opening it also to the view of the 19th century. The Portuguese and the Dutch had for the most part kept their knowledge of its contents, limited as it was by their rivalry, to themselves, and the Russians and Americans had been tampering with its envelope with special views of their own; but now it was inferred that the time was come for Great Britain—which, with the co-operation of France, had opened the Yang-tsi-Keang and the "Central Land"—to participate in the Japanese privileges

\* From a Notice of *A Cruise in Japanese Waters*, by Captain Sherard Osborn, C.B., &c. Blackwood.

conceded to the United States. Accordingly the Earl of Elgin embarked in Captain Osborn's *Furious*, and in company with another steam frigate the *Retribution*, the gunboat *Lee*, and the yacht *Emperor*, at the close of July proceeded to the Japanese shores, as a political experiment, and almost as an exploring party on a voyage of maritime discovery.

Information on the geography of Japan was in reality scant, even taking into account Kämpfer and Siebold and the recent American expedition; and the valley of 450 miles of deep water between China and Japan was a wide and desert highway—"a very lonely sea." Not only did the expedition encounter no vessel in its track, but (excepting flying fish) there was a remarkable dearth of animal life, whether fish or bird, where, from proximity to land, it would have been natural it should have been the reverse. A tract of loneliness and silence, as we infer from Captain Osborn's description, thus serves to secrete the populous and interesting empire, which the "Ambassadors," as all the English party were afterwards termed, reached on the afternoon of the 2d of August, 1858. Our countrymen first sighted the rocks of *Miaco-Sima*, or "the Asses' ears," a group of rocky but picturesque islets, the outposts of Japan in this direction, and at once they welcomed the difference from the familiar coasts of China. Passing on they soon entered the charming series of channels leading through islands to Nangasaki. These islands "looked like pieces of land detached from the best parts of the south coast of England." Their outline was marked and picturesque, clothed, wherever a tree could hang or find holding ground, with the handsome pine peculiar to the country. Villages and richly cultivated gardens nestled in every nook, and flowers as well as fruit trees, were exceedingly plentiful. On the other hand, an extraordinary number of batteries covered every landing place, and the "Ambassadors" regretted to see such formidable preparations as their own pacific squadron approached.

They had come, indeed, on a complimentary errand, to present a yacht from our Queen to the Japanese Emperor, and, incidentally, they hoped to induce that potentate to make the treaty which they afterwards obtained. The latter

achievement looked difficult in the face of a clause in the former *Stirling Treaty* which runs as follows—7th Art. "When this convention shall have been ratified, *no high officer coming to Japan shall alter it.*" But *Sherard Osborn*, sinking the fame of the exploits in which he had borne part, says that they relied on an old treaty of peace and amity between the Emperor of Japan and our *James I.*, dated as far back as 1613, by which rights of intercourse, commerce, and such like were secured to us for ever. Two centuries and a half had elapsed since this treaty was signed, but what was this petty interval in the records of countries such as Japan and China? It was natural, and accordant with Oriental notions that our Ambassadors should adhere to the privileges secured by *Captain Saris*, of the good ship *Clove*, of London, and discreet as well as natural that they should steam on in happy indifference to any treaties made by *Admiral Stirling*, and others subsequently. The Japanese officials—guards, scribes, reporters, &c., clustered at their advent, and one of these even tried to wave them back to China with his fan. But these officers no longer perform *haki-kari*, or in other words disembowel themselves, rather than survive the disgrace of admitting foreigners, and so the Ambassadors anchored off *Nangasaki* without this anatomical protest.

The harbour of *Nangasaki* is described by *Captain Osborn* as a striking scene, and in its natural features as a beautiful combination of sea and land. Green trees and flowery gardens, "the prettiest *châteaux* out of Switzerland," and half-naked Japanese, gravely fanning down their emotions at the sight of the new comers, were the first objects fixed by *Captain Osborn's* photography. Soon, very soon, the officials were on board—"jolly, good-natured looking fellows," with pockets full of paper, pens, and ink—and, then—"how they interrogated us!—what was the ships name, our name, the Ambassador's titles—everybody's name and age—everybody's rank and business—what did we want—whither were we going—whence did we come—how many ships were coming—where was our admiral." And then all these questions had to be answered over again in duplicate to another boat full of reporters, who tumbled up the ladder and went *seriatim* through the same course

of inquiry as their predecessors. The Ambassadors thus made their first acquaintance with the double entry system of the Japanese Government, by which one functionary is usually set to check another in their official proceedings. After the reporters came a two-sworded official—two swords in Japan, like two epaulettes in Europe, indicating an officer of some standing, and this functionary, through a Japanese interpreter, who *spoke English remarkably well*, introduced himself as a “chief officer” who had an official communication to make. Of course, he was decanted gingerly, so as not to disturb his Japanese crust. “Would he sit down—would he be pleased to unbosom himself? Could he not see the Ambassador? Impossible! What! ‘a chief officer’ communicate with an Ambassador!” The ceremonialists of the quarter-deck were truly horrified at this rash request. “The chief officer must be simply insane; did he couple the representative of the Majesty of Great Britain with some superintendent of trade?” The chief officer apologized; he was very properly shocked at the proposition he had made; he saw his error; and, what was more to the Britisher’s purpose, the Ambassador assumed a size and importance in his eyes which it would have been difficult to have realized.

This official upon his retirement sent a complimentary present of a pig and pumpkins, after which the officers and some of Lord Elgin’s Staff took the opportunity of visiting Nangasaki and its suburb, the island of Decima, to which the Dutch traders were formerly restricted. Here they were at once struck by the tasteful construction of the Japanese houses, the neatness of their gardens, the cleanliness, contented aspect, civility, and engaging manners of the inhabitants. The women and children were especially noted for their grace and “pretty ways,” and the Japanese taste in dress and manufactures were approvingly contrasted with “the vulgar colouring and tinsel work so common in China.” The Japanese wares in the Bazaar of Decima, their microscopes, telescopes, clocks, and *papier-maché* articles of all kinds were not only admired, but eagerly purchased by our countrymen. “The prices were so ridiculously small” that you could buy a telescope for 5s. which would be priced at Portsmouth at £5, and a table clock, which “it would

have been difficult to know from one of Mr. Dent’s best,” and which for its beautiful workmanship, would have been an ornament anywhere, was appraised at the modest price of £8. “One day’s observations,” says Captain Osborn, “led us to the conclusion which every day in Japan confirmed—that the people inhabiting it are a very remarkable race, and destined, by God’s help, to play an important rôle in the future history of this remote quarter of the globe.” Their artistic intelligence, and manufacturing aptitudes seemed extraordinary to men familiarized even with the products of Chinese ingenuity. Their social superiority was as manifest in the higher *status* accorded to woman, “who there asserts her right to be treated as a rational being, quite as well able to take care of herself as the sterner sex.” It is true that in their scrupulous cleanliness the sex somewhat departed from Western notions of propriety as to the time and place of their ablutions, and did not forego their tubs of water in the open air on account of the unsolicited influx of hairy-faced strangers. But, as a compensation for this exhibitional tendency, both men and women are a fine race.

As some one in England had “by accident” directed that the complimentary yacht should be presented at Yedo, Lord Elgin, after receiving a visit from the Lieutenant-Governor of Nangasaki, availed himself of that excuse for proceeding thither immediately. The expedition, therefore, quitted Nangasaki on August 5, 1858, and after encountering a storm, and vainly seeking shelter in the harbour of Simoda, experiencing a slight shock of earthquake, to which the Japanese islands are frequently subject, and making friendly acquaintance with the American Consul at Simoda, left the latter place on the 12th of August for the Japanese capital. The Governor of Simoda tried to ship an official on board the *Furious*, but somehow or other the revolutions of the steamer’s paddles kept her clear of this inconvenience:—

“The Japanese authorities were evidently determined, if official obstructiveness could stop us, to leave no effort untried to do so. Even in the open sea between Vries Volcano and the entrance of Yedo Gulf, two guard-boats succeeded in throwing themselves in our track. At first the officer of the watch innocently believed them to be fishermen, and dreaming of turbot and mackerel, edged towards

the boats, favouring the Japanese manœuvre. When almost under the ships bows, up went the little square flags, and out popped upon the deck of each boat a two-sworded official, who steadying himself against the excessive motion by placing his legs wide apart, waved frantically for the Furious to stop. The officer of the watch had directions to be perfectly deaf and blind for the next five minutes. The ship gave a sheer, and went clear of the boats by a few yards; they might as well have requested the volcano behind them to cease smoking, as to yell for us to stop. Stop, indeed! why, the old ship knew as well as we did that the wind was fair and Yedo right ahead, and this accounts for her incivility to Japanese guard-boats, and her playful kickup of the heels as she went through the water at a nine-knot speed. The last we saw of the two officers was that one poor man performed a somersault, as his boat dived into a sea; and a somersault with two swords by his side, a queer cut hat tied on literally to his nose, a shirt as stiff as if cut out of paper, and very baggy trousers, must be a feat not voluntarily gone through; while the other officer, who wisely had himself supported by two boatmen, continued to wave his arms, like an insane semaphore, so long as we looked at him. Poor fellows! we too knew what it was to suffer in performance of orders, and, giving them our hearty sympathy, we left these worthies to find their way back to their shores. By nine o'clock we were fairly entering the limits of the Gulf of Yedo, and the freshening gale rendered our speed little short of ten miles an hour. It was a glorious panorama past which we were rapidly sailing, and the exhilarating effect of its influence upon all of us, combined with a delicious climate and invigorating breeze, was visible in the glistening eye and cheerful looks of the officers and men, who crowded to gaze upon the picture that unfolded itself before us. The scenery was neither Indian nor Chinese, and presented more of the feature of a land within the temperate, than of one touching the torrid zone. The lower and nearer portions of the shores of the Gulf resembled strongly some of the most picturesque spots in our own dear islands; yet we have no gulf in Britain upon such a scale as that of Yedo. Take the fairest portion of the coast of Devonshire and all the shores of the Isle of Wight, form with their com-

bined beauty a gulf 45 miles long, and varying in width from 10 to 30. In every nook and valley, as well as along every sandy bay, place pretty towns and villages, cut out all brick-and-plaster villas with Corinthian porticoes, and introduce the nearest *châteaux* Switzerland ever produced; strew the bright sea with quaint vessels and picturesque boats, and you will have the foreground of the picture. For background, scatter to the eastward the finest scenery our Highlands of Scotland can afford; leave the blue and purple tints untouched, as well as the pine tree and mountain ash. Far back, 50 miles off, on the western side of the Gulf, amid masses of snowy clouds and streams of golden mist, let a lofty mountain range be seen, and at its centre rear a magnificent cone, the beautiful Fusi-hama the 'Matchless Mountain' of Japan—and then, perhaps the reader can in some way picture to his mind's eye the beauties of the Gulf of Yedo, in the loveliness of that bright day when it first gladdened our sight."

At this stage the expedition are described as encountering "one startling novelty after another—huge batteries, big enough to delight the Czar Nicholas, temples, the Imperial Palace, Yedo itself curving round the bay—all for the first time looked upon from the decks of a foreign man of war." On anchoring, a cloud of Government boats and reporters closed in upon them, the latter having to make up for lost way, but rather inclined to laugh than otherwise at the impediments to their functions. Yedo itself was found to be fortified and embanked against the sea rollers consequent upon earthquakes, and to be nearly a square city, each side of which was seven miles long. In no capital has more care been taken to preserve fine open spaces, especially round the palaces of the Emperor and Princes, which latter reside in the capital with a sort of feudal retinue. Temples and tea-houses abound, the temples decently maintained, and the tea-houses provided with every attraction for a socially disposed population. In short, Yedo is "one of the largest capitals in the world," and, according to Captain Osborn's description, one of the most agreeable. Perhaps on account of its numerous charms as a place of residence, it has been wisely secreted from the eyes of European annexationists.



# Baptisms.

## FOREIGN.

INDIA, *Delhi*.—From the *Oriental Baptist* for March, just arrived, we quote:—"A letter has just been received from Mr. Smith, dated Feb. 15th, from which we extract the following statements. Mr. Smith says:—"In the month of January, I had the pleasure of baptising sixteen. Many who were apparently anxious for baptism have been kept back by persecution. I have no doubt this will be overruled for good eventually as there is no slackening in the attendance at our meetings, and thus the men are only becoming more mature and better fitted to adorn the Gospel. We have, I trust, too strong a hold on the people for any permanent check to be experienced. On the 3rd of Feb. we had a most interesting service at Puranakilla, old Delhi. Brother Bhagwan was ordained pastor of the little church God has called together there: they consist of forty-six members, all males, and there is every hope of their becoming a strong church now that they have got a suitable pastor.' The native christian community now amounts to one hundred, when only twelve months ago there was not a single member—this alone ought to excite our gratitude; but I am happy to state that hundreds are desirous to be baptized, and have offered themselves for admission into our church; but are held in probation under a course of instruction. The mission here has been strengthened recently by the removal from Agra of Mr. Broadway, and Mr. P., who was lately connected with the Wesleyan body."

### *List of Baptisms at Delhi, 1859.*

2nd June .....	1 Native, 1 European.
30th ditto .....	2 ditto.
10th July .....	5 ditto.
4th September .....	2 ditto.
23rd October ...	2 ditto.
24th ditto .....	10 ditto.
30th ditto .....	9 ditto.
3rd November .....	2 ditto.
6th ditto .....	3 ditto.
13th ditto .....	20 ditto.
21st ditto .....	21 ditto.
1st December .....	1 ditto.
4th ditto .....	8 ditto, 2 Europeans.
11th ditto .....	3 ditto.

89 Natives, 3 Europeans.

## DOMESTIC.

KETERING.—We had an interesting service on Wednesday evening, March 28th, when Mr. Mursell immersed nine believers in the Lord Jesus—five males and four females. One was the wife of one of the last baptized; one a young person from Mrs. Mursell's Bible class; another was from our sabbath school. One who had been a member of an Independent church, had been in a back-sliding state for several years, but having returned to the Shepherd and Bishop of souls, he now desired to be buried with his Lord in baptism, that he might rise with him to newness of life. Three others were members of an Independent church, but having been led to see this to be the Scriptural mode, they took this opportunity of obeying their Lord's command. On the 8th of April, that being the last sabbath in which Divine worship could be held in our old chapel, special services were held, and collections made in aid of the funds of the new chapel, which is to be commenced immediately. And on Wednesday evening the last service was held, when Mr. Mursell baptized one young female.

E. W.

HUNTINGDON.—*Baptism of an Independent Minister*.—A very large congregation assembled together on Good Friday evening to hear the address, and to witness the baptism, of the Rev. W. Morris. For several years Mr. M. has laboured successfully in this town, and a number of people have gathered round him, worshipping in the Institution Hall, and supporting him as their minister. For some time Mr. M. had been so thoroughly convinced that the immersion of believers was the New Testament ordinance of baptism, that his duty to Christ, and his peace of mind, required him thus to follow his Master through the baptismal stream. After a very lucid address Mr. M., with eleven others, was baptized by the Rev. C. Clarke, B.A., minister of the place. A considerable number of Mr. Morris's people have decided to follow his example.

MALTON, *Yorkshire*.—On Lord's-day evening, March 25th, our pastor, Mr. B. Shakespeare, baptized two disciples of the Saviour, in the presence of a large and attentive congregation.

**SAFFRON WALDEN, Upper Meeting.**—On the first Lord's-day morning in March, in the presence of a very large and attentive audience, and after a discourse from John xiv. 15, 16, our pastor, Mr. Gillson, baptized fourteen candidates upon a profession of their repentance towards God and faith in our Lord Jesus Christ. Amongst them was our pastor's eldest daughter, who, with five others, are teachers in our sabbath school. These, with the exception of one who retains her connection with the Primitive Methodists, were welcomed to the Lord's table on the afternoon of the same day. On the evening of Wednesday, March 28th, three others followed the example, and put on a public profession of Christ, in his own appointed way, and were received into the church on the following sabbath. C. N.

**SADBURY, Suffolk.**—I mentioned in my last report that a good work was going on amongst us; we thought we saw the dawning of better days, and thank God our expectations have not been disappointed; several have declared themselves on the Lord's side, and we have yet a goodly number of inquirers. On Wednesday evening, March 28, six were baptized; and on April 18 five more obeyed their Lord in this ordinance. May they all be faithful unto death.

G. B.

**OSWESTRY.**—Our Welsh brethren opened the large commodious room which they have engaged for public worship on March 18th. In the afternoon, after a sermon on baptism by Mr. D. Hughes, in Welsh, Mr. Parry gave a short address in English, and then immersed six believers in the name of the Lord Jesus. Several others are waiting the same privilege. Our brethren now number thirty-seven members. May the Lord continue to smile upon them. E. J.

**COSELEY, Providence Chapel.**—On Thursday evening, Mar. 22, Mr. Maurice, after preaching from "Thy vows are upon me, O God," Psalm lvi. 12, baptized four young followers of the Saviour on a profession of their faith in him. One referred her first impressions to a sermon by Mr. M. on the evening of the first sabbath of the new year, and two were teachers. W. F.

**DARRENFEN, Monmouthshire.**—On sabbath afternoon, April 1st, Mr. Williams, the pastor, immersed twelve believers in Jesus. G. L. H.

**GENERAL BAPTISTS.**—At what is called the Easter Conference of the Midland Churches, held at Sutton Bonington, near Loughborough, a much larger number was reported as baptized than at any former meeting. Many candidates were also waiting for that ordinance. The chapel in this village was crowded with ministers, representatives, and friends. The vicar kindly granted the use of the large National School-room for dinner and tea, which was provided by the friends at Sutton. Mr. Cholerton, of Coalville, preached in the morning, and a missionary meeting was held in the evening.

**CONISTON, near Ambleside, Lancashire.**—Our pastor, Mr. John Myers, baptized four disciples of Christ on March 25, and four more on April 1st. One of the latter is 76 years of age. During the whole of the service she appeared to be very happy. When she was following the minister into the water she put her hands together, looked up, and said,

"I the chief of sinners am,  
But Jesus died for me."

She is now rejoicing in God her Saviour, and says that she has more comfort now than she ever enjoyed in this world before. J. M.

**BURWELL, Cambs.**—On the morning of Lord's-day, April 8, eight women and two men were baptized in the river, in the presence of 1000 spectators, whose behaviour was unexceptionable. Among the candidates were both young and old; the youngest being just over 20 years, the oldest 78. It was better than argument to witness their happy demeanour. Mr. Hynard has been much encouraged in gratuitously serving the cause of Christ among this poor people. J. S.

**MARKET DRAYTON.**—Mr. Burroughs, our minister, baptized three believers on the evening of the first Lord's-day in April. The first had been a "Primitive" preacher, the second a member of the Wesleyans, and the third of the Established Church. The congregation was large, and attentive to what was said on the importance of scriptural baptism.

G. M.

**ABERSYCHAN, Monmouthshire. English.**—On sabbath evening, March 25th, Mr. S. Price, after preaching from the words, "Whatsoever he saith unto you, do it," immersed five followers of the Lamb, in the presence of a crowded and attentive audience.

STAFFORD.—I have much pleasure in reporting that on Lord's-day, April 15, our pastor, Mr. Keen, immersed into the names of the Blessed Three two young disciples, on a profession of their repentance toward God and faith in the Lord Jesus Christ. It was a very solemn and impressive service, and we hope that the Holy Spirit is working in the hearts of others, for we have several more waiting for admission by baptism. May the word of the Lord have free course and be glorified everywhere! J. L.

PADIFHAM, *Lancashire*.—Mr. R. Brown, our pastor, after a discourse on baptism, immersed five believers on the first sabbath in April. Two were a man and his wife who had held Unitarian sentiments, but who, on reading the New Testament with candour, and an earnest desire to know the truth, had been led by the Spirit to believe in Jesus as a Divine Saviour. Another was the wife of a member, and the other two were from the sabbath school. These were all added. A. B. B.

ROMFORD, *Essex*.—Three months having now closed since Mr. Gibbs accepted the pastorate of the church in this town, we rejoice to state that the Head of the church has blessed his labours amongst us. On March 28th ten were baptized and added to the church. The service was solemn and impressive. Several others are now earnestly saying, "Lord, what wilt thou have me to do?" B. D.

LIVERPOOL, *Stanhope Street*. *Welsh Baptists*.—The ordinance of believers' baptism was again administered here, by one of our deacons, Mr. E. Bowen, on Lord's-day evening, March 18th; when five believers thus made a profession of their faith in the adorable Son of God, in the presence of a large and attentive congregation. May they continue faithful unto the end! Others are inquiring for the "good old way." D. R.

NEWPORT, *Isle of Wight*.—Twelve believers were baptized on the last sabbath in February, by Mr. Jennings. One was a member of the Church of England, and still remains in the establishment; another was a son of one of the deacons. A. H. S.

LLANWENARTH, *Monmouthshire*.—Our pastor, Mr. Johns, baptized sixteen candidates, March 25th, several of whom were from the sabbath school. G. L. H.

NECTON, *Norfolk*.—Since Mr. Kingdon came here in January, our congregations are increased. Many who did not attend any place of worship now come regularly. We had ten members of our Temperance Society four months ago, we have now 200, and the publicans are grumbling at the loss of their customers. On April 8, Mr. K. baptized four candidates, two of whom had been Primitives; another, a young man, was obliged to leave his situation for thus professing his attachment to the Saviour. These were all added, before many spectators. R. W. P.

[We thank Mr. P. for his information. The tracts will now be forwarded.]

BEDALE, *Yorkshire*.—During last month (March) we baptized thirty-one, eighteen of whom were young men; and on the first Lord's-day in April we received them at the Lord's-table. About fifty others profess to have found peace through faith in the once crucified Saviour; several of whom have applied for baptism and fellowship; so, if all is well, we shall soon have to report more additions. We have had a glorious revival here, which is still going on, and if you think it worth while I will send you some account of it.

[We shall be glad to hear of it.]

YEOVIL.—Six disciples of Jesus were baptized, April 5, by Mr. R. James, after an appropriate sermon by Mr. S. Manning, of Frome, from "What mean ye by this service?" Among the candidates was the last of the eight daughters of the late beloved pastor of this church, the Rev. J. M. Chapman. Another pleasing instance of the faithfulness of God, that he will be a "Father to the fatherless."

ASHBY-DE-LA-ZOUCH.—Eight disciples of the Lord Jesus were baptized by Mr. Thomas Orchard, after a discourse by Mr. Gray, the pastor, on the first sabbath morning in April. The chapel was very full; and in the afternoon the Lord's Supper was administered at Packington, when the candidates were received, and a large number of members sat down.

TORQUAY.—We had a baptismal service on the first sabbath in April, when our pastor, Mr. Kings, immersed ten believers, mostly young people. We are thankful that the faithful ministry of our pastor is much blessed. Our place of worship is too small for our increasing congregation, and we are contemplating a further enlargement. R. F.

**EDDW VALE, Monmouthshire.**—We had the pleasure of seeing four willing converts baptized by our pastor, Mr. W. J. Godson, on a profession of their faith in Jesus Christ, on Lord's-day, April 8th: making thirty baptized by Mr. G. since he came amongst us a year ago. Five also have been restored and three received during the same period. One of the candidates was a young girl from our sabbath school, whose parents are Wesleyans. J. J.

**SWANWICK, Derbyshire.**—On sabbath evening, March 18th, the ordinance of baptism was administered here. The candidates were five in number, three of whom were from the Methodists. We had a very large congregation, who listened attentively to a discourse from the words, "And he baptized him." The sermon was preached and the ordinance administered by Mr. Bayly of Newark.

**LONDON, Kingsgate, Holborn.**—From an interesting report, presented at the fifty-second anniversary of the sabbath schools at this place, March 6, we gather from among many other pleasing facts, that five of the scholars had been baptized and received during the past year, and that twenty-one of the teachers are members of the church.

**READING, King's Road.**—On Thursday evening, March 29, our minister, Mr. Aldis, had the pleasure of baptizing two males and four females; the two former have been members of Independent churches, but will now worship with us. One of the females is a Primitive Methodist, and will continue with that people. E. M.

**PAISLEY, Storie Street.**—Elder Mitchell baptized three disciples of Jesus on the first Lord's-day in April, and on the following sabbath two more thus obeyed their Lord. On the next sabbath Mr. Ellis baptized one more follower of the Lamb. Three of these were from the sabbath school. A. C.

**FARINGDON, Berks.**—Mr. A. Major baptized four candidates on Lord's-day, April 8th, after preaching from Numbers xiv. 24, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

**ISLEHAM.**—Mr. T. Mee, pastor of the General Baptist church at this place, had the pleasure of baptizing ten followers of the Saviour on Lord's-day, April 8th.

**GREAT ELLINGHAM, Norfolk.**—Our pastor, Mr. G. Williams, after an impressive discourse, baptized four believers in Jesus on sabbath evening, March 26th. Two of these were young disciples. The congregation was large, and much interested in the service. I hope to be able to report again soon. C. H. H.

**HOLBEACH.**—Our pastor, Mr. Cotton, after preaching on the example of Christ in the observance of baptism, baptized a young female, March 18. Illness prevented her from obeying this command at a former baptism. T. D. R.

## WALES.

**Presteign, Radnorshire.**—We had the pleasure of witnessing the baptism of upwards of thirty candidates, male and female, on Lord's-day, March 25. Some of these were far advanced in the journey of life, and others were just setting out. The ordinance was administered by our pastor, Mr. Davies, after an impressive discourse to a very large assemblage. If God permit we intend shortly to baptize again, as we have yet a large number inquiring the way for Zion. We rejoice to state that the Lord's work is going on prosperously in our midst, and the sphere of its happy influence is rapidly extending. Very frequently are we invited by humble penitents to hear from them what God has done for their souls. To his great Name alone be ascribed all the glory! "O Lord, revive thy work." "Hearken and do, defer not for thy own sake, O my God!" D. G.

**Cowbridge, Glamorganshire.**—We have had several baptismal services this year. In January, eight were baptized; in February, six; and in April, eight. One of those in April was a young man from the Calvinistic Methodists, who from reading the New Testament was convinced that it was unscriptural to sprinkle babies and call it christian baptism. We have had much opposition, but it has done us no harm, for we have many more before the church, and shall soon baptize again. Many of the churches around here have had large additions by baptism. W. N.

**Pembrokeshire.**—One believer in the Saviour was baptized at *Richeston Bridge*, by Mr. Walker, March 25. In answer to your inquiry in a former number, I beg to state that this place is in the above county, and is a station of the church at Sandyhaven. J. R.

*Cardiff, Bethany.*—Mr. Tilly immersed seven males and seven females, April 1st. One was the husband of a member, and another the daughter of a member; while several of the others had been first brought to serious reflection and decision through attending the united revival prayer meetings, held at the Town Hall every Saturday evening. They were all added to the church.

J. J.

*Cardiff, Bethel.*—We have also shared in the good work of grace which has been enjoyed here. Our pastor, Mr. Howe, has baptized several times during the past few months, viz.—five in Jan., five in Feb., and five in March. We have more candidates for April. We rejoice to read the gratifying reports you give us monthly in the *Reporter*. I may just add that we are making a strong effort to remove our debt of £600. this year. Last evening we had a meeting, when above £200 was promised.

G. S. S.

*Canton, near Cardiff, Hope Chapel.*—On Thursday evening, March 22nd, Mr. Nightingale, from Staffordshire, preached in the Welsh Baptist chapel, Canton, which was kindly lent for the occasion, after which Mr. Josephus Bailey, minister of Hope Chapel, immersed two males and three females. One of the females had suffered much from the opposition of her husband, who had never made any objection to her attending a place of worship so long as she went as a hearer only. But he was strongly opposed to her making a personal profession of religion; and her desire to live a holy life, and bring up her children in the way that they should go, greatly annoyed him. He did not wish his house to be turned into a Bethel, and declared that if she persisted in her determination it would cause a separation. And yet it was evident that he was very unhappy. He had no peace. He was like the troubled sea which cannot rest. At length he could hold out no longer, but made a full confession of his great sin. First asking forgiveness of his wife, he then told of the fearful conflict which had been going on for some time in his own mind, how he had struggled against convictions, being unwilling to let the world go. But it was no use, he could resist no longer, and now desired to give himself to the Lord and to his people. Having expressed a wish to be baptized with his wife his request was granted. They were baptized

together, and on the same day, with the other candidates, were added to the church. What wonders can Divine grace perform!

J. J.

Mr. Josephus Bailey, the new pastor at Hope Chapel, has also furnished us with many interesting details, some of which appeared in our last, and some, from other correspondents, we have given above. We shall be glad to hear from Mr. B. on any future occasion, wishing him in the mean time the largest success in his new sphere of labour.

*Tongwynlas, Glamorganshire.*—Our venerable pastor, Mr. David Jones, baptized twelve in the autumn of 1859, not reported; and in January, nine; in Feb., ten; and in March, nineteen; making fifty in all; and we have nearly thirty more candidates. Blessed be God!

T. T.

*Breoknockshire.*—Mr. G. Llewellyn baptized four at *Ramah* on the first sabbath in April, and five at *Erwood* on the next sabbath.

*Abergele, North Wales.*—Two sisters were baptized here in the river Gele, on March 11, by Mr. Mervis of Rhyl. E. J.

J. E. L. has sent us the following summary of baptisms, in North Wales, copied from the *Great, a Welsh periodical*, for March. They were mostly in January and February:—*Porthmadog*, four by Mr. Evans—*Doigellall*, five by Mr. Morgan; one his own son—*Llangollen*, three by Mr. Pritchard—*Dolmelynllyn*, two by Mr. Morgan—*Llanfair*, two by Mr. Roberts—*Llangerniv*, eleven by Mr. Roberts—*Llandudno*, six by Mr. Jones—*Glynceiriog*, nineteen by Mr. D. Jones—*Pensarn, Carmel*, thirty-six by Mr. T. Hughes, and nearly one hundred more before the church—*Bala*, two by Mr. J. Jones—*St. Clears*, seventeen by Mr. B. Williams—*Beaumaris*, nine by Mr. Richards—*Birkenhead (Welsh)* eight by Mr. Davies—*New Caersalem*, eighteen—*Porthynlleyn*, seventeen by Mr. James—*Nefyn*, nine by Mr. James—*Llanfachreth*, ten—*Llanddysant*, eight by Mr. Jones—*Meidrym, Salem*, four.

W. N. C. has also sent us this list from South Wales, copied from the *Seren Gomer* for April. These are chiefly during the present year:—*Newydd, Caersalem*, twenty-five by Mr. Jones—*Aberanôn*, fourteen by Mr. Nicholas—*Troedyrhiv*, seven by Mr. Jenkins—*Llantrisant*, three by Mr. Phillips—*Penprysg*, four by Mr. Phillips—*Rhydfelen*, four by Mr. Roberts

—*Llanilltyd*, sixteen by Mr. Roberts—*Rumai*, twenty-five by Mr. Lewis—*Merthyr*, *Bethel*, four by Mr. Jones—*Trefforest*, ten by Mr. Lloyd—*Argoed*, three by Mr. Griffiths—*Aberdare*, fourteen by Mr. Price—*Neco*, seven by Mr. Jones—

*Nantyglo*, seven by Mr. Williams—*Dowlais*, three by Mr. Evans—*Brynmaur*, fifteen by Mr. Roberts—*Neath*, seven by Mr. James—*Llanearfan*, eleven by Mr. Lewis.

## Baptism Facts and Anecdotes.

### THE FIRST HINDU BAPTISM.

THE scene of the baptism was on steps leading down to the river, before the mission premises. The (Danish) Governor, the Europeans, and a vast crowd of natives assembled. Carey walked forward with two candidates,—his own son and the Hindu, Krishnu, on either hand. The other converts had quailed at the last hour. As he advanced from the mission house, poor Thomas was raving wild in a room on one side of the path, and his own wife hopelessly wailing on the other; as if the spirit of darkness had permission to rage at the first triumph of christianity among the natives of Bengal. Down to the water went the baptist preacher and his two disciples, the one the son of his own heart, the other the first-fruits of a great nation. He solemnly addressed the crowd. Silence and deep feeling prevailed. Brave old Governor Bie shed manly tears. The water went over the Hindu, and the name of the Father, the Son, and the Holy Ghost, sounded across an arm of the

Ganges. That evening the Lord's Supper was first celebrated in the language of Bengal. The cup of the missionaries was full of joy and hope. Krishnu was but one, but a continent was coming behind him.

About six weeks after the first baptism came another great and holy event. The blessed New Testament was placed complete in the hands of its happy translator. The first copy was solemnly laid on the communion-table; and the whole mission group, with the native converts, gathered around to offer up fervent thanksgiving. Men talk of making history; but of all the history-makers in the annals of a nation, none is equal with him who gives it the word of God in the mother-tongue. From that hour the names of Carey and Serampore were touched with that true immortality which lies in the principle, "the word of the Lord endureth for ever." As in many other languages, the New Testament was the first prose work printed in Bengali, except a code of laws.—*London Review*

### BURIED IN BAPTISM.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

AROUND thy grave, LORD JESUS, thine open grave we stand,  
With hearts all full of gladness, to keep thy blest command:  
So Thee in faith we follow, and trace thy path of love,  
Through the strange solemn waters, up to Thy throne above.

LORD JESUS, we remember the coldness of thy tomb—  
The silence and the darkness—the corpse within the gloom:  
After thy cross and passion, the deep sleep came at last;  
O'er the ETERNAL RADIANCE the mortal shadow pass'd.

BUT now Thou art arisen! thy travail all is o'er:  
Once Thou for sin hast suffer'd, and Thou shalt die no more!  
Crown'd with immortal honour, because of that dark bed,  
Give us to share thy triumph, Thou FIRST-BORN from the dead.

INTO thy death baptized, Oh let us with Thee die!  
And clothe us with thy risen life, and wholly sanctify:  
So freed from the old nature, and ransom'd by thy blood,  
May we pass on to GLORY, alive with THEE to GOD.

## Sabbath Schools and Education.

### THE NOBLE AND ENDURING WORK OF THE CHRISTIAN TEACHER.

EVERY act of love that one can do for another is recognised in the Scriptures as a good thing. Every kindly ministrations—all doing to others what we would have had done to ourselves under like circumstances. This of teaching children is a four-fold act of love, for it is done to the child, to the parents of the child, to the community in which it dwells, and to the Lord Jesus Christ. The act of taking a child, and under the blessing of God reaching its heart, and impressing upon it new thoughts; sowing into its soul the germs of holy love and godly fear; training and moulding it for the way of life in which it has to go—heavenward to peace and happiness and God—is a noble work. It seems to me to be the noblest thing we can do now-a-days. In olden time men went forth into God's creation, the dead world of matter, and there they found their workshop, and made the mountains their models, and cast up the grand old pyramids; made the forests their models, and created vast and gorgeous cathedrals, through which they caused to breathe sweeter music than the summer wind among the trees; made human forms their models, and formed the most perfectly beautiful statuary; the flowers and fruits their models, and worked stubborn material into most delicate and lovely tracery; and so they made their mark

and passed away. Their works, fragments of them at any rate, have come down to us, to excite our admiration. But in this age we have found out a more excellent way. We work not upon *material* but *mind*. We strive, with God's help, to raise men, beginning with the children. We recognise our means, they are vast—God's storehouse of holy thought; we measure ourselves against the work, and find God's strength is promised to help our weakness. We look upon the ignorance that surrounds us as a dark valley of death, yea, a valley of dry bones like that Ezekiel saw, and to us there comes a voice of promise that these dry bones shall live. We prophesy as he did, and lo! the Spirit gives us to see christian life rising from the darkness—children, whose hearts and lips are filled with hosannahs; whose lives, longer or shorter, will prove agencies for good upon others; and as we rejoice in what the Lord has done by instrumentality so feeble, we compare our work with what was done in the former days, and feel that when the ages shall all have run out as sand-grains from Time's great hour-glass; when no fragment of to-day shall be found wearing its present shape, this work of ours upon the soul shall abide, and for ever around the throne of God shall be seen the perfected results of christian labour in sabbath schools.

## Religious Tracts.

### OUR DONATIONS OF TRACTS.

WE continue to receive applications from various parts of the country, and in order to show that many are yet anxious to obtain our tracts on baptism and other subjects, we again make a few extracts from the letters of the applicants.

DEVON.—I shall feel thankful for a few tracts on baptism. We are a small and poor church, and often meet with much opposition from those who object to believers baptism. We have the means of putting them into circulation, and we hope they would do good.

KENT.—I am a working mechanic, and cannot afford to buy tracts. Please send me a few to distribute; for religion, that is, vital godliness, is in a deplorable state here.

ESSEX.—I observe that you are making donations of tracts on baptism. If you could spare us a few at this time, I believe they would be very useful here.

GLOUCESTERSHIRE.—Not having made an application for tracts before, I shall now be much obliged if you can favour me with a parcel of such as you are accustomed to send out.

LANCASHIRE.—If you will have the kindness to send us a few tracts or handbills you will very much oblige us, for we have much opposition from the "high church" party here.

CHESHIRE.—We are to have a baptism on the first Lord's-day of next month. Can you let us have some tracts on the subject, as we have around us many who oppose our views on this subject.

We might go on making further extracts from other applications, but as they are of a similar character, these may suf-

fice. But we have yet to complain of the trouble some of our applicants give us in not attending to our directions, which we have so frequently mentioned that we are almost tired of repeating them. We would readily meet the wishes of all who apply to us, but our directions must be observed, and they are very easy of comprehension. All we require is—the name and residence, in full, of the applicant, with six penny stamps for the payment of the book postage of the parcel.

## Intelligence.

### BAPTIST.

#### FOREIGN.

GERMANY.—Mr. Oncken says:—"From our statistics you will rejoice to see our progress during the past year. Our *clear* increase of members is fully 15 per cent.; our churches having been enriched by 1,058 precious souls; whilst, we trust, many more prodigals have been converted and reclaimed from their wanderings who have not joined the visible communion of our churches. An equal happy result of our missionary labour is the large increase of our preaching stations. In 1858 we numbered 649; at the close of 1859, 756. We have, therefore, 107 stations more than in the preceding year. The amount of truth scattered at this large number of stations, and its effects on the thousands of hearers assembled there every Lord's-day, and the truth spread from these points in every direction, and the influence thus brought to bear on others again, is a thought calculated to call forth warmest gratitude to our adorable Lord for opening so wide and effectual a door before us, in a land and under circumstances where we have had to fight sword in hand for every inch of ground we occupy. Our new missionaries (eighteen in number, who were sent out last autumn), have cheered us with the most stirring intelligence from their field of labour. All are fully employed in the Master's service, and meet with much encouragement, though not without a considerable amount of opposition."

A COLONY OF SWEDES settled in Illinois, U. S., in 1844. Under the teachings of a man named Johnson they lived as communists. Lately Mr. Nilsson, the Swedish baptist missionary has visited them, and through his labours a spirit of serious inquiry has sprung up, and some, having avowed their conversion to Christ, have been baptized.

#### DOMESTIC.

THE METROPOLITAN TABERNACLE.—On Monday evening, April 2, another meeting was held at New Park Street chapel to promote this object; when Mr. Spurgeon congratulated the meeting on the success which had hitherto attended them in this great work. Since they met at the end of last year, he was happy to say that they had increased very much as a congregation, and they could now number about 1500 church-members, while there was a constant and regular stream of inquirers every night of their meetings, anxious to join them; and he had no doubt that, soon after they had the New Tabernacle opened and in full operation, they would have over 3000 church-members. When that building was finished, it would comfortably seat 5000 persons, while Exeter Hall could contain at most 3000. As compared with the Surrey Music Hall, the area of the ground floor was one-third more than the area of the ground floor of that building, and while they had a gallery less than the Surrey Hall, still their galleries were much deeper, and, upon the whole, would contain as many people. Then, a great improvement had been made in the mode of access to the galleries, there being a staircase to each of them, so that no crush or inconvenience would be felt in the ingress or egress. It took about twenty minutes for the people to get out of the Surrey Hall, but this building, though crammed, could be cleared in some five minutes. Under the chapel there was a school-room, capable of containing 1500 sabbath-school children. There were also several class-rooms, and a vestry as large as the chapel they were now in, where they could hold their church meetings. The building was therefore a large one, and as it was built with large intentions, those intentions would be fully carried out. Mr. Cook, the secretary, then read a state-



ment of the building fund up to the present time, from which it appeared that there had been received £18,904 15s. 2d., the donations amounting to £9953 9s. 6d.; the collections, after sermons preached in different churches by Mr. Spurgeon, to £3059 12s. 4d.; the Surrey Hall fund to £3294 5s. 4d., and the Exeter Hall fund to £881 7s. 8d. The expenditure had been £10,904 18s. 2d., the land for the site being £5100 of that sum, so that there was still in hand £8000; but as the contract for the building was £20,000, £4000 of which had only yet been paid, they had still to make up a sum of £12,000 to complete the erection, £2000 of that having been promised on condition of the congregation making up certain sums. The meeting was then addressed by the Rev. C. Stovel and others, and subscriptions were handed in, in the course of it, to considerably over £500.

**BECLES, Suffolk.**—The baptist chapel at this town was erected in 1805. Sir Morton Peto having offered an eligible piece of ground fronting the new road to the railway station, Mr. G. Wright, the pastor, laid the foundations of a new building before many spectators, on Friday, April 6. Mr. Thwaites, president of the Metropolitan Board of Works, also addressed the assembly. Three martyrs having suffered in an adjoining meadow, the name of the new chapel, Mr. Wright said, would be "The Martyrs Memorial," which would be inscribed in large characters in the tympanum of the pediment; and in the centre in front the following inscription:—"Near this spot, Thomas Spicer, John Deny, and Edmund Poole were burned for the faith of Jesus, on the 21st of May, 1536. 'When they rose from prayer, they all went joyfully to the stake, and being bound thereto, and the fire burning around them, they praised God in such an audible voice, that it was wonderful to all those which stood by and heard them.' Foxe's Acts and Monuments.—'And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were should be fulfilled.' Rev. vi. 11."

**DOWLAIS, Glamorganshire.**—The place of worship occupied by the English baptists in this populous town, being in a very bad state, Mr. J. Williams, the pastor, and his friends, are anxious to effect several necessary improvements. There are sixty-two members, who have already a debt on their shoulders of £350, so they are asking of their neighbours "anything you please," or something that "will not be missed." Dr. Thomas of Pontypool College, and Rev. T. Davies of Haverfordwest College, recommend the case.

**WE BAPTISTS! WHAT ARE WE?**—Why if the *Record*—the veracious organ of the Evangelical Church party—is to be our witness, we are a queer people. At one time we are all against Church Rates, and anon in favour of them. In proof of which the *Record* publishes this letter:—"Sir,—I have just received my last signatures to our parochial petition against the abolition of church-rates, and as part of my canvass has very much pleased and surprised me, I venture to tell you of it. It so happens that one hamlet in the parish has at least two-thirds of the inhabitants baptists, and not one of them has refused me his signature. Several, on the first mention of my object, refused; but, when I explained the exact position of the church rate question, the signature was given cheerfully. I had such remarks as these: 'I should be sorry to see the influence of the Church weakened;' 'I do not wish for the separation of the Church from the State;' 'I think we have no right to meddle with the way in which Churchmen support their Church;' 'We agree on all essential matters, and I should be really sorry to feel that I have cut myself altogether away from all claim on the services of the Church,' &c. Now, I am convinced that all these parties have given me their signatures heartily, and I believe that with a little kind and firm explanation, hardly any religious baptists even would be found to support the principles of the 'Liberation Society.' Your obedient servant, A MIDLAND CURATE, March 22, 1860." You laugh! and well you may. Is not the letter a hoax? Who is this Curate, and where does he live? He wont tell us!

**DISS, Norfolk.**—The handsome new chapel, to seat 650, with school and class rooms, was opened with sermons by Messrs. C. Ewen and C. H. Spurgeon, March 20th. In the afternoon Mr. S. preached in a large tent, and in the evening he preached twice, once in the Independent chapel and then in the Baptist, where another congregation was waiting. The cost was £2000, but £666 was required, which, said Mr. S., is the number of the beast, and so the sooner the mark is removed the better. About £180 was collected. This church, during the past seventy years, has sent out seventeen ministers, and nine new churches have branched from it.

**BLAOKPOOL, Lancashire.**—The baptists are about to erect a handsome chapel at this popular watering place, the foundation stone of which was laid on April 9. It is to seat 650; but the style of the edifice is not Gothic.

**PEMBROKE.**—On what is called "Good Friday," April 6th, a neat new baptist chapel was opened here. The collections amounted to £40.

**BRISTOL. Counterslip Chapel Jubilee.**—On March 22, above 1000 persons took tea together in the chapel, in celebration of this event. After tea, Mr. Winter, the pastor, presided, and read an interesting paper, from which we gather that during this period 1373 believers have been baptized; of these an unusual number have been called out to the ministry; twelve are now labouring at home, one in Calcutta, two in America, and two in Australia. — After thirty-seven years faithful service and watchful oversight of the church at this place of worship, Mr. Winter has felt it necessary to resign his pastorate, to the great regret of an affectionate people.

**BURWELL, Cambs.**—For several months past Mr. Hynard has rendered us valuable ministerial aid, and we are now erecting a gallery, towards the expense of which Mr. H. has devoted that which should have been his remuneration for supplying us. In token of gratitude for his disinterested services, Mr. H. has been presented with the complete works of Jonathan Edwards, in 8 vols. A. J. W.

**CANTON, near Cardiff. Hope Chapel.**—Mr. Josephus Bailey, late of Brettle Lane, near Stourbridge, enters upon his ministerial labours at this place under the most pleasing and encouraging prospects. The chapel was only built two years ago, and though commodious, is not now large enough, and an extension of it is contemplated.

**HOLBEACH.**—At a social tea-meeting on Monday evening, March 12th, our esteemed pastor, Mr. Cotton, was presented with a purse of eleven guineas, and a handsomely framed engraving of Christ teaching humility, as expressions of gratitude for his unwearied efforts for the reduction of the debt on the chapel. T. D. R.

**RICKMANSWORTH, Herts.**—Within the last four months the friends here have paid off a heavy debt of fifteen years' standing. They now desire to erect school-rooms, which are greatly needed. Mr. T. D. Jones is the pastor, but as the members are "few and poor," they are requesting donations of *twelve stamps* by post.

**WATERBEACH, Cambs.**—Mr. John Watts, for twenty-six years superintendent of the baptist sabbath school, being at length compelled by the infirmities of age to retire, was presented by the teachers with a handsome copy of the Holy Scriptures, on Lord's-day, March 25th. G. S. W.

**THE BUNYAN MONUMENT.**—It has been proposed to build a new chapel to the memory of Bunyan, instead of erecting a statue. Good. This would be like making honest John talk again; but the statue would be dumb.

**GREAT YARMOUTH.**—We quote the paragraph which follows from a letter by "A Baptist" in the *Freeman*—"Great Yarmouth is situated within a few miles of the seat of the treasurer of our Foreign Missionary Society, has nearly 40,000 inhabitants, is rapidly increasing, and thousands of persons visit it during the summer months. The Wesleyans, Primitive Methodists, and Independents are numerous and prosperous, but our body is without a single chapel worthy of it or the town. Scores of baptists are found amongst other denominations, many of whom would gladly aid in the establishment of a church, could they see their way clear to begin it, but who refuse to have anything to do with the cold-hearted and shiftless ones at present existing in the place."

**IPSWICH, Turret Green.**—The friends meeting here having been burdened with a debt of £500 on the chapel ever since its erection, are at length making a vigorous effort to remove it entirely this year. A friend has offered £100 if this is done, and about £300 more have been promised. They will do it easily.

**OLNEY.**—Mr. Hall, on leaving his ministerial charge over the baptist church here, was invited to a tea-meeting of 200 friends, and presented with a silver inkstand, a gold pen, a writing desk, and "Robinson's Researches in Palestine," 3 vols., as testimonials of esteem and affection.

**LOWESTOFT.**—Mr. J. E. Dovey, baptist minister, has recently been presented by his friends with a purse of fifty-one sovereigns, as a token of respectful regard after fifteen years ministerial service in that town.

**EARBY, Yorkshire.**—Interesting services were held here, April 6th, when the foundation stone of a baptist chapel was laid by T. Aked, Esq., of Shipley Grange.

**GOSPORT.**—At length a place has been fitted up by the baptists for public worship in this populous town. Mr. Tollerfield, late of Burnham, is making this long-needed attempt. We hope he will succeed.

**CARDIFF, Bute Docks.**—A Welsh baptist church was formed at this place, on Wednesday, April 11, under promising auspices of future usefulness.

**PYLLHELI, Carnarvonshire.**—The foundation stone of a new meeting house in an eligible position was laid here April 5th.

**REMOVALS.**—Mr. Michael Shore of Earl Shilton, to Husbands Bosworth, Leicestershire—Mr. A. C. Gray, late Independent minister at Bathgate, Linlithgowshire, Scotland, to Newport, Isle of Wight—Mr. G. Davies of Wednesbury, to Moor Lane, Bolton—Mr. J. B. Lockwood of Birchcliffe, Yorkshire, to Tarporley—Mr. T. John of Haverfordwest College, to Llangandayn, Carmarthenshire—Mr. F. Edwards, B.A., of Harlow, to South Parade chapel, Leeds.



KING AQUA'S TOWN, WEST AFRICA.

## MISSIONARY.

## INDIA.

THE Calcutta *Oriental Baptist* for February, in a postscript to its intelligence says:—

“We are thankful to record the safe return to Bengal of the Rev. T. and Mrs. Morgan of Howrah, in restored health. May a gracious Providence enable our brother long to labour in the gospel in the field to which he has devoted so many years—and may great success attend him.

Whilst one Missionary brother has thus returned to his station after nearly three years absence, we regret to state that in the coming month we are about to lose, for a time at least, two others. The Rev. J. Wenger of Calcutta, and the Rev. F. Supper of Dacca, with their families, have taken their passage to England in the ship *Agamemnon*, which will sail about the middle of February. We pray that they may have a safe and prosperous voyage, and may realize from their anticipated return to Europe all the advantages they desire, and that if they are permitted to return to us, they may come again in the fullness of the blessing of the Gospel of Christ, and long labour here for the extension of the Redeemer's kingdom.”

With regard to Dacca, the station lately occupied by Mr. Supper, we give below some extracts from the last Report—1859. Mr. S. was formerly a pædobaptist missionary from Germany, and married Miss Jemima Collins of the Orissa Mission, who went out some years ago from Wolvey, in Warwickshire.

“Mr. Supper, owing to the protracted illness of his wife, has found it necessary to accompany her to her native land. We hope he will be able to return to this country after the absence of a year, and resume his important itinerating labors in Eastern Bengal.

Our native Christian community has increased by the settlement among them of three families of native Christians who were till recently connected with the Church Missionary interest in this place. They begged to be permitted to come over to us, after their Mission was broken up. A Hindu convert of the *Kayust* caste who was with us for some months seeking religious instruction, has since removed to the neighbourhood of Serampore, where he has been baptized. He is at present in the employ of the Railway Company. We hope his character and example will be such as powerfully to recommend the Gospel to the shrewd but hardened class to which he belonged.

The church in Dacca has passed through the year prosperously. The number of mem-

bers at the close of 1858, was forty-two. Since then seven have been added by baptism, and two have been excluded for improper conduct. The total number of members therefore at the close of the year 1859, was forty-seven, and of communicants, fifty-one. The number of candidates for baptism is five. There have been four services on the Lord's-day, two in English and two in Bengali, the afternoon Bengali services being conducted by a native Preacher. Besides these, we have had two week-day services, one in Bengali and the other in English.

As regards the preaching of the Gospel to the Hindu and Muhammadan populations of Dacca and the adjacent villages and markets, we have nothing new to record. We have had the same discouragements to contend against, and the same hindrances to encounter that have characterized the labours of previous years. But we may also add, that we have had the same “faithful word” which cannot be broken, to support our confidence in the ultimate triumph of the Redeemer's truth, whilst the signs of the present time, if we have rightly interpreted them, are such, that we feel we cannot be very far from the period when heathen darkness must vanish before the light of the Sun of Righteousness. Our work has been steadily and systematically prosecuted throughout the past year, and numerous copies of religious tracts and portions of Scripture, judiciously distributed, have found their way over many miles of surrounding country. The bazars and lanes of the city, and the markets for miles around have had the gospel diligently preached in them; but beyond this we can say little: results we have none to chronicle. The people show no lack of interest with respect to the word preached; friendly discussions, and quiet conversations have been numerous; and from facts which such intercourse tends to disclose, we have proof that the leaven of divine truth has penetrated deeper and wider than a superficial observer would suppose. Occasional glimpses such as these into the inner life of some of the people help to cherish the conviction, that though visible success has been very small, yet our labours are accomplishing hidden results whose blessed influence, if not disclosed in this life, will be revealed at the last day.

It has been determined to build a bungalow-chapel for the use of our native Christians in Dacca. With this view a subscription has been raised among the members of the church and a site has been secured.”

[The last mail from India brings the painful news that half of the houses in Dacca have been destroyed by fire, leaving 6000 families in a sad state of destitution.]

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With regard to Dacca, the station lately occupied by Mr. Supper, we give below some extracts from the last Report—1859. Mr. S. was formerly a pædobaptist missionary from Germany, and married Miss Jemima Collins of the Orissa Mission, who went out some years ago from Wolvey, in Warwickshire.

“Mr. Supper, owing to the protracted illness of his wife, has found it necessary to accompany her to her native land. We hope he will be able to return to this country after the absence of a year, and resume his important itinerating labors in Eastern Bengal.

Our native Christian community has increased by the settlement among them of three families of native Christians who were till recently connected with the Church Missionary interest in this place. They begged to be permitted to come over to us, after their Mission was broken up. A Hindu convert of the *Kayust* caste who was with us for some months seeking religious instruction, has since removed to the neighbourhood of Serampore, where he has been baptized. He is at present in the employ of the Railway Company. We hope his character and example will be such as powerfully to recommend the Gospel to the shrewd but hardened class to which he belonged.

The church in Dacca has passed through the year prosperously. The number of mem-

bers at the close of 1858, was forty-two. Since then seven have been added by baptism, and two have been excluded for improper conduct. The total number of members therefore at the close of the year 1859, was forty-seven, and of communicants, fifty-one. The number of candidates for baptism is five. There have been four services on the Lord's-day, two in English and two in Bengali, the afternoon Bengali services being conducted by a native Preacher. Besides these, we have had two week-day services, one in Bengali and the other in English.

As regards the preaching of the Gospel to the Hindu and Muhammadan populations of Dacca and the adjacent villages and markets, we have nothing new to record. We have had the same discouragements to contend against, and the same hindrances to encounter that have characterized the labours of previous years. But we may also add, that we have had the same “faithful word” which cannot be broken, to support our confidence in the ultimate triumph of the Redeemer's truth, whilst the signs of the present time, if we have rightly interpreted them, are such, that we feel we cannot be very far from the period when heathen darkness must vanish before the light of the Sun of Righteousness. Our work has been steadily and systematically prosecuted throughout the past year, and numerous copies of religious tracts and portions of Scripture, judiciously distributed, have found their way over many miles of surrounding country. The bazars and lanes of the city, and the markets for miles around have had the gospel diligently preached in them; but beyond this we can say little: results we have none to chronicle. The people show no lack of interest with respect to the word preached; friendly discussions, and quiet conversations have been numerous; and from facts which such intercourse tends to disclose, we have proof that the leaven of divine truth has penetrated deeper and wider than a superficial observer would suppose. Occasional glimpses such as these into the inner life of some of the people help to cherish the conviction, that though visible success has been very small, yet our labours are accomplishing hidden results whose blessed influence, if not disclosed in this life, will be revealed at the last day.

It has been determined to build a bungalow-chapel for the use of our native Christians in Dacca. With this view a subscription has been raised among the members of the church and a site has been secured.”

[The last mail from India brings the painful news that half of the houses in Dacca have been destroyed by fire, leaving 6000 families in a sad state of destitution.]

**BURMAH.**—*Mission Press at Maulmain.*—The works published for the year ending September, 1859, are numerous. Among these are 118 copies of the first edition of the Burmese Bible, quarto size; in the same language, 73 copies of vol. 3 of the Old Testament, octavo, 2284 copies of the History of Joseph, 380 copies of the History of Adam, Daniel, &c., and 380 copies of Parables and Miracles. In the Sgau Karen language have been published 240 copies of the Old Testament, 448 copies of the New, and 260 copies of the Psalms; in the Talieng language, 12 copies of the New Testament; in the Bghai Karen 1620 copies of the Sermon on the Mount, 3100 copies of the Epistles of James and John, and 568 copies of Mathew and Hymns. Besides these, there have been published in various languages a great variety of books and tracts, including the Pilgrim's Progress and Bickersteth on Prayer, amounting in all to 53,164 volumes, and 1,842,738 pages. Also, 57,762 volumes of school and miscellaneous books; making a total of 41,450 books and tracts printed, or 1,731,200 pages, and 99,659 volumes issued.

#### RELIGIOUS.

**TURKEY.**—We hope and expect the commencement of a powerful work of God among the Turks, that will open the door of truth to the followers of the false prophet, and succeed in turning them towards the only Saviour of lost men. More than nine thousand Bibles have been sold to the Turks of Constantinople during the last four years. It is now sold publicly in the streets, and in the mosques, side by side with the Koran; and one of the marked features of the present movement is the number of Turks who are reading the Bible. The exact number cannot, of course, be definitely known, but the Turks themselves say that it is not less than ten thousand in this city alone, who are diligently and earnestly studying the Scriptures, and there are great numbers in other parts of the empire who are enlightening themselves from the same source. A missionary at Constantinople has received a letter from Bishop Gobat of Jerusalem, in which the Bishop states that eighty soldiers and seven officers of the Turkish army stationed in that city were accustomed to meet regularly with one of his colporteurs for the purpose of reading the Bible. The same pleasing intelligence reaches us from many parts of the Sultan's dominions.

**UNITED STATES.**—At the last annual concert for prayer for Colleges, a much larger number of young men were reported as ready to devote themselves to the service of the Redeemer.

**THE NEW BISHOP OF COLUMBIA,** on going out, had nearly gone forward in a vessel that was lost. He says:—"It was God's mercy alone that ordered my course in another ship. It was the supplication of many dear friends in my behalf that was heard and answered. I cannot give any particular reason that moved me not to take a through ticket, as others did—as poor Frank Bloomfield did (the bishop's son)—or not to wait a week at Francisco, which I wished to see more of; it was not any superior wisdom of mine, but the mercy of my Heavenly Father watching over me and bringing me safe to this land. May I spend and be spent the more in the service of Christ Jesus my Lord!"

**THE SOCIAL EVIL.**—The midnight meetings are continued with success. Prayers are requested, (1) That the poor women whose benefit is sought may be inclined to attend the meetings; (2) That the presence of God may be manifested at the meetings, and his blessing accompany them; (3) That those who have been rescued since the commencement of the movement (nearly 100), and also all others in the various Homes and Penitentiaries, may be converted.

**PRINCE ALFRED.**—It is reported that when the Prince was at Athens he was invited by the Queen of Greece to see the lately-revived Olympic Games on a Sunday, when the Prince refused, and they were postponed to Tuesday. This was excellent if authentic.

**ST. GEORGE'S IN THE EAST.**—The disturbances of this Puseyite church have been renewed with increased violence. These doings are disgraceful. They are an offence to our national character. Wo unto him by whom the offence came.

#### GENERAL.

**THE KING OF SARDINIA,** on accepting the sovereignty of his new dominions, said:—"Firm, like my ancestors, in the Catholic religion, and in the respect due to the supreme chief of that religion, I shall, if the ecclesiastical authority make use of spiritual arms for temporal interests, in safe conscience and in the traditions of my ancestors find strength to maintain entire the civil liberty and authority for which I am only indebted to God and to my people."

**REFUGE FOR THE NEGROES.**—M. Dubois, one of the ministers of Hayti, has issued an appeal to the free negroes of the United States to settle under the protection of the Haytian Republic. A grant out of the public treasury will be made to those who have not the means to pay for their passage. On arriving, the emigrants will find free lodgings, where food will be provided for them for the first several days.

**INCREASE OF THE POPULATION.**—From the collected weekly tables published by authority of the Registrar-General it appears that the natural increase of the population of London—*i. e.*, the excess of births over deaths—was last year 30,930. The number of immigrants from the country is estimated at 23,000. If this calculation is well founded the gross increase was 54,000, or more than 1000 weekly.

**ANOTHER COMET.**—It is now stated that the great comet of 1558 may be expected about the end of August next. This is one of the most brilliant comets known; on its last appearance its tail extended over above 100 degrees of arc—so that when the nucleus was in the zenith the extremity of the tail had not yet arisen. This is not only a great comet, but also one of extreme brilliancy.

**THE CRIMINAL POPULATION OF LONDON.**—According to Dr. Forbes Winslow, there are in London 16,000 children trained to crime; 5,000 receivers of stolen goods; 15,000 gamblers; 25,000 beggars; 30,000 drunkards; 180,000 habitual gin-drinkers; 150,000 persons subsisting on profligacy, and 50,000 thieves.

**THE PEERS OF ENGLAND.**—In the reign of Elizabeth the House of Lords consisted of one marquis, nineteen earls, ten viscounts, and thirty barons. Its numbers under Charles II. were 170, William and Mary 192, Anne 209, George II. 229, George III. 386, George IV. 421.

**RAILWAYS.**—The whole length of railways open in England and Wales, on Dec. 31, 1859, was 7,309 miles; in Scotland, 1,265; and in Ireland, 1,427; total, 10,001 miles. During the half year ending Dec. 31, 117 persons were killed, and 266 injured, many through carelessness.

**AN AWKWARD FIX.**—Above twenty persons went on board one of the mail steamers at Queenstown, to bid farewell to their friends, when lo! before they could leave the vessel, the steam power was put in movement, and they are now on their way to New York.

**THE SIAMESE TWINS** are still living in Surrey Co., North Carolina, United States. At a late revival the wife of Chang was baptized. Chang and Eng seemed to be much concerned for themselves, and requested an interest in the prayers of the minister.

**A PARLIAMENTARY RETURN** gives the estimate net quantity and value of gold exported from Australia since May, 1851, to Dec. 31, 1858, at 19,802,640 ounces, of the value of \$74,460,094, 18s.

**PUNISHMENT OF DEATH.**—The New York House of Legislation, by a large majority, has abolished the penalty of death in all cases.

**THE BLIND.**—It is computed that there are no less than 30,000 blind persons in Great Britain.

## REVIEW OF THE PAST MONTH.

*Wednesday, April 25th.*

**AT HOME.**—The movements of the Queen, the Prince Consort, and the Royal Family, have attracted little attention for the past few weeks. The Prince of Wales has returned from the Continent, and is now preparing for his visit to British America. We observe that the Yankees wish their President to invite him to visit the principal cities of the States, such as Boston, New York, Philadelphia, and Washington.—Parliament, both Lords and Commons, seem to be making slow progress with the new Reform Bill. In the Lords, Earl Grey, under the auspices of whose honoured father the Great Reform measure was passed, is doing the work of the Tories, by moving that the bill be referred to a committee, with an evident desire to *burke* it. What strange inconsistencies we live to see in public men! Lord Howick, now Lord Grey, was once a zealous reformer. But he is now out of office. Does this explain his conduct?—To-day Lord Elgin sets out on his new mission to China. We would fain hope that it will be of a pacific character; but we fear that the French and English squadrons, now on their way thither, will not return without blowing away some of their "terrestrial" powder and shot at the imbecile "celestials" of China.

**ABROAD.**—We have little to notice this month from distant parts of the earth. Our remarks will therefore be confined to Europe. The agents of the French Emperor have worked their "universal suffrage" system so adroitly in Savoy and Nice, that an overwhelming majority has been secured for annexation to France. So that farce has ended. The King of Sardinia is now visiting the chief cities of his new dominions; but Napoleon does not wish him to assume the title of King of Italy. The pope has published his bull against *all* in general, but no *one* in particular, who have aided in depriving him of a portion of his territories; and so the bull bellows but no one regards it. That rogue *Punch* pictures the Emperor and the King blowing the smoke of their cigars at its figure.—There has been a rising of the people in the Island of Sicily against the tyranny of the young King of Naples, who has sent over forces to suppress it, and his hired assassins are doing their work to his satisfaction.—The Austrian Emperor, to pacify the Hungarians, has recalled his "beloved cousin," one of the royal princes, and sent a new governor to carry out what he pretends, if they behave themselves, will restore to them their former constitution.—We are gratified that the war between Spain and Morocco is concluded.

## Marrriages.

A MARRIAGE AT JERUSALEM.—March 19, at Jerusalem, by the Right Rev. the Lord Anglican Bishop of that city, Robert Campbell, Esq., R. N., Her Britannic Majesty's Consul for the Ottoman Islands in the Archipelago and the Island of Cyprus, to Ann, eldest daughter of the late William Coles, Esq. of Worcester.

March 23, at the baptist chapel, Naunton, by Mr. A. W. Heritage, Mr. Joseph Margetts, to Miss Sarah Hall.

March 24, at the baptist chapel, Feuny Stratford, by Mr. C. H. Hosken, Mr. John Gerrie, to Miss Mary Dickson.

March 23, at the General Baptist chapel, Spelding, by Mr. Jones, Mr. T. Woodcock, of Fleet, to Mary Ann, second daughter of Mr. Branston, Pinchbeck.

March 24, at the baptist chapel, Haslingden, by Mr. Prout, Mr. John Parkinson, to Miss Alice Duckworth.

April 3, at the baptist chapel Newport, Isle of Wight, by Mr. Procter, Mr. A. H. Stote, of West Cowes, to Miss A. T. Read, of Lymington.

April 4, at the baptist chapel, Great Yarmouth, by Mr. J. Green, Mr. Charles Godbolt of Syleham, to Mrs. Emily Griffiths, widow of the late Mr. Enoch Griffiths, baptist minister, of Wrexham.

April 4, at the baptist chapel, Spaldwick, Hunts, by Mr. W. E. Archer, Mr. Thomas Walker of Easton, to Alicia, eldest daughter of Mr. John Turner of Spaldwick.

April 6, at the baptist chapel, Quorndon, near Loughborough, by Mr. Staddon, Mr. C. Spittlehouse, to Miss A. Hoggins, and on the 9th, Mr. J. Horspool, to Miss M. Holliwell.

April 6, at the baptist chapel, Paulton, Somerset, by Mr. Davies, Mr. George Silcox of Claudown, to Miss Anne Smallcomb of Camerton.

April 9, at the baptist chapel, Baxter Gate, Loughborough, by Mr. Stevenson, Mr. S. Maltby, to Miss R. Hallam, both of East Leake.

April 9, at the baptist chapel, Archdeacon Lane, Leicester, by Mr. Lomas, Mr. W. Freestone, to Miss Kate Wright.

April 10, at Dover Street baptist chapel, Leicester, by Mr. Malcolm, Mr. G. Weston, to Miss M. A. Parr.

April 10, at the baptist chapel Arnesby, near Leicester, by Mr. Shem Evans, Mr. Archer, to Mrs. Cooke.

April 10, at the English baptist chapel, Ebbw Vale, by Mr. W. J. Godson, Mr. John Heal, to Miss Jane Heirs.

## Deaths.

Jan. 28, at the Earlswood Asylum, George Henry, youngest son of Mr. James Hannam, baptist minister, Wincauton.

March 7, at Hawling Lodge, Gloucestershire, Mr. Edward Wood, aged 69, for forty-three years a member of the baptist church at Naunton.

March 16, Ann, wife of Mr. G. K. Stanton, of Bromsgrove, aged 33. Mrs. S. was called to endure severe personal affliction, and bereavements in the loss of two children in one day; and departed in a few hours, after giving birth to a living babe. Her last words were, "I am happy."

March 16, Harriet, wife of Mr. C. T. Crate, baptist minister, Wendover, beloved by all who knew her exemplary christian life, in her 61st year.

April 8, Ellen Taylor, only daughter of Mr. W. J. Stuart, baptist minister, Staningley, aged 17 years. Died, believing in Jesus.

April 13, aged 82, Mrs. Ann Smith, of Ticknall, daughter of the late Mr. Joseph Salisbury, of Ashby-de-la-Zouch. Baptized

about sixty years ago by the late Mr. Goadby of Ashby, she walked in "the good old way" all the days of her life, and died in peace and hope.

April 15, aged 57, Mr. Owen Owens, minister of the Welsh baptist church, Granby Row, Manchester. The mortal remains were followed to the grave by a large concourse of sorrowing friends.

Lately, at Cardiff, after a severe cold of only two or three days, aged forty-eight, Mr. James Coleman, a worthy member of the Bethany baptist church, and an active teacher in the sabbath school. On one sabbath he sat down with us at the Lord's table in his usual health, and on the following sabbath, whilst reading and explaining the scriptures to his children as was his wont, he felt faint, and laid himself down; in a few moments, while his children were standing around him, not expecting such an event, his spirit took its flight! Mr. C. was much respected, and has left a widow and eight children.



THE  
BAPTIST REPORTER.

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JUNE, 1860.

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ANNIVERSARIES OF BAPTIST SOCIETIES—1860.

AGAIN, as our custom is, we proceed to furnish some brief statements from the Annual Reports, together with names of the speakers, and places of the meetings. In our next we shall give extracts of the addresses. We give them in the order of time when the various meetings were held.

BIBLE TRANSLATION SOCIETY.

THE twentieth annual meeting was held on Thursday evening, April 19, in Kingsgate Street Chapel, Holborn, Sir S. M. Peto, Bart., in the chair.

The Secretary read the Report, from which it appeared that during twenty years the society has been instrumental in contributing the sum of £37,572 11s. 5d. towards the distribution of the Bible in the Eastern portions of the world and in other directions. To that sum must be added the income of the past year, amounting to £1,815 5s. 2d. The work of translation had been silently and surely advancing at Benares and Calcutta, at Cuttack and Colombo, and on the western coast of Africa. The committee had received only one legacy of £5 during the past year. The general receipts, how-

ever, were slightly in excess of those of last year. The sum of £1,250 had been appropriated by the committee towards the versions of the Scriptures made by the missionaries of the Baptist Missionary Society. The committee would express their gratitude to God that the society, amidst many difficulties, had been permitted to contribute, although in so humble a degree, to the infinitely important work of giving His holy word to the teeming population of the Eastern world. This work, however, must be more earnestly sustained by the churches. It was a solemn fact that, but for the aid rendered by the Bible Translation Society, all translations of the Scriptures effected by the baptist missionaries would be lost to the world.

The Treasurer's account showed a balance in hand of £95 7s. 1d., out of which £50 had been voted for a translation of the Scriptures for a part of Africa.

The usual resolutions were moved and seconded by the Revds. S. H. Booth, of Birkenhead; G. E. Bloomfield, Meard's Court, Soho; J. C. Page, Barisaul, India; J. B. Pike, Bourne; C. Stanford, Camberwell; and D. Wassell, Bath.

## BAPTIST UNION.

THE annual meeting was held on Friday, April 20, at the Mission House, Moorgate Street. The proceedings were commenced at half-past ten o'clock. There was a numerous attendance. The hymn,

"All hail the power of Jesus' name,"

was sung, and the Rev. Mr Larom, of Sheffield, offered prayer.

The Rev. Dr. STEANE was then requested by the meeting to preside. They were assembled, he said, under somewhat novel circumstances. It had occurred to the committee that some valuable improvements might be introduced into the manner of conducting the annual meetings, and it was, therefore, intended to make the experiment. Mr. Noel was the only brother who had been requested to speak, and after that gentleman's address, the meeting would be open for free conference.

The Rev. J. H. HINTON said that there was to be both free speech and free prayer. Any brother might either speak or pray without being called upon.

The Hon. and Rev. BAPTIST NOEL said his address would be quite in correspondence with the remarks which had just been made, and would be designed rather to elicit opinion than to supply information.

Mr. N. then proceeded to deliver an excellent practical address, the purport of which was to enforce the great duty of teaching and preaching Jesus Christ, by one means or other, to every individual in every town, village, or other place, in every county in England. After this, several ministers took part in a general conversation having reference, chiefly, to the best mode of carrying out the suggestions of Mr. Noel; among others, Pasteur Robineau, of Paris, Pasteur Le Fleur, Lower Canada, and Rev. Mr. Jen-

kins, Morlaix, France, addressed the meeting.

After a brief adjournment for refreshment, the meeting was reconstituted and proceeded to business, Dr. Steane presiding.

The Rev. J. H. HINTON read the report, from which it appeared that in the number of churches reporting to the Union, namely, 980, the reported clear increase had been 10,005, yielding an average in the year of ten members per church—the largest increase since 1850, and the largest but one since 1834. The committee had taken action, as ordered at the last session, on the Bible Printing Question, the Church Rate Question, &c. Within a few days the committee had received a letter, addressed to the Chairman of the Union, from the Rev. Dr. C. H. Lommatzch, Professor of Theology at Wittenburg, written in the name of a body of gentlemen who propose to erect, in the town of Wittenburg, a monument to the memory of that eminent reformer, Philip Melancthon. As a partial response to the solicitation for pecuniary aid in this movement, a member of the committee had placed the sum of £5 at the disposal of the session. The Financial Report of the Union showed a balance of £3 10s. 2d. due to the treasurer.

The CHAIRMAN alluded to the persecution of the baptists in the Grand Duchy of Mecklenburg by the Lutheran bishops and ministers, who were resolved either to break the spirits or work the entire extirpation of baptist christians. The intolerance still existed in all its rigour, although it was hoped that a better day would dawn. The authorities not only imprisoned the brethren, but demanded payment of the prison diet supplied to them.

Mr. LEHMANN, from Berlin, said that nothing could be hoped for in the way of religious liberty while

the present system prevailed in Mecklenburg. But in Germany the good work had been going on. Some 1,058 had been added to the churches, or ten per cent. The whole number of baptists in fellowship now numbered 12,000.

Resolutions adopting the Report, and expressive of gratitude to God for the increase reported, were passed. The following, on "Religious Revivals"—"The Bible Printing Monopoly"—"Church Rates," and "Marriage Law," were also adopted.

"That the Session regards with the liveliest interest the remarkable revival of religion, which, during the past year, has been in progress in various parts of the United Kingdom; and blends its prayers with the many which have been presented at the throne of grace, that the 'showers of blessing' may still be vouchsafed, and much more abundantly."

"That this Session tender their best thanks to Edward Baines, Esq., M.P., for the wisdom and energy with which he has conducted the proceedings of the Committee of the House of Commons appointed to inquire into the method of printing the Holy Scriptures; and express their earnest hope that this recommendation of the Committee will be adopted by the Government."

"That the Session regard with lively interest and gratification the present position of the Church Rate question in Parliament, and entirely approve of the conduct of the Committee in encouraging the co-operation of the churches throughout the kingdom. And that, in the strongest manner to express the sentiments of the Union on this important subject, petitions to both Houses be now adopted."

"That a petition to both Houses be adopted by the Session in support of the Bill now before Parliament, for legalising marriage with the sister of a deceased wife."

A letter was read from Mr. Heaton, proposing an alteration in the mode of publishing the proceedings of the Union. He proposed that the proceedings and statistics should henceforth form part of a "Handbook of the Denomination," which he intended to publish. A resolution, sanctioning the proposed change, was unanimously agreed to.

## BAPTIST HOME MISSIONARY SOCIETY.

THE Annual Meeting this year was held in the Library of the Mission House, on Monday evening, April 23. B. Scott, Esq., Chamberlain of the City of London, occupied the chair.

The Report called attention to the peculiarities connected with the society's operations, and a reference to the effort which is now being made in London and other large towns to collect the masses in theatres and other public buildings for the purpose of bringing them within reach of the Gospel. But while the brethren employed in this and kindred movements were contending against the most palpable vices, those engaged in other parts of the country were doing a work of equal importance, though less obtrusive in its character. Several extracts from correspondence from various parts of England and Wales were then given, including Blaenavon, Monmouthshire, Shotley Bridge, Durham, Wells, Somersetshire, Studley, Whitebrook, Madeley, Langwm, Neath, Dunchurch, Thorp-le-Soken, Hamsterley, Bedminster, Pembrokehire Auxiliary, Lancashire and Cheshire, Gillingham, and Semley. The number of members in the missionary churches is rather more than 4,000, and of this number nearly 400 were baptized during the past year. There are 106 principal stations and 95 subordinate; Sunday schools, 111; teachers 1,100, and upwards of 8000 scholars. During the past year the committee had received two special donations, one of £200, and another of £100, to be followed by a bequest of £200, free of legacy duty, with the view of providing for the spiritual wants of places with which the donors in past years were connected, and in the prosperity of which they felt a lively interest. The debt of last year, £329, had been repaid.

The balance due to the bankers is now £60. The income for the past year was £3,771 2s. 2d., and the expenditure £3,829 14s. 2d. The report concluded by pointing out the favourable state of the times for the prosecution of missionary efforts.

The Revds. T. Morris of Ipswich, D. Katterns of Hackney, W. Barker of Church Street, and the Rev. Mr. Wilson from Aberdeen, addressed the meeting with considerable energy and effect.

#### BAPTIST IRISH SOCIETY.

THE annual meeting was held at Kingsgate-street chapel on Tuesday evening, April 24; Edward Ball, Esq., M.P., in the chair.

The Secretary then read several extracts from the report, in which it was stated that in the month of August last, the various stations connected with the society were visited by the secretary, who, on his return, reported that though all did not afford an equal amount of encouragement, the mission generally, gave much cause for gratitude and hope. A pastor was wanted for the baptist church, in the populous town of Coleraine. The new cause at Rathmines, Dublin, continued to prosper, and in pecuniary matters, the efforts of the society in that place, had been well sustained by the few friends associated in the work, who had subscribed upwards of £250, in addition to their contributions towards the cost of a new chapel, which was in course of erection. The local committee were looking with considerable anxiety for assistance from christian friends in England and Scotland. The report concluded by commending the spiritual welfare of Ireland, to the sympathies and prayers of British christians.

The late Religious Revival in Ireland was, as might be expected, the leading theme of the speakers. The chairman said:—

What a work has gone on in Ireland! I was looking last night at some of the statements, and the testimony they gave was this:— That in Ulster alone 20,000 Bibles had been distributed; 300,000 religious books circulated within six months; and now tens of thousands attend Divine worship who formerly spent the Sabbath in idleness and sin. We have the testimony of the Bishop of Down and Connor, who used to confirm about 24 people annually, but last year he confirmed 122, and 117 of these remained to become communicants. Lord Roden, an Irishman, says—"I have seen the progress of this great work of revivals; the drunken men have become sober, the quarrelsome docile, and he who was a tyrant has become as a lamb. I see a health, a joy, a peace; which I never before witnessed." If this be not the work of God, what is it that has wrought this great change upon men's minds? It cannot be the work of the devil. He would not diffuse bibles—would not close the public-houses. And if it be not of God or of satan, whence is it? I judge from the work itself that it is God's work: You have taken part in that work. God has blessed that work, and therefore you are bound in gratitude to maintain, to support, and to uphold this society.

The Revds. C. Kirtland of Canterbury, and F. Wills of King Street, Holborn, who had visited Ireland during the progress of the Revivals last year, then furnished interesting details. The Rev. W. S. Eccles of Banbridge, Ireland, also related many pleasing facts.

#### BAPTIST MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, on Thursday, April 26. The spacious room was well filled, and the platform was crowded with the leading friends

and supporters of the society and representatives of kindred institutions, among whom were Sir Morton Peto, M.P., Bart., the treasurer of the society; Drs. Ackworth, Hoby, Steane, Angus, Evans, and Boaz of Calcutta; and Sir Henry Havelock.

G. T. KEMP, Esq., of Rochdale, took the chair at eleven o'clock precisely, and the proceedings were commenced by singing the hymn beginning—

"Jesus, immortal King, go on.  
The glorious day will soon be won."

The Rev. Mr. MILLARD, of Maze Pond, offered prayer.

Rev. F. TRESTRAIL, Secretary, read selections from the sixty-eighth annual report, which, after noticing the late indications of revival in the churches of Christ—the invitation from a mission church at Loodiana, in India, to christians all over the world to join in earnest prayer for the outpouring of the Holy Spirit on all flesh—and the recent missionary conference at Liverpool, under remarkably promising auspices—the Committee rejoice to say that they are spared this year the painful duty of reporting the death of valued and honoured missionaries. Those labouring in the field have been preserved in their usual health, while all who had been home to recruit their energies, well-nigh exhausted by long years of toil, have reached in safety their accustomed spheres of labour. Messrs Hobbs, Craig, Williams, and Claxton, left in the autumn of last year, and are settled at Jessore, Sewry, Muttra, and Madras. Mr. Comfort, of Thrapston, was also accepted for the Indian Mission, but too late to go forth with these brethren. The interval has been spent by him, in study, in the College at Regent's Park, and he will most likely sail in August. The Committee have also great pleasure in stating that they have received *three* other offers of service, which have been accepted. The

friends who have contributed to the Indian Special Fund will be glad to learn that the missionaries who have recently gone forth to India, and those who, in a few months, will follow, could not have been sent at all, if they had not thus provided the means. But what is absolutely needed now, is an addition to the list of annual contributors, that a regular supply, adequate to meet the rapidly augmenting expenditure in India, may be placed at the Committee's disposal.

Allusion is then made to the return of Messrs. Page and Wenger, for the benefit of their exhausted health. The present state of the various missions in the West Indies, in India, Ceylon, China, Africa, and France, are then described, and a great variety of interesting facts are furnished, affording much encouragement and hope for the future.

The income of the Society, for all purposes, during the past year, amounts to £29,006 13s. 11d. This sum includes £262 18s. 2d., contributions to the Indian Special Fund, and £2,469 12s. 9d. to the China Fund. Besides these amounts, £4,881 4s. 5d., proceeds of the mission press for two years, have been carried to account; and, doubtless, in future, as in past years, this establishment will not only materially aid the Committee in sustaining the growing demand for the Scriptures and useful religious works, but provide a portion of the required funds. Deducting the *special* contributions from the total income, there yet remains an increase on those of previous years on the general purpose account; a fact all the more encouraging, since the legacies this year have been unusually small.

The expenditure, amounting to £27,031 9s. 10d., has, however, greatly increased; and chiefly in India, where there has been an excess, over the past year, of

£1,772 10s. 6d. This will be greatly augmented during the present year, for though seven brethren, during the past five years, have died, and one has finally returned to England, the number of missionaries in India has, during that period, increased from twenty-eight to thirty-five, besides a large addition of native preachers. To this must be added the urgent claims of Ceylon and Haiti, and an increased expenditure on the West Indian Mission, in order to place it on a more efficient footing.

It will be seen that on the general cash account there is a balance in the Treasurer's hands of £2,515 5s. 7d. But as that general account includes *all* receipts, both general and special, the balances due to the Indian Fund, of £1,191 0s. 11d., and to the China Fund, of £1,903 15s. 1d. (for these accounts are kept distinct, and will be presented, along with the general account, by the Treasurer), amounting together to £3,094 16s., must be taken as a liability. The true view therefore is, that there is a balance due to these two special funds of £579 10s. 5d.

It has not been the practice of this Society to carry to account the sums raised at the various mission stations. It has often been asked, why not do as the other institutions do? Without, however, departing from the usual course, an attempt has been made to ascertain how much was contributed by the mission churches. From the returns received, and they are not yet complete, the Committee find that not less than £2,851 5s. 4d. have been raised and disbursed by these churches during the past year.

These brief statements in regard to the finances will show that our friends must not relax in any effort, nor withdraw any contribution, if the present scale of operations is to be maintained. Death is yearly removing the elder members of the Society who have faithfully and

liberally sustained it hitherto. It behoves those who succeed them to see to it that they imbibe their spirit, and imitate their example. But this duty devolves not on private individuals alone. It rests on the church at large; for no one can read what the word of God says of it without feeling convinced that its true end and purpose is to wage war with the powers of darkness until they are vanquished. In the united action of all its members, in the systematic organisation of their efforts, in their enlightened perception of the true law of christian beneficence, and their obedience to it, in their persistent, believing prayer, lies, under God, the ability to sustain and enlarge missionary operations. Who can look on the perishing millions of Asia without pity? or regard for a moment Africa's swarthy, down-trodden, oppressed race, so utterly without God, and be insensible? And now to these uncounted myriads of immortal souls, whose destitution, if it could become vocal, would fill the universe with its wail of agony, there is added China's yet more enormous population! Before this awful mass of sin and misery we should feel ourselves helpless, and instead of contending with it, we should retire in despair, were it not for the oath and promise of the Eternal God. And we cast our eye over the world, and look on the verdant spots which are seen in the midst of surrounding sterility and darkness. Some now living can remember when, as the result of missionary efforts, the first of them began to appear, and others have witnessed their rapid increase. What sanctified human instrumentality has done, it can do again; and the work goes on with an augmenting celerity, for every fortress taken from the enemy facilitates fresh conquest. If what remains to be done appears formidable, past success is not less astonishing. No

words so suitably express the feelings of the devout mind in regard to it as those of the inspired psalmist, "This is the Lord's doing, and it is marvellous in our eyes." May the Almighty, whose servants we are, mercifully give us to know our power with Him in prayer! May we feel that in His presence, and with His word, it is criminal to hesitate or doubt. May He keep us from all unholy curiosity about the times and seasons which He hath put in His own power, or from

an useless expenditure of thought and means in working out theories unsanctioned by experience. Humbly and earnestly, with unflinching faith and holy ardour, may we obey the Divine Master's last injunction, "GO INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

The Meeting was addressed by the Chairman, and the Revds. W. Rosevear of Coventry, C. Larom of Sheffield, J. C. Page from Barisaul, Dr. Boaz from Calcutta, and W. Landels of Regent's Park.

## Spiritual Cabinet.

### A DOCTRINE THAT CANNOT BE PREACHED.

THERE is a form of theology, which may be noticed in its relation to preaching. It is that which men are constrained to abandon when they come to preach; or, which will not bear the test applied to it, when they engage earnestly in an effort to convert sinners to God. It may be taught in the schools; it may be defended by a venerable tradition; it may be embodied in creeds, or in standard systems of theology: but *it cannot be preached*. It contains dogmas so abhorrent to the obvious teaching of the Bible; so repellent to the common sense of mankind; so at variance with what are found to be just principles of philosophy; so much fitted to retard a work of grace; and so utterly contradictory to what a man is constrained to preach when his heart is full, and when he has the most enlarged and elevated views of the work of his Saviour,—that he cannot preach them. It would shock his own feelings. It would contradict all his prayers. It would be fatal to all his efforts to do good. It would throw off the sinner to a hopeless distance,

though he had begun to return to God. It would present theology as at war with the elementary convictions which men have of what must be true.

There is no better way to test certain dogmas that have come down in the church, and that seem to be defended by apparently conclusive reasoning, than to attempt to preach them. Standing in the pulpit, with immortal beings before him, whom it is his great business to attempt to win to the knowledge and love of God, theology will seem to be a different thing from what it was when contemplated as an abstract question. There are sympathies and feelings awakened in the bosom of the preacher, which he had not when, from his room in the seminary, he looked out on the world; and which *they* seldom have who teach theology without the remembered feelings of the pastoral relation. In the pulpit he is not the mere theologian; he is a man, with all the sympathies and feelings of a man. He addresses men, not abstractions. His business now is to persuade men, not to

demonstrate dogmas. He is to seek to move them by argument, by persuasion, by appeals that will commend themselves to their good sense; and it is easy then to see that there are certain dogmas which will not move them, except to irritation, and which, however strenuously he may have held them, he cannot preach. They violate the spirit of his commission; they are at war with all the finer feelings of his own nature.

Among those dogmas, we may mention the doctrine of limited atonement. It would be improper to deny that plausible arguments may be adduced in favour of that doctrine; and still more, that it has been held by men of great eminence in theology: but it cannot be preached. It does not suggest itself to a man's mind when he is preaching; it does not fall in with the design of preaching. When a man is most deeply engaged in his work, it cannot be preached. It must always be practically abandoned, when, under the highest influence of his commission, and under the constraint of the highest motives which press on the soul, the preacher offers the Gospel to his fellow-men. Then there is nothing that more cramps the powers, and fetters the hands, and chills the heart of a preacher, than such a doctrine; and though there may be, here and there, one so early and thoroughly trained, so fettered and bound by authority and by the manacles of a creed, so wholly under the influence of a theology derived from past ages, that he will have the moral courage to stand up in the pulpit, and defend the dogma,—freeze him though it does, and grate on the feelings of his hearers though it may,—yet it is not a dogma that is, or can be, extensively preached. It never has been, it never will be. It comes so across a minister's commission to "preach the Gospel to every creature," implying that the Gospel is to be,

without mental reservation on the part of God or man, offered to every human being,—it is so contrary to the current statements of the New Testament about the design of the atonement, as understood by the mass of readers of that book,—it is so chilling to the gushing feelings of a preacher when his heart warms with compassion for guilty men,—it is so contradictory to the prayers which he must offer in the sanctuary, and in his nearest approaches to the throne of mercy in private,—it is so cold and withering in its influence on the heart,—that men will not preach it. If they felt that it was an essential and necessary part of their message, they would abandon preaching altogether, and engage in farming, or teaching, or the mechanic arts; anything, rather than have their better feelings subjected to constant torture.

As a matter of fact, therefore, the doctrine of limited atonement is not and cannot be preached. It is found in ancient books of divinity, written in a sterner age, and when the principles of interpretation were less understood, and the large and liberal nature of the Gospel was less appreciated. It is "petrified" in certain creeds maintained by the church; made firm, like fossil remains in a transition-state, when ancient opinions were passing to a more liberal form. It is taught in a few seminaries, where men feel themselves constrained to repress the warm emotions of their own souls, and are prohibited from allowing their minds to reach conclusions which they can scarcely avoid. But the doctrine is not preached, except when the heart is cold and dead. It is not preached when the soul is on fire with the love of men, and when the Cross in its true grandeur and glory rises to view. *It is never preached in a revival of religion:—a proof, not feeble, that the doctrine is not true.*

*Albert Barnes.*



## Poetry.

## ROYAL MEDITATIONS.

[DOM PEDRO II., Emperor of the Brazils, is, perhaps, considering the circumstances of his position, one of the most popular sovereigns in the world. His father, Dom Pedro I., abdicated in his favour when he was six years old, and he was called to the throne by the unanimous voice of the people when but fourteen. Dignified and comely in person, and his mental accomplishments considerable, he is much admired, and highly esteemed for his amiable disposition. He has much taste in the fine arts, and is fond of poetry; Longfellow being his favourite. Dom Pedro is a writer of verses himself. The following is a translation of a personal meditation. One would hope that such a man is not far from the kingdom of God.]

"If I am pious, clement, just,  
I'm only what I ought to be:  
The sceptre is a weighty trust,  
A great responsibility.  
And he who rules with faithful hand,  
With depth of thought and breadth of range,  
The sacred laws should understand,  
But must not, at his pleasure, change.

The chair of justice is the throne:  
Who takes it, bows to higher laws;  
The public good, and not his own,  
Demands his care in every cause.  
Neglect of duty, always wrong,  
Detestable in young or old,  
By him, whose place is high and strong,  
Is magnified a thousand-fold.

When in the east the glorious sun  
Spreads o'er the earth the light of day,  
All know the course that he will run,  
Nor wonder at his light or way;  
But if, perchance, the light that blazed  
Is dimmed by shadows lying near,  
The startled world looks on amazed,  
And each one watches it with fear.

I, likewise, if I always give  
To vice and virtue their rewards,  
But do my duty thus to live;  
No one his thanks to me accords.  
But should I fail to act my part,  
Or wrongly do, or leave undone,  
Surprised, the people then would start  
With fear, as at the shadowed sun."

## Reviews.

*Brazil: its History, People, Natural Productions, &c., with a Map and Engravings. London: Religious Tract Society.*

IF it is the intention of this publishing institution to furnish the public with such historical works as this and "Japan Opened," we shall hail their appearance. As specimens of the contents of this volume we have given some extracts at pages 177 and 183 of this number.

One thing however, we must complain of as a serious omission in some works of an historical character; and we are surprised that the same omission occurs in the volume before us. We refer to a date on the margin of the headline of each page. Frequently, on reading this volume, we had to turn back several pages to discover, if we could, the year when the events of which we were reading took place. It may be difficult to furnish

them, but that should not hinder, for historical narratives are not complete without them.

1. *Hints to Church Members.* 2. *The Sabbath Treasure.* By the Rev. Jabez Burns, D.D. London: Houlston & Wright.

Two more useful little books from the untiring pen of our indefatigable friend. The first, "On the duties and responsibilities of Christian Fellowship," contains so much sound advice that we wish a copy of it were in the hands of every member of a Christian Church. The second contains "a passage of scripture, an original hymn, and questions and counsels for every Lord's-day in the year." Of the contents of this, we must say that we prefer the prose to the poetry. But we are told that it was designed for the young, to whom it is adapted. The price of each is fourpence.

*The Annotated Paragraph Bible. Part VI.—Acts of the Apostles to the Revelation. With a Map, illustrating the Acts of the Apostles. London: Religious Tract Society.*

THIS Part completes the Volume of Holy Scripture in the paragraph form with annotations. For daily family reading it will be found both convenient and useful; and even in the pulpit would greatly facilitate the reading and understanding of the Divine word; inasmuch, as the paragraphs would indicate the natural rests, and the notes would afford many valuable suggestions in expounding the portions which may be read.

*Sixpennyworth of Rifle-shot on Church Matters. By a Political Volunteer. London: Effingham Wilson.*

EFFINGHAM WILSON'S pamphlets are pungent things, especially on "Church and State" affairs. We have not forgotten his "John Search" of former days;

and this "Volunteer" is quite up to the mark. Does the reader wish to have a specimen of his shot? He had better buy a sixpenny bag of them for himself. He will not rue the purchase, if he wishes to have some fresh information on "Church matters,"—church-rates at this juncture especially; or if he only wishes to have a few pleasant titillations of his risible faculties.

*Large Type Tracts for the Aged. London: Book Society.*

THIS attempt to furnish reading to the aged whose sight is failing is highly commendable. We have been much pleased with the specimens now before us. They may be had at two shillings per 100, four pages, or in packets of fifty assorted for one shilling. We hope benevolent persons who sympathize with the aged poor, and wish to do them good and comfort them, will not forget these large type tracts.

## Correspondence.

TO SANDARS J. CHEW, BIRMINGHAM.

DEAR SIR,—I dont call you Rev., because I believe among your many recent abjurations you abjure this clerical cognomen; sympathizing, I expect, with Robert Robinson, who, after a hard day's work in superintending his farm, being caught in a shower of rain, sat down under a hedge, and "wondered that anybody should be so silly as to call him Rev. If this be your feeling I fully sympathize with you.

But though you have abjured one thing, to render yourself personally conspicuous you have adopted another. Some people are very tenacious of their titles, and would rather submit to a tiresome, and, sometimes, a painful operation, every morning before breakfast, than give up their right to be called the reverend Mr. This, or the reverend Doctor that. But, as Lord Brougham once said, "every man has his taste." And if you choose to drop the Rev., and adopt the "Jew outwardly," I dont think that any one has any right to call you to account; I shall not, I am sure. I only hope that in adopting your new facial appendage, that you have not laid your-

self open to the suspicion that was once entertained of a late facetious M.P., who never rose without saying something funny, until people began to think that the lower region of his head-piece had been cultivated at the expense of the upper. You may not remember how Dan once perpetrated one of his impromptu epigrammatic parodies on the gallant colonel; and I dont precisely, but it was something of this kind—

"Three Colonels in three distant counties born,  
Sligo, Armagh, and Lincoln, did adorn;  
The first in paucity of brain surpassed,  
The next in bigotry, in both the last.  
The force of nature could no further go—  
To make a third she shaved the former two."

But I should not have been attracted to the consideration either of your abjurations or adoptions just now, had I not read, the other day, the following paragraph in the *Birmingham Daily Post* of May 1st, in which your very questionable occupation of the chapel in Bond Street, is again brought before public notice.

"*Bond Street Chapel.*—The Assize cause at Warwick, in which the minister of this place of worship recently figured, is no doubt fresh in the minds of our

readers. The trustees of the chapel (Messrs. Butler, Hadley, and Duke), have now served what may be termed a notice to quit upon the Rev. S. J. Chew, Mr. D. King, and the congregation. The reason assigned for this step is, that as the congregation assembling at this chapel do not belong to the society of Dissenters called "Particular Baptists," for whose benefit the building was placed in trust, the trustees are of opinion that such congregation is not entitled to the occupation of the property, and they therefore 'request' that arrangements may be made for the 'delivery of the possession of the chapel to them at the earliest convenience,' in order that they may perform their duty. This document (legally drawn up) is dated the 13th instant, and is signed by the trustees."

"Coming events," it is said, "cast their shadows before." How was it, my friend, that you saw no foreshadowing of the above event a few weeks ago at Leicester? You came over here to tell some of your old friends of certain recent discoveries you had made, and which you naturally wished they would adopt too. You came in the shape of a religious reformer, and wondering "What next, and next," I went, as well as others, to hear you. There were not many present, but that did not discourage you, for you first "blew a blast so loud and dread" against the sin of schism, that most of us began to wonder whether we should not have to take up our trumpets too and sound a defiance at once. But we all kept still, and let you belabour us much more passively than Sayers permitted Heenan. However, when you had thrashed us all round to your full bent, we, "all smarting with our wounds," were told we might ask a few questions. However, it was your way of reforming us, and as we had put ourselves under your tuition, we must endure the rod.

An old friend of yours—yes, an old friend, though that night, catching your inspiration, he had a blunt way of showing it—then got up and asked you a few questions. Why did you so soon forget them? If you had recorded and pondered them, the above paragraph might not have appeared. Let me try if I can remember a few of them—

1. Have you forgotten the last of the ten commandments?

2. How is it, then, you have so misrepresented all other sects but your own

—methodists, and the regular baptists especially?

3. You said, "Some say *we* are few, but *we* are not few; *we* are numerous in England, and *we* are 300,000 in America." Will you tell us who *we* are?

4. Are not your American friends that section of baptists commonly known there as Campbellites, and who are suspected of having too much to do with slavery? And do not your English friends hold the same opinions in religious matters?

5. How long was it after you went to Bond Street, that you adopted the doctrines we have heard to-night?

6. Did you not baptize a considerable number of young persons after you adopted those views; and were they not all admitted into the church, with the right to vote?

7. You say you twice offered to resign. Can you tell us the dates of those offers? Were they offered before these admissions were made, and before several of the old members had left or had been expelled, or not?

8. Did it never occur to you that you were not occupying the place for the purposes of its erection, and that it would be more honest if you and your friends left it at once and obtained another place?

9. Did it never occur to you that it was rather hard upon many of those whom you found there, and whose fathers, probably, had sustained worship there for several generations, to be compelled to leave the place, because you preached another doctrine? I do not hold their views, but I would not have done such a cruel thing for all Birmingham.

10. Did it never occur to you that retaining hold of a place under such circumstances was disreputable to us as dissenters, and injurious to christianity? Concerned for the honour of the baptists I am compelled to ask this question.

You had a few more awkward questions put to you, which I shall not mention now, as I only wish to remind you of those which had reference to your occupation of Bond Street chapel. But your reply to one question, which went to the unchristianizing of such men as Robert Newton and John Angell James because they had not been "baptized for the remission of sins," according to your views of that passage, was "too bad," it

was anti-christian; indeed it looked like a kind of bastard puseyism.

Perhaps you may feel, and others may think, that I am hard upon you: but you deserve it. "Those who live in glass houses should not throw stones." But you came and pelted your pebbles at the windows of all your neighbours, without seeming to care what harm you might do them, or what you might yourself catch in return. You have no right to complain of rough handling, for you were not delicate in your attacks. Indeed you seemed as if you had come to have a scuffle, like that "gentleman" at Donnybrook fair, who dragging his ragged coat behind him with one hand, and grasping his shillalah with the other, exclaimed, "Will any gentleman be so good as to tread on the tail of my coat."

I have written what I have written more in sorrow than in anger. I have known you from a boy. I believe I was one of the first to encourage you to try to do good. I have watched your course through life. I have noticed your untiring zeal and industry. But I now tell

you publicly, as I have often told you privately, that you have too much canvass set, and too little ballast.

But I could pass by what I cannot but regard as the intemperance and rashness of some of your proceedings, hoping that time might temper them into sobriety and prudence; and I would not dispute some of your positions, such as the weekly supper, which you and others may hold harmlessly, no man forbidding you; but I write to you on a question of simple justice between man and man. I affirm that you have no right to hold property, not your own, for one purpose, which you know was designed for another purpose; and I do not believe the law will allow you. But take my advice. Leave it at once; and then, whatever crotchets you may be led to indulge, we shall all recognize you as an honest man.

*Leicester.*

LYNX.

P.S. Pray do not let us see any more columns of a Birmingham paper, headed "WARWICK ASSIZES. Butler and others *versus* Chew."

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## Christian Activity.

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### PREACHING THE GOSPEL TO EVERY CREATURE.

*By the Hon. and Rev. B. W. Noel, A.M.*

God has lately been pleased beyond all question to work mightily in the hearts of numbers in various parts of the earth. In America, in the United Kingdom, and on the Continent, he has converted large numbers of persons, saved them from hell, and made them his own children. In the north of Ireland, in various parts of Scotland, in Wales, and in Sweden also, the Spirit has been poured out, and the effect of it has led to the question, why is England left behind? Was God reluctant to bless us? Why had 2,500 persons in Cardiganshire been added to one denomination, and the churches of England felt so little of the Divine influence? Jesus had given a very plain command, and it was not fulfilled either in London or in England, "Go ye into all the world, and preach the Gospel to every creature." Who could say that there were not enough christians in London to preach the Gos-

pel to every person in it? Surely there were, and ten times over. Then why was it not done? Where the command had been observed, corresponding blessings had followed. He knew of no exception to this rule. Preaching and prayer had always been attended with a blessing from on high. Why was it not now as it was in the days of Whitefield and Wesley? The other day he was staying in Cornwall with a gentleman who mentioned that there was an item in the parish book to this effect—"Paid to Mr. So and So 7s. 6d., for driving away the Methodists." Now there were fourteen Wesleyan chapels in that place, and they were all filled. The population of the place was 10,000, and the whole of them, with the exception of five families, were Methodists. This result was attributable to the earnest determination of those good men to preach the Gospel to every creature. They did so, and the Lord went with them. Were the Baptists in the present day doing this? The Baptists now had far greater advantages than

the Methodists had then. We could not see our theatres and other large places to which the working-classes had access, crowded, without being convinced that there was a disposition to listen to the preaching of the Gospel far greater than in the times of our fathers. The question was, were we the men to avail ourselves of this disposition, or were we to slumber on? Were our churches so paralysed that we could not do it? Had we not enough of faith, love, zeal, and moral power, and must we die as we were living? Last year, while on a visit to Wisbeach, he preached in all the chapels of that place, Wesleyans, Baptists, and Independents, the latter mainly. But the Church people did not go to the chapel service, and so, for their accommodation, he preached in the market-place, and they attended in great numbers. The people were everywhere willing to listen to the Gospel if there were men to preach it. And if, as a denomination, they had it on their consciences that they ought to do their part towards making the people hear it, could they not do a great deal more than they were doing? He knew it might be said that Baptists had great difficulties to encounter in the country villages, but he believed they could all be overcome with earnestness and a determination to get at the ear of the people. For himself, he looked to the working classes with especial hope. They were the masses of the people, and if they got to the masses they would work upon the whole. What then, could be done? Some £700 were contributed last year by the friends of the Irish Evangelical Society, in order that the Gospel should be preached to every person in Ulster. Half that sum would do much towards making the same experiment in England. Suppose they were, as Baptists, to resolve to make the Gospel known to every person in a particular county. No doubt it would be said that they were displaying a sectarian spirit by so doing, and a great many persons of other denominations would oppose themselves to such a movement. But they should not teach the Gospel to every creature as Baptists. In order to prevent such a charge being brought against them, it was desirable to make an effort to co-operate with Christians of all denominations who would join them in making the Gospel known to all the towns and villages of the land. Suppose, for example, they were to determine that everybody in

Rutland should be told of Christ's salvation, would not that be very practicable at small cost of time, labour, and money? But, if they did this, they must make up their minds to preach everywhere, in chapels, school-houses, barns, farm-houses, and on the village-greens, in public halls, town halls, and wherever they could get people together. In summer, the open air would be the best. This Baptist Union comprised a thousand churches. Could they not all say, "we will put these thousand chapels at the disposal of a band of evangelists;" and if such a movement began among themselves, it would be sure to spread. The next question was, who should preach? For himself, he wished everybody to preach. Hitherto, they had been too official by far. Suppose that twelve evangelists were to go into Rutlandshire or Suffolk, they should include every denomination which would join them, not excepting the Primitives. Clergymen too, certainly, if they were willing. He thought some of them would be, but they were placed in great difficulties, and he thought it would not be right for a clergyman to preach in a Dissenting chapel, until he was prepared to take further steps. It was not enough that ministers alone should preach. God had been signally teaching the church, that other men were fully as able to preach the Gospel to the people. Mr. North and Mr. Radcliffe were now recognised as evangelists in Scotland, but they began to preach before they were so recognised. There were many others of the same stamp. Mr. Weaver, a converted collier, who was dining with him on the previous day, was a most extraordinary man. He could hardly read, but had been a most successful preacher of the Gospel to persons of his own class; and why should he be hindered from preaching any more than the demoniac in the gospel who went through the ten cities of Decapolis, preaching the Gospel of Christ? People would probably say to him, "why, yesterday you were a naked savage;" and he would reply, "but I can tell you what Jesus has done for my soul. I have not been at college, but I love the Saviour, and I want you to love him. It is just because I was a demoniac, and am now a christian, that I can preach." Such people being allowed to preach, it would be manifest to all that there was nothing official or denominational in the work. Such a

body of evangelists would not require much organisation or extensive means for the accomplishment of their enterprise. There was great truth in the saying of the French sceptic, that the church that would take the first step in advance would gain the world. The church that showed it was not dead, but full of life and longing to do good, would act wondrously on men's consciences. What they wanted was to be first profoundly abased before God for their low estate—to feel that they did not live for eternity half enough—that they were not sufficiently grateful to that Redeemer who had washed them from their sins in his blood, and was going to place them with Himself in a blissful eternity. If He could make them see his own glory—and they must try to see it—then they would be humble, and look higher, and feel an intense concern for the salvation of their fellow men, which they would never experience unless they first felt their own unworthiness. When Isaiah had seen the glory of God and seen himself, his response to the question, "who will go for us?" was prompt and decisive. "Here am I, send me." If we knew God and ourselves, and knew we were going to glory, then we should say the same, and go forth in the name of the Lord and proclaim the Gospel. Mr. Weaver, to whom he had already referred, had been preaching at Sheffield to multitudes of working men. He had been a prize-fighter, and was never beaten in his life. They called him "Undaunted Dick." But when he became converted, he was greatly persecuted by his companions. One man stole his coal, and was about sending it up the shaft as his own; Weaver came to him, and said, "my being a Christian does not compel me to encourage theft; that coal is mine, not yours." "Never mind," said the man, "I shall have it." "Well, then," said Weaver, "we must see who is the strongest!" and he got his coal. The man was in a great fury and struck him on the face, and wanted him to fight, but Weaver would not fight. He said, "my Master says, when they strike you on the one cheek, turn to them the other also," and he let him strike the other cheek, and did not return the blow. When the man had exhausted his fury, he went back to his work. This was on the Saturday. On the Monday he came to Weaver, trembling, and pale as death, and fell down

on his knees as if he were a god, begging his forgiveness, and saying, "you have never been out of my mind since Saturday; will you forgive me?" Weaver replied, "If you are sorry for what you did I will forgive you freely;" and the result was that the man became awakened, and now attended to the duties of religion. He did not wonder that hundreds of men should be in tears under the preaching of a man like that. He should much like to sit under him himself, and hear him preach from the heart, from the character, and from the life. Such a man he held to be every inch a preacher. If they could get the same spirit with the advantages of education so much the better. On the previous evening Mr. Radcliffe had preached at his chapel, and an extraordinary impression had been made upon the congregation. As many as 200 persons adjourned to the vestry at the close of the service, and young and old alike were weeping for their sins, and begging for mercy. He asked why such scenes should not be witnessed all over the country? If they were true men, and obeyed the command of their Master, it would be so. What he wanted was to ascertain from the brethren present whether they would like to see such a company as he had described come into a place, and say, "we will preach the Gospel to every creature here before we leave it." Would the ministers of the Baptist denomination encourage and assist such a movement, and be prepared themselves to give, say three months in the year, to the working out of such an enterprise?

[The above is the substance of the address of Mr. Noel at the Baptist Union this year. It might appear improper in us to attempt to add to the force of this powerful and telling address, beyond saying that it is to our mind exactly. This excellent minister of Christ has the happy faculty of recognizing the main doctrines and duties which the gospel inculcates. He spends neither his time nor his strength either in bumping the Arminians or rating the Calvinists. Such matters he leaves to those who seem to think that one of these ideas must be proved to be right and the other wrong before the world is converted to Christ. Mr. N. prefers, as much as in him is, to obey the great command, and preach the gospel to every creature.]

## Narratives and Anecdotes.

### RELIGION IN THE BRAZILS.

THE civil power, in conformity with the constitution, is invariably exerted on the side of toleration: to all bigotry it has offered steady and constant opposition.

A few years ago, the pope appointed Monsignor Bedini, the archbishop of Thebes, and late legate in the United States, to be nuncio to the court of Brazil. His eminence visited Petropolis, and there found the German Protestant colony we have already mentioned. Many inter-marriages had been celebrated between the heretical Germans and the orthodox Brazilians. On the delinquents descended the wrathful bishop, who had promised his Holiness that he would "bind this empire faster than ever to the chair of St. Peter." Without more ado, he declared all the mixed marriages void, and all the children illegitimate. The whole population of Rio, as well as Petropolis, broke out into a storm of indignation. The newspapers reviled the nuncio; the people laughed at him; the married couples gave no heed to his denunciations; the leading journals administered grave rebukes. "Propositions," said the government organ, "like those emitted from the chair of truth by a priest of the character of M. Bedini, are eminently censurable." The secular arm and the law were deaf, and made no sign, while these rebellious sons of the church censured and defied the vicegerent of their spiritual and infallible head. The nuncio retreated with querulous complaints, "that the emperor would not take sides in the controversy and use his influence to prevent the spread of Protestant heresies."

This toleration must not be supposed to arise altogether from enlightenment. The chief causes of it, at least at present, undoubtedly are the fewness, the ignorance, and the prevailing immorality and corruption of the Brazilian priesthood. The number of clergy put down in the budget is only 1607. This, even if it be not an over estimate, includes many who never pretend to officiate; and compared to the number of the population—more than seven millions—the disproportion is great. The regular clergy, or monks, are dying out: their vast convents have

not inmates enough to keep them clean; and, since no new admissions are permitted without the sanction of the government, their decay is certain: and, as to the clergy generally, the minister of justice officially states that twice as many priests die and become incapable as are ordained.

"Such is the ignorance of the priests," said a padre to Dr. Kidder, "that many of them ought to sit at the feet of their own people to be instructed in the common doctrines of christianity." "What report," asked Dr. Kidder, "shall I give to the religious world respecting Brazil?" "Say that we are in darkness, behind the age, and almost abandoned." "But that you wish for light?" "That we wish for nothing: we are hoping in God, the Father of lights."

The ignorance and sloth of the clergy seem almost incredible. Many priests are barely able to read the service. No one ever preaches sermons, except one or two metropolitan padres, who recount some of the wonderful deeds of St. George and the dragon, or of St. Dennis with his head, or of St. Priscilliana, on one or two feast days in the year. No such thing as parochial visitation is dreamt of. The confessional is no burden to the easy-going father, for his people are so well acquainted with his manner of life, that no one troubles himself to confess to a priest, with whom to compare himself is, to say the least, highly satisfactory. His year's work consists of getting up a few festivals, saying a few masses, and officiating at funerals and marriages.

Worst of all, however, is the almost universal immorality which prevails through the length and breadth of the land, among the clergy. Every year the official reports of the minister of justice and the provincial presidents complain of this. It is so notorious as to strike natives and strangers almost equally. Dr. Gardner, the botanist, remarks, "It is a hard thing to say, but I do it not without well considering the nature of the assertion, that the present clergy of Brazil are more debased and immoral than any other class of men."

Whatever morality there is among the people is in spite of their pastors; but

the consequences of this state of things is most lamentable.

It is the opinion of the keenest observers that a great change must soon come; and every consideration seems to warrant the correctness of their views. A false religion, so that it is alive and operative, can and does in many lands keep out the true. But men cannot live on a dead faith. The hunger of the soul of man must be fed. It will feed on unwholesome food; but food it must have: wind and ashes will not satisfy it. There is no instance in history of a religion, which had become a mere sham, an outward pretence with no activity, surviving for many years; something strong, something moving, is sure to take its place. It is for christians of all ranks to take care that what takes the place of the dead faith of Brazil shall be the gospel. There is nothing external to hinder: toleration is perfect: the people cry out for Bibles, whenever they hear of any being brought: the very priests offer to distribute them, saying, however, that they do not know how much good will come of it, the example the bishops and clergy set is so bad. Kidder and Fletcher speak again and again of the delighted interest with which the people seized upon the word of God. On one occasion a Portuguese Bible was offered to a passenger on a steam-boat; all the passengers begged for copies, and in a few moments every Bible the American missionaries had was disposed of. "Though I am a man forty-five years of age," said a naval officer, who was returning to his family on leave, "I have never before seen a Santa Biblia in a language I could understand."

It is no wonder that the people are weary and incredulous in their religion. Though godliness does not consist in forms of worship, still the assembling of ourselves together is God's appointed means for sustaining the life of his church; but the Brazilian worship reminds us more of what we hear of from China or Japan, than of any Christian devotion.

The sabbath is hardly observed at all. In Rio the shops are open, and the people amuse themselves as they like. Military parades are commonly held on that day; and operas, theatres, and balls are more crowded than usual. Only a short time ago, it was the regular day for auctions. There has been a slight

improvement in this matter, and in the closing of the great wholesale houses; but the profanation of the sabbath is still a disgraceful sight all through the empire. The emperor personally interfered the other day to put a stop to the playing of polkas and dances, on the Sunday, in the public squares. It hardly behoves us, unhappily, to be too severe on other nations, in this matter.

"Preaching," says Dr. Kidder, "is not known among the weekly services of the church, but I twice heard sermons delivered on special occasions. One discourse was at the annual festa of our Lady da Gloria, and was entirely eulogistic of her character. One of the most popular preachers had been procured, and he seemed quite conscious of having a theme that gave him unlimited scope. He dealt in nothing less than superlatives. 'The glories of the Most Holy Virgin were not to be compared with those of creatures, but only with those of the Creator.' 'She did everything which Christ did, but to die with him.' 'Jesus Christ was independent of the Father, but not of his mother.'"

Another eloquent padre achieved this piece of religious history: "The magi from the east and the kings of the orient came on painful journeys from distant lands, and prostrating themselves at the feet of Nossa Senhora, offered her their crowns for the bestowment of her hand; but she rejected them all, and gave it to the obscure, the humble, but piqued St. Joseph."

The "padres" of Rio catch the traveller's eye at once, with their large hats and close-buttoned gowns, dressed, in the height of a tropical summer, as if for a Canadian winter.

Their chief labour is the preparation of festivals, of which there are still a great number, though not so many as formerly. Every religious celebration is important in Brazil in proportion to the show it makes, and the amusements it provides. The church has been of late years shorn of much of its wealth and splendour, so that the brilliancy of its festivals depends to a great extent on the offerings of the faithful. To extract these, a variety of expedients is employed.

The advertisements in the newspapers are sometimes very singular to Protestant ears. Here are one or two, concerning a festival in the church of Sta. Rita.



"This festa is to be celebrated with high mass and a sermon, at the expense of the devotees of the said Virgin, the most Holy Mother of grief, who are all invited by the board to add to the splendour of the occasion by their presence, since they will receive from the above-named Lady due reward."

Another, still more startling:—

"The Brotherhood of the Divine Holy Ghost of San Goçalo will hold the feast of the Holy Ghost, on the 31st inst., with all possible splendour. Devout persons are invited to attend, to give greater pomp to this act of religion. On the 1st proximo, there will be the feast of the most Holy Sacrament, with a procession in the evening, a Te Deum, and a sermon. On the 2nd, the feast of the patron of San Gonçalo, at 3 P.M., there will be *brilliant horse-racing*, after which a Te Deum and magnificent fireworks."

One of the tradesmen's advertisements, in connexion with this feast, is as strange as it is painful:—

"Notice; to the illustrious preparers of the Festival of the Holy Spirit.—In the Rua dos Ourives, No. 78, may be found a beautiful assortment of Holy Ghosts, in gold, with glories, at eighty cents each; smaller sizes, without glories, at forty cents; silver Holy Ghosts, with glories, at six dollars and a half per hundred; ditto, without glories, three dollars and a half; Holy Ghosts of tin resembling silver, seventy-five cents per hundred."

All the faithful are duly informed of the coming feast on the day before, by showers of sky-rockets, which, indeed, form a most material part of the religious ceremony itself.

To make sure of funds sufficient, nevertheless, begging processions are sent through the streets for a long time before the more important festivals. The collectors wear a red scarf, and wave flags. If any luckless person, in a fit of devotion, kisses these flags, he is pounced on for a donation. A negro band generally precedes them. In the provinces the company of ecclesiastical beggars sometimes reaches the number of fifty, all playing on violins, drums, and other instruments, and carrying big bags, hung on mules, to carry off contributions in kind, such as pigs, hens, and so forth. These are

sometimes vowed from their youth, and are stated to be "St. John's pigs," or "the fowls of the Holy Ghost," if the traveller wishes to buy them.

St. George's festival, he being the patron saint of Brazil as well as of England, is, perhaps, the grandest of all. It falls on Corpus Christi day, and is celebrated with great pomp. The image of St. George is of wood, with a ruddy countenance and a flaxen wig. His seat on horseback is not good, for his long legs stick out, and he requires two men to hold him on. The emperor attends this procession, and walks bareheaded, carrying a candle, attended by all the cavaliers, or knights of the military orders, and the municipal council in full dress.

"Judas' day," or Hallelujah Saturday, is another favourite festival. It somewhat corresponds to our 5th of November. The effigy of Judas is made up into all sorts of horrible hairy monsters, and is accompanied by devils, dragons, and serpents. When he has been shown about enough, string is tied to him, and he is dragged along the streets, while the devout worshippers poke sharp sticks into him, stamp on him, throw stones at him, and otherwise maltreat him.

"Anjinhos," or little angels, are popular ornaments in every procession. They are represented by little girls dressed out with wings, and led by priests, and are more than usually numerous in the series of shows which take place during Passion-week. At that festival effigies of all the principal personages in the sacred history are carried along the streets; and the considerate priests take care to have a certain number black, to the great delight of the coloured worshippers, who, whenever a black virgin or saint come in sight, cry out, "There comes my kindred," and prostrate themselves with the greatest veneration.

This outward mark of respect is never exacted from Protestants, or indeed from any one disinclined to pay it. Even the mob never think of insulting those who do not bow as the host passes. If travellers are to be believed, this is very different from what is done in other Roman Catholic countries.

From "*Brazil: its History*," &c.

## Baptisms.

LETTERKENNY, Co. Donegal, Ireland.—The good work of the Lord continues to advance here. The Holy Spirit accompanies the preaching of Jesus by the brethren. The glorious awakening seems again to revive, and conviction and conversion, through the operation of the Holy Spirit, result. On the morning of Lord's-day, May 6th, nine persons who had been "born again" resorted to the river side, for the purpose of confessing their oneness with Jesus by being "buried with him in baptism." The sun shone sweetly in the heavens, and the crystal waters flowed gently along. A large number of persons assembled to witness the proceedings; and while the candidates were getting dressed in long gowns, provided for the occasion, a short address was delivered by Mr. Storey, on the subjects, mode, and purport of the ordinance, as taught in the Word of God. After singing a hymn and prayer, the candidates came forward in succession—the first being a sweet girl of twelve years of age. This lamb of the Saviour's fold was converted some two month's since, and with another of her own age, and a third of nine years, form a little band of dear lambs, who meet to pray for the conversion of other children. The remaining candidates having been buried beneath the water and having risen out of their Lord's watery bed, the hymn in your last *Reporter* was sung, and prayer was offered by one of the newly-baptized disciples. The greatest solemnity and decorum were observed by all who witnessed the proceedings. The disciples who had publicly obeyed "the first law of the kingdom" were admitted to the fellowship of the church, and joined with the brethren in "breaking bread." The whole church enjoyed a happy day—love, joy, and peace abounding! The Lord is not only converting sinners, but enlightening saints; and, though all the systems have made friends and joined in common cause against the "baptists," yet the Lord is greatly prospering us. A spirit of inquiry is awakening, and though the opposition is most unscrupulous, yet many are coming out, following the teaching of the word, and breaking off the trammels forged by the traditions

and inventions of men. Several other candidates for baptism will soon follow the above examples. The Lord is doing great things for us, whereof we are glad. We are now unable to accommodate the growing church and congregation, and must soon appeal to the people of God for help to raise a proper house.

J. S.

STONY STRATFORD.—We had an interesting service on Lord's-day evening, May 6. The Scriptures were read, and prayer offered by Mr. Henry Butcher, our British School teacher; after which our pastor, Mr. E. L. Forster, preached to a crowded congregation, from Acts ix. 26, 27, 28. He deduced the three following observations from the passage—That when persons are really converted they naturally seek fellowship with Christ's disciples; that these disciples are sometimes afraid to receive them into their fellowship; and that it is the duty and privilege of those who are acquainted with the newly-converted to bear their testimony in favour of them, so that they might be received into the church of Christ. After the sermon our pastor baptized three youths and one young woman; three of them were from the sabbath school. There are others of whom we hope well. We are waiting for a larger blessing.

MILFORD, *Hants.*—Mr. Gill baptized a youth gathered from our sabbath school on April 1st, and on Thursday evening, May 3rd, two females, one a daughter of our senior deacon—the other a sister, who for many years has loved the Saviour, was at length constrained to follow him in his appointed ordinance. On the latter occasion a large congregation of spectators listened with serious attention to an address founded on the last five verses of 3rd chap. of Matthew, many of whom, who heretofore regarded the baptists as a set of deluded heretics, now honestly avowed their conviction, that after all they were right. Truth must prevail.

ROADE, *Northamptonshire.*—Our pastor, Mr. Flecker, baptized six candidates, four of whom had been scholars in our sabbath school, on Lord's-day morning, April 1st.

B. F.

**HADDENHAM, Cambs.**—Services of a very interesting kind took place on May 15th at our preaching station, Thetford, being the anniversary of our chapel there, when two sermons were preached by Mr. J. Hart of Houghton, in a large barn kindly lent by Mr. Markwell, which was crowded in every part. Hundreds favoured the ladies with their presence at the public tea. Messrs. Tebbutt and Butcher took parts in the services of the day. In the afternoon Mr. T. A. Williams baptized twenty candidates. We are happy to say that fifty-six members have been added to the church here during the ten months of Mr. Williams's ministry amongst us, and the good work is still progressing. "The Lord hath done great things for us, whereof we are glad." W. T.

**WILBURTON, Isle of Ely.**—On Tuesday, May 1st, after an impressive discourse by Mr. R. Blinkhorn of Willingham, on the ordinance of believers baptism, Mr. John Dring, our pastor, had the pleasure of immersing ten believers in the river Ouse. Some of the candidates were marvellous instances of the power of Divine grace in answer to fervent and effectual prayer. On the following Lord's-day these, with one restored, were received into our fellowship. May they have grace to serve God acceptably; and to his name be the glory! J. S.

**BLOXHAM, near Banbury.**—On the first sabbath in May the ordinance of baptism was administered by our pastor, Mr. C. J. Eden, when eight believers thus put on the profession of faith in Jesus Christ. The sermon was preached by the minister's brother, Mr. A. T. Eden of Burford, both sons of Mr. T. Eden, baptist minister, of Chadlington. One of the candidates had for several years been a preacher among the Reformed Methodists, but had changed his views respecting baptism. His change of sentiment has caused no small commotion among our Wesleyan friends. W. R.

**STAFFORD.**—Four disciples of our blessed Redeemer went down into his watery tomb and were baptized, May 13th. One had been an Independent for some years, but now saw that this command of her Saviour is binding upon all who love him; another, about fourteen, was from the sabbath school. Our prayer to God is, that we may see yet greater manifestations of his presence and favour. J. L.

**NORLEY, Cheshire.**—We had a baptism at Acton on Lord's-day, April 8th, when our friend, Mr. Harvey of Little Leigh, immersed the candidate, who had to pass through much opposition to the discharge of this duty. We hope he will be useful in that locality, which is on the borders of Delamere Forest. The tracts you sent us were distributed at the water side. Although a public baptism had not taken place in those parts before, the attendance and conduct of the people was encouraging. I have seen out-of-door baptisms above sixty years, and never saw one conducted with more solemnity and decorum. My son preached to about 130 attentive hearers in the open-air in the evening. F. S. sen.

**BEDFORD, Mill Street.**—We are thankful that God, in his goodness and mercy, has granted us another delightful season of refreshing from his presence. On Lord's-day morning, April 29, Mr. Killen preached an appropriate sermon on baptism, to a very large congregation, after which he immersed nine disciples on a profession of faith. Three of them were young men, and the other six young women, all of whom professed to have been called to the knowledge of the truth at this place. Mr. Killen baptized another young woman on March 25. Others will soon follow.

**BRISTOL, Broadmead.**—On Friday evening, March 30th, Mr. Haycroft baptized fifteen believers in the Lord Jesus. One had been a churchman, three had been Independents, and a husband and wife had been Wesleyans. I am also happy to say that six were children of members of the church. These were all added on the next Lord's-day.

**Counterslip.**—Mr. Winter led twenty disciples of the Divine Saviour into the water and baptized them, on the first Lord's-day in May. Many of these belong to the sabbath school. There are many more waiting. The venerable pastor, though about to leave, was never more blessed in his labours.

**Pithay.**—On the first Lord's-day in May Mr. Probert immersed fifteen disciples of the Lord Jesus. J. E. H.

**HINCKLEY.**—Mr. Parkinson had the pleasure of conducting ten believers down into the water, baptizing them into the Sacred names, on a profession of their faith in the Redeemer, on the second sabbath in May.

**ISLE OF WIGHT.**—It is with much pleasure that I am able to report a larger number of baptisms in this island than have been known for many years. I am happy to say that the baptists in the Island are, generally speaking, in a flourishing condition. Notwithstanding at Cowes, which is a town of considerable importance, being a seaport, with its shipping and shipyards, there is no baptist cause. But I am happy to say that an effort is now being made to raise one. This was much needed, for there are several baptists here who have no home; and in the summer we have a great many visitors who inquire for the baptist chapel; and more than that, compared with other towns the places of worship are very few. In December last a lecture was delivered here on christian baptism, by Mr. G. Sparks, a useful local preacher at Cowes, which was well attended. It was a very instructive and able lecture, the arguments were well grounded, and met with the approbation of many, and a wish was expressed by some who were not present for its re-delivery.

**Newport.**—Mr. A. C. Gray, the newly-elected pastor, administered the ordinance of believers baptism on Wednesday evening, May 2, when seven believers thus put on Christ, and were received into the church.

**Niton.**—On the first Lord's-day in May, a very pleasing spectacle was witnessed in the baptist chapel of this village, when Mr. Hockin, the pastor, had the pleasure of baptizing eight believers in Jesus, two of whom were his own children, his youngest son and daughter. Another was the British schoolmaster from Cowes, who for sometime had been a member of an Independent church. Another was a local preacher belonging to the Wesleyan Reformers. Another was a man who two years ago, when his wife was about to go down into the water, entered the chapel and disturbed the congregation, and told the minister that his wife should not go down into the water. But the minister silenced him, and he stood motionless during the ordinance, after which the minister made a few pointed remarks, which ended in his conversion, and he has now been baptized, and joined the church also.

**Yarmouth.**—Six believers were baptized here on Lord's-day, May 13, by Mr. E. Whimper, of London. Five had formerly been in the sabbath school, and the other

was from the Wesleyan body. More are on the way. To God be all the praise!

**Wellow.**—Mr. Green, the pastor of the baptist church in this village, had the pleasure of baptizing nine believers on Lord's-day, April 29. It was in this village that the first sabbath school was formed in the island, and by the former pastor of this church. A. H. S.

**HATCH, Taunton.**—On March 25, Mr. Teall had the pleasure of leading three beloved friends through the baptismal stream. Two of them were parents, whose children had previously given themselves to Christ and his people, thus making a household of believers. The other was a young female, who, in very early life, had strayed from the paths of virtue, and caused grief to all associated with her. Happily the gospel has lifted her up "out of the horrible pit" into which she had fallen. May Divine grace ever preserve her!

**OGDEN, near Roohdale.**—Our pastor, Mr. L. Nuttall, baptized eight believers, six of whom were from the sabbath school, on April 22. A very large congregation assembled to witness the ordinance, the whole of the service being in the open-air. It is very pleasing and encouraging to us to see the house of the Lord full every sabbath, and souls brought under the influence of the Holy Spirit.

S. T.

**LANDBEACH, Cambs.**—Our pastor, Mr. J. C. Wooster, after an impressive discourse, baptized four believers in Jesus, on sabbath morning, April 1, before a large congregation. Two were man and wife. We have had special prayer meetings, and we hope to report again very soon, as there are now several more waiting for baptism. M. C. D.

**KISLINGBURY, Northamptonshire.**—After a sermon from our minister, Mr. S. B. Stenson, on Lord's-day, May 26, sixteen believers in Jesus were baptized. Several were from the sabbath school. Our chapel was full, and I am happy to say that there are more enquiring the way to Zion. May the Lord continue to prosper us! T. C.

**BINGLEY, Yorkshire.**—On sabbath evening, May 6th, after a discourse by Mr. Campbell of Shipley, three believers were baptized on the profession of their faith in Christ. Others are inquiring with their faces Zionward. H. G.

[In reply to your question, see our Baptist Intelligence.]

MIDDLETON CHENEY, *Northamptonshire*.—On the first sabbath in May three young females publicly avowed their attachment to the Saviour by being baptized into the names of the Father, and of the Son, and of the Holy Ghost. Mr. Medcalf administered the sacred ordinance. Two are teachers, and the other a daughter of a member, and yet at boarding school. We have cause for thankfulness that God is blessing us. Others give us hope that they will soon thus put on Christ.

W. J. W. O.

LONDON, *Church Street, Blackfriars Road*.—On Thursday evening, May 3rd, Mr. Sinclair delivered a discourse on "faith, hope, and charity," as the three essential points in a christian's character. Mr. Barker followed with an appropriate address, and then baptized three females on profession of their faith in Christ. Two of these had long been prayed for by a member of our church, who was related as husband to one, and brother to the other.

G. S.

STALYBRIDGE.—After an impressive discourse by our pastor, Mr. Sutcliffe, seven young friends, (four males and three females, were publicly baptized on a profession of their faith in the Lord Jesus Christ, on April 1. Two of the young men were sons of our senior deacon. In the afternoon they were all received into the church after a solemn address. May they all prove faithful unto death!

T. H.

WIGAN.—Our pastor, Mr. Caleb Jones, baptized one young woman, March 25; and April 22, three men. Mr. Jones preached on both occasions. The services were conducted with order and solemnity. The discourses were listened to with the greatest attention. These have been received into the church.

W. H.

WHITESTONE, *Herefordshire*.—Our minister, Mr. W. D. Rees, after delivering a discourse upon "the teachings of Scripture in reference to christian baptism," had the pleasure of immersing three believers upon a profession of faith in the Lord Jesus. The scene was interesting and encouraging.

J. G.

KINGSTHORPE, *near Northampton*.—Our pastor, Mr. Litchfield, baptized two young females, May 13, who were received into the church the same day. We hope the solemn scene made a deep impression on some that were present.

J. W.

CIRENCESTER, *Gloucestershire*.—I have been a reader of your *Reporter* from its commencement, and take pleasure in looking over old volumes. You have not often had reports from this ancient place. But I am now glad to inform you that our pastor, Mr. J. M. Stephens, baptized three young candidates on the last Thursday evening in April. They had been scholars in our sabbath school, and two are sisters. We have more candidates.

N. B.

ACCRINGTON.—Our pastor, Mr. Williams, baptized five female friends at Blackburn Road chapel, on Thursday evening, April 26th, most of whom had been taught in our sabbath school.

E. B.

LIVERPOOL, *Great Crosshall Street, Welsh Baptists*.—We have had another pleasing addition to our number in the baptism of eight believers, by Mr. Thomas, on the last Lord's-day in March.

#### WALES.

Llanvihangel, *near Monmouth*.—The Redeemer's cause in this place is still progressing. On April 15th, after an impressive discourse by Dr. Thomas of Pontypool, he baptized nine believers, in the presence of about 400 spectators. In the course of his able address, Dr. T. noticed the insufficiency of infant sprinkling, as some of those he was about to immerse could testify—six of them having been made to submit to that human invention in their infancy, and had since been brought up in the tenets of the law religion; but having, at mature years, read the Scriptures for themselves, and finding the command therein given not in accordance with what had been enforced on them at their "christening," they had renounced the practice as delusive, and were now willing candidates for the baptism of the New Testament, according to Divine command. May they continue steadfast to the end.

W. C.

Another friend (J. J.) says, that one of the candidates was the son of a deacon, and another a girl of twelve years.

Pembrokeshire.—Mr. J. H. Walker baptized one follower of the lowly Saviour at Sandhaven, May 6th; and, on the next sabbath, another at Marloes. Though these were but of one on each occasion, the attendance was large, and the attention encouraging. May others think of the things spoken, and follow their example in greater numbers.

J. R.

*Canton, near Cardiff. Hope chapel*—On Wednesday evening, May 2, at the Welsh baptist chapel, the baptistry at the English chapel being out of repair, Mr. Bailey immersed three male and three female believers. Two were a widow and her daughter, who had been in the habit of attending "church," and two were husband and wife. They were all added to the church. J. J.

*Cardiff, Bathany*—Mr. Tilly immersed five males and five females, believers in the Redeemer, on May 6th; one of the females is a Wesleyan, and will remain in that body—the others were added to the church. J. J.

*Pwllheli, Carnarvonshire*—After a very impressive discourse by Mr. M. J. Williams, eleven believers in the Divine Redeemer were baptized by our recently ordained pastor, Mr. John Jenkins, on Lord's-day, April 22nd. One had been a Wesleyan. More candidates are before

the church. On the same day twenty disciples of Jesus were baptized at Zion chapel, Tyddyn. B. R. E.

*Tredegar, English Church*—Our "reporter" has neglected his work for some time past. We have lately baptized—on February 5th two, March 4th three, and May 2nd two. J. L.

*Cefn Mawr, Denbighshire*—Our pastor, Mr. Parry, had the pleasure of baptizing fifteen followers of the Lord Jesus, April 22nd; and five on May 13th. Many more are waiting to enjoy the privilege of following the footsteps of their beloved Redeemer down into his watery grave.

*Swansea, York Place*—Mr. Hill, our minister, led ten followers of the Saviour down into the water, and baptized them, on the first sabbath in May. Others are on the way. J. T. W.

[Will our friends in Wales please to address the Editor at Leicester, and not at London.]

## Baptism Facts and Anecdotes.

### ORIGIN OF BAPTIST SENTIMENTS IN CALCUTTA.

THE late Rev. Owen Leonard, one of the early baptist missionaries in India, had been brought up a papist; he enlisted at sixteen into the Indian army, rose to be a sergeant of artillery, and was in several engagements. But he left the service, and engaged as a tutor with a Mr. Burney at Kidderpore, became an inquirer after the truth, and occasionally heard the missionaries at Serampore. This was about 1806.

It was about this time that Mr. Burney reprinted and published a pamphlet against immersion, and in favour of Pædobaptism. This pamphlet, which was written in the form of a dialogue, Mr. Burney sent up to Serampore, with a note in the form of a challenge, saying that he would defend the sentiments contained in that pamphlet even against Chamberlain. To the best of the writer's recollection, no person had, at that time, been baptized at Calcutta; but our preaching in the Cossitollah, and perhaps a baptism or two at Serampore, had made the good man very uneasy. Mr. Burney, however, in publishing this pamphlet did what his

conscience would not approve on a death-bed. In a short period after its publication, perhaps a year or two, his health began to decline, and he was advised to cruise about the bay for a time. He followed this advice, but his health did not improve; and one day, when near the mouth of the Rangoon river, finding himself worse, he determined to land and request an asylum in our mission house there, then occupied by our brethren Felix Carey and Chater. He was made welcome, and there he closed his life; but not before he had confessed to our brethren the regret he felt at having published the above-mentioned pamphlet.

Mr. Burney was very much afraid that his friend Mr. Leonard would become a baptist; he therefore put into his hand this pamphlet, requiring of him a solemn promise that he would read it through. That promise was readily given. But Mr. Burney's zeal was a little premature, and rather injured than forwarded the cause which he so much desired to promote. His friend Mr. Leonard has often said, that he had never thought on the subject of baptism till this pamphlet was put into his hands. He began to read,

because he had pledged his word to read the whole; but, said he, "I was quite disappointed, for I expected to find strong arguments, supported by clear and definite passages of Scripture; but, on the contrary, I found nothing but weak arguments, without any support from appropriate passages of Scripture. I should have thrown the book aside in disgust, had I not made a promise to peruse the whole."

The perusal of this pamphlet set our brother a thinking, and he began to lean towards baptism; and when, at a subsequent period, he saw Mr. Ward's little pamphlet on baptism, and examined the passages of Scripture there quoted, he soon became quite decided. But did not Mr. Burney's pamphlet prevent others from receiving the errors of the baptists? It had some effect certainly, but not just that effect which the publisher expected and desired. No! the errors of the baptists, if errors they are, became much better known in Calcutta; and alas! alas! many fell into them who, but for this pamphlet, would, for a time at least, have

remained in happy ignorance, quite satisfied with their former opinions. On you, Mr. Burney, lies the blame of giving an impulse to baptist sentiments in Calcutta. We poor baptist missionaries had aimed at making people christians, rather than baptists; and the writer feels sure that, down to this period, not one sermon on the subject of baptism had been preached in Calcutta. Nor were we forward to introduce the subject in conversation. When a Mr. M—— made some inquiries of the writer about baptism, instead of a laborious train of arguments to convince him, the subject was waived by simply requesting him to search the Scriptures, and satisfy himself. He did so, and was afterwards baptized. If the Scriptures led him to this course, what blame can attach to the missionary? It was, in truth, Mr. Burney's pamphlet that brought the subject under the consideration of many, and the result was most beneficial to the baptist cause in Calcutta; for many, after reading the pamphlet, weighed the subject in their own minds, and subsequently requested baptism.

## Sabbath Schools and Education.

### LONDON SUNDAY SCHOOL UNION.

WE remember the early history of this Institution with much interest. Like many other similar societies, it originated with a few benevolent individuals, who, at the time the sabbath-school system was rapidly extending through the land, observed the deficiency which existed of suitable elementary books for the schools, at a moderate price. For some years the issues from the Depot were few, but they gradually increased, and now the Society has an establishment and premises of large dimensions, and the business done is very extensive. The leading feature of the institution is to encourage the formation of sabbath schools in every part of the world, especially in the British Colonies, an object which every friend of humanity and religion cannot but approve.

The fifty-seventh anniversary was held this year in Exeter Hall, which was crowded.

The Report, among other gratifying facts, stated, that the Colonies were now extensive purchasers of publications, but

assistance had been rendered whenever it had been sought. Two Unions now existed in Australia.

The committee have received a copy of the twenty-second annual report of the Canada Union, detailing the proceedings at a convention held in Montreal; as a consequence of which, and of the influence and efforts of representatives of the New York Union, invited to the city by the committee, a new and more general interest has been awakened in behalf of the destitute and uncared-for youth. The city of Montreal has been divided into districts, and many of the churches have engaged in plans of systematic visitation, with a view to reach the wants of neglecters of public worship, and bring the uncared-for children into the various schools. The increase of missionary schools had also been very gratifying. The trade operations had increased, the sales at the depository having amounted to £17,041 3s. 6d., being £2,277 in advance of the previous year. The profits from these sales had been £1,092 17s. 7d.,

£500 of which had been devoted to the extension of the capital, and £592 to the benevolent operations. The expenditure of the Benevolent Fund during the year has been £1,185 17s. 4d., while the income from all sources has been £1,116 7s. 3d., leaving a balance of £69 10s. 1d., to be carried to account in the ensuing year. As in previous years, the principle item in this expenditure has been absorbed by the deficiency arising from the lending libraries. The number granted has been this year very large—333. The scholars in the schools thus assisted were 71,575, of

whom 44,307 were Scripture-readers. It would afford the committee more satisfaction if they felt assured that only those schools applied for this assistance who really needed it. The total number of libraries granted to the present time is 4,582.

Resolutions were moved and seconded by the Revs. T. Thomas, of Bethnal-green-road; R. Maguire, incumbent of Clerkenwell; R. Robinson, of Lambeth; J. Keed, baptist minister of Cambridge; Dr. Boaz; and Mr. Groser.

## Religious Tracts.

### THE RELIGIOUS TRACT SOCIETY.

THE sixty-first anniversary was held on Friday evening, May 4, in Exeter Hall, Colonel Edwards, of Indian celebrity, in the chair. The attendance was very numerous. The Report stated that 253 new publications had been issued by the society during the past year, comprising the periodical issue of two weekly and two monthly magazines. The total issue had amounted to 41,710,203 publications, being an increase of 4,537,360 over last year. Of these, 14,641,530 were English tracts; 6,606,200 were in the form of handbills, also in English; and 483,377 were foreign tracts. Of the four periodicals, the "Leisure Hour," the "Sunday at Home," the "Child's Companion," and the "Tract Magazine," 12,827,460 numbers had been sold. The total value of tracts and books distributed gratuitously throughout the United Kingdom was £6,163. In the foreign operations of the society the circulation of the Paris auxiliary has reached 9,000,000, a large proportion of which has been among soldiers, both in camp and on foreign service. The Toulouse Book Society has issued 275,100 copies of different religious works, and established eighty-one libraries among the Protestant congregations of France. The Evangelical Society of Strasburg has also been actively engaged. The grants made by the committee to sustain these several operations in France have amounted to £1,364. The Belgian Evangelical Society has distributed 130,110 publications,

and has received £153 from the committee. In Holland and Sweden the distribution has also been extended. In Russia fifteen tracts have been published, and 104,419 have been distributed. The grants made to the Society of St. Petersburg and to Pastor Gosewitz have been £260. The circulation from the dépôt at Basle has exceeded that of any previous year, having amounted to 252,099 tracts, and the total grants made to Switzerland have reached £424. The Wupperthal, the Bremen, Lower Saxony, and Hamburg Societies have also considerably increased both in production and circulation. They have received from the committee, together with some minor German societies, £603. In Spain and Portugal, and in Italy, the activity of the distributors has been increased by the exciting events which have taken place in the South of Europe, to which part of the field the committee have contributed £747, making a total of £9,730 as grants throughout Europe. In India the Calcutta Tract and Book Society have published a large variety of works in Bengalee and other native languages, of which, together with English publications, they have circulated during the year 891,211. At Mirzapore, twenty-eight publications have issued from the press in the vernacular languages of Northern India for the use of the Allahabad and other societies. The German missionaries at Tirhoot have also published 23,460 vernacular works. The issues of the Madras Tract and Book



Society have amounted to 89,285 vernacular tracts and books. At the Orissa mission press 53,035 publications, including the Scripture and elementary school-books, have been printed. The Bombay Tract and Book Society has printed during the year 47,895 tracts and books, and distributed 35,354. The Singhalese Society has printed 51,040 books, and circulated 88,199. The grants made by the committee to India and Burmah have reached £1,166. The grants made to China have amounted to £426, and of tracts 28,000 have been published at Canton, 49,000 at Hongkong, 8,000 at Shanghai, and about 50,000 at Amoy.

Further grants have been made of £761 to British North America, £225 to Australia, £106 to the West Indies, and £128 to Africa. The total amount received for sales has been £86,732, being an increase of £10,000 over last year. There has also been an increase in the general benevolent receipts of £965, while there has been a decrease in the special funds for India and China of £890, and of £1,049 in the legacies. The total amount of grants has been £12,568, which exceeds the total benevolent receipts by upwards of £2000.—The Rev. Hugh Allen, Dr. Boaz, Dr. Murray, and others, addressed the meeting.

## Intelligence.

### BAPTIST.

#### FOREIGN.

**THE GERMAN BAPTIST MISSION.**—Mr. Lehmann of Berlin, at one of the meetings in April, said, "The baptists generally have a great mission to fulfil, and I am happy to say that the baptists of Germany are pretty much up to the mark. Our meetings in Germany are far better attended than the meetings of the baptists in London. I believe there is not a work which the Lord has begun in these latter days greater than that of the German Mission. Seven disciples stepped into a boat in order to be baptized and found a Gospel Church there, but not less than 12,000 are now in union in our churches; and last year we had a clear increase of 15 per cent. During the year 107 preaching stations, making altogether 758 preaching stations now occupied by the brethren. The tracts are our grand means of this great work in Germany. All our members are supplied with them, and though by law their distribution is prohibited, and sometimes the distributor is imprisoned, yet the good work is carried on, and about ten millions of tracts have been distributed from Hamburg."

**SUMMARY OF CONTINENTAL BAPTIST CHURCHES** in Germany, Switzerland, Denmark, and France:—

	1858	1859.
Churches .. ..	63 ..	65
Stations.. ..	649 ..	756
Members .. ..	7,120 ..	7,908
Baptized .. ..	968 ..	1,103
Clear Increase ..	635 ..	1,058

Q

**DR. ARCHIBALD MACKAY**, of New York, who visited this country a few years ago, to promote the new translation of the Holy Scriptures by the "American and Foreign Bible Society," has gone the way of all the earth, at a good old age.

#### DOMESTIC.

**LONDON, Church Street, Marylebone.**—Dr. Burns, having completed the twenty-fifth year of his pastorate of the General Baptist church at this place, a social meeting of the church and congregation was held on Thursday, May 10. After a tea-meeting of upwards of 200 friends in Portman Hall, the assembly repaired to the chapel. Dr. Burns presided; and, having given an historical sketch of his ministerial and literary labours, the latter comprising thirty-eight works, in fifty volumes, referred to the present peace and prosperity of the cause. Rev. J. Stevenson, A.M., of Derby, after a congratulatory address, then, on behalf of the friends, presented Dr. B. with a purse of 100 guineas, and a memorial in letters of gold; who, in acknowledging the same, referred to his contemplated tour in Italy, Greece, Asia Minor, Egypt, and the Holy Land. Messrs. W. A. Blake, C. Davies, J. Clifford, J. Plato, Payne, and Dawson Burns, addressed the assembly.

**PWLLHELI, Carnarvonshire.**—On Thursday, April 5, we had a large assembly to witness the laying of the foundation stone of our new chapel by Mrs. Jones, relict of our late excellent friend, William Jones, Esq., whose liberality in giving a free passage to Indian Missionaries will not be forgotten. Mr. M. J. Williams read and prayed, and Messrs. Richards, Prichard, and Dr. Thomas, gave

addresses. Dr. T. also preached in the evening. Next day Mr. John Jenkins, from Pontypool College, was set apart, with laying on of hands, to the office of pastor. The service was held in the Calvinistic Methodist chapel, being larger than our present place. The above ministers took part in this service, and the day was a real "Good Friday" to all of us, for the Divine presence and blessing were manifest. Our new chapel is intended to be as handsome a place as any in the Principality.

B. R. E.

**BAPTISM OF A METHODIST MINISTER.**—On Lord's-day, the 20th May, the Rev. J. H. Bevers, of the Primitive Methodist Society, was baptized in the General Baptist chapel, Cemetery Road, Sheffield. In the course of an address delivered by Mr. Bevers on the occasion, he remarked that for at least four years he had been dissatisfied with the arguments usually urged in defence of infant baptism. At the time his views began to be unsettled he was stationed at Nottingham. His attention was called to the subject by the circumstance of many of his hearers and members going to Stoney Street chapel, Rev. H. Hunter's, to be baptized. He determined, at the special request of his superintendent, to study the question of baptism, that he might defend the views of his denomination, and so prevent, if possible, the continuation of a practice which caused so much annoyance. The result of reading and study (which he confessed were all on one side, for up to the day of his baptism he believed he had never either read a book or heard a discourse by a baptist), was the deep conviction that infant baptism was useless and unscriptural; and thus conviction had recently become so strong that he felt he would no longer tamper with it. Mr. Bevers leaves the Primitive Methodist Society, amidst the regret of many attached friends. His career has thus far been one of great usefulness, and we cannot but wish him great success amongst the people of his recent choice.

**CASTLEACRE, Norfolk.**—Mr. J. Stutterd, pastor of the General Baptist church in this village, after fourteen years faithful service, closed his ministerial labours by preaching two sermons for the sabbath school in the morning and afternoon, and a farewell sermon in the evening, of Lord's-day, May 6th. The chapel was crowded. Next day, after a public tea-meeting, Mr. S. was presented with a purse of sovereigns, by Joshua Love, Esq., M.D., who informed him that Churchmen, Wesleyans, and Baptists had united in the presentation.

**KIMBOLTON, Hunts.**—On Tuesday, May 1st, after a tea-meeting, followed by a sermon in the evening, a sufficient sum was secured to pay off all the remaining liabilities on the new place of worship.

**COLEFORD.**—On Wednesday evening, April 25, a tea-meeting was held at this place, in furtherance of the reduction of the debt upon the chapel. About 400 sat down to tea in the school-room. A meeting was afterwards held in the chapel, when various sums were handed in, to which Mr. Penny added upwards of £200, received by him from friends at Clifton, including one gift of £100 from R. Leonard, Esq. The debt, which before stood at upwards of £750, is thus reduced to about £500. The meeting was addressed by Messrs. J. Penny; R. Stephens; P. Preece; J. Jones, Wesleyan; W. Jones, of Wesley Chapel, Cinderford; and Dr. Batten. The near approach of Mr. Penny's separation from the church and congregation was feelingly alluded to by each speaker, particularly by Mr. Stephens and Mr. Preece, whose testimony to Mr. and Mrs. Penny's worth and faithful friendship found a response throughout the meeting. Mr. Penny briefly recounted some interesting particulars connected with the church since its formation sixty years ago, and in a few words at the close of the meeting, spoken under much emotion, he said that throughout the remainder of his life, Coleford would be remembered by him with much attachment, and that his sympathies with all that concerned its welfare would not cease.

**DAWLEY BANK, Salop.**—The foundation stone of a new chapel was laid at this place by Dr. Cranage of the Old Hall, in the presence of 2000 spectators, on May 14th. The friends, during the erection, are meeting for worship in the Church of England school-rooms, kindly lent by the Vicar. The former place, built in 1846, was too small. The new place is to seat 600, with vestry and school-rooms; the cost will be £500, and about £200 has been raised by the people, who are chiefly of the working classes. Mr. T. Skemp is the minister. About £30 was collected.

**LYDNEY.**—Mr. E. Elliot, having resigned the pastorate after a twenty-four years faithful ministry, a parting service was held in a large tent, on May 16, when about 1000 friends were present. After tea Mr. E. was presented with the very handsome sum of £308 2s. 6d., in testimony of the high esteem in which he is held. Several ministers and many friends from the neighbourhood were present. A friend at Bridgewater also sent Mr. E. a handsome silver salver.

**SHEPHERD'S BUSH, near London.** *Oakland's Chapel*—Having invited Mr. Shakspeare, of Somerleyton, to the pastorate, the friends met in the vestry on May 21st, to consider the desirableness of removing the debt of nearly £1,800, and before they separated the thing was done! A noble specimen of christian willingness.

**PERSHORE.**—Mr. Overbury, after a pastorate of twenty years, having resigned with the intention of removing to King Stanley, a public tea meeting was held on Wednesday, May 2nd, after which H. Hudson, Esq., took the chair. Several addresses were delivered, after which the chairman presented Mr. Overbury with a purse of thirty sovereigns, a silver tea and coffee service, an elegant timepiece, and various other valuable presents. Mr. O. acknowledged the presents in a suitable address, and assured his friends at Pershore that they would ever share in his affections, and be remembered in his prayers to God for them.

**WANTAGE, Berks, Bark Street.**—The friends meeting at this place are about to erect a new place of worship, the corner foundation stone of which was laid on Thursday, April 19th, by Thomas Liddiard, Esq. After the reading of a Psalm, and prayer by the pastor, Mr. R. Aikenhead, Mr. Vince of Birmingham then addressed the spectators. Tea was provided in the Wesleyan school-room, after which several addresses were delivered. Mr. Vince then preached in the Wesleyan chapel, also kindly lent for the purpose. About £40 was obtained. The new erection will cost £1,400, about £600 of which has been contributed.

**STAFFORD.**—We have just bought a piece of land on which to erect a place of worship. Until March we met in the Theatre, when the committee gave us notice to quit, which we did, and engaged a large room, where we meet until June 25, when we expect that our place of meeting will again be changed. Two years ago we were formed into a church, consisting only of ten members; we now number forty-six, and have good congregations and a faithful ministry. Friends inclined to help us, can address our pastor, Mr. Keen, baptist minister, Stafford.

J. L.

**NORWICH, St. Mary's Baptist Chapel.**—This case was debated in the Rolls Court, before the Master, on Monday, April 30th. The eminent pleaders engaged produced some curious facts respecting the old English baptists, their beliefs and customs. Judgment was reserved as expected.

**LINCOLN.**—The General Baptists in this city date from the times of the Stuarts. Their old chapel is in an out-of-the-way place, and little has been done for several years. We hear that the church has been re-organized, and the Corn Exchange engaged for preaching.

**THE LATE DR. MURCH.**—A Tablet to the memory of this esteemed minister and tutor has lately been placed in the Regent's Park baptist college, by the ministers who formerly studied under him when the college was at Stepney.

**CHIPPING SODBURY, Gloucestershire.**—As our burial-ground greatly needed enlargement, and a gentleman, a Churchman, had offered what we required at a low price, with a donation of five pounds, we had a gratuitously-provided tea-meeting in the Town Hall, on Monday, May 7th, when, after a statement by Mr. Roleston, the minister, and addresses by Mr. Probert of Bristol, and other friends, about £30 was obtained. We have now £60 towards the £80 required, so we shall manage it easily.

**BEDMINSTER, near Bristol.**—The foundation stone of a new and handsome baptist chapel has been laid by G. H. Leonard, Esq., at this populous place. The friends are meeting at present in the Temperance Hall, under the ministry of Mr. B. Nicholson. The cost, with the ground, is estimated at £1300, about £900 of which is subscribed or promised.

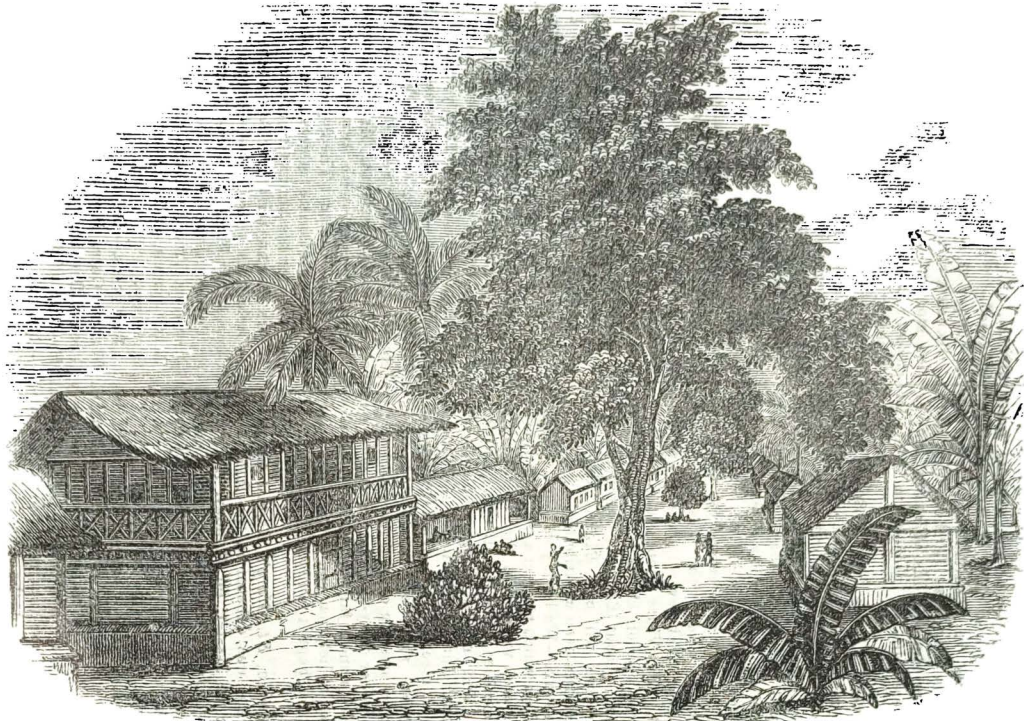
**BOSTON.**—We are informed that the Jubilee of the formation of the General Baptist sabbath school, the oldest in the town, will be held in October. Letters from, or the personal attendance of, old teachers or scholars, will be very acceptable and gratifying. Address Mr. P. Bothamley, Market Place, Boston.

**HANLEY, Staffordshire.**—After a tea-meeting on Monday evening, April 30, Mr. L. J. Abington was presented with several valuable tokens of esteem and affection from his friends at Hanley and Burslem, accompanied by a memorial expressive of their high appreciation of the ministerial services he had rendered for upwards of forty years.

**TODMORTON.**—On Monday evening, May 7th, the young people of the Vale Chapel, connected with the "People's College," presented their president, Mr. T. Horsfield, baptist minister, with twenty volumes of "Clark's Foreign Theological Library," and an affectionate address, in token of gratitude for his kind instructions.

**THE GENERAL BAPTIST ASSOCIATION** will be held this year in the General Baptist Chapel, Ely Place, Wisbeach, commencing on Tuesday, June 19th. Rev. R. Kenney of Burton-on-Trent, Chairman; and the Rev. W. Chapman, of Longford, near Coventry, Secretary.

**REMOVALS.**—Dr. Bannister of Paisley, to Walker Gate, Berwick-on-Tweed—Mr. W. Lees of Berwick-on-Tweed, to Walsall—Mr. Hawkins of Bradford, Wilts, to Shrewsbury—Mr. E. Edwards of Bryn Mawr, to Llanelly—Mr. F. Overbury of Pershore, to King Stanley—Mr. C. Shakespeare of Somersleyton, near Lowestoft, to Oakland's Chapel, Shepherd's Bush, near London—Mr. A. J. Parry of Cefn Mawr, to Bryn Mawr—Mr. T. Avery of Aston Clinton, Bucks, to Glemsford—Mr. Caleb C. Brown, of Rawden Colledge, to Battle, Sussex.



KING AQUA'S TOWN, WEST AFRICA.  
*Our last illustration, at page 164, was of Jacmel, Haiti.*

MISSIONARY.

TABULAR VIEW OF CHURCHES IN THE JAMAICA BAPTIST UNION, DECEMBER 31, 1850.

NAME OF STATION.	NAME OF PASTOR.	Average Congregation.	Baptized.	Restored.	Received.	Dead.	Excluded.	Dismissed.	Withdrawn or erased.	Members.	Inquirers.
Bethlehem	J. J. Porter	120	2		3	1	2			34	19
Annotto Bay	S. Jones	900		8		19	22			527	77
Buff Bay	"	290		3		3	4		4	143	35
Port Maria	D. Day	500		4	2	6	16			249	48
Oracabessa	"	500		4		5	14	2	1	218	46
Mount Angus	Thomas Smith	900	9	10	3	10	14		46	408	20
Spanish Town	J. M. Phillippo	*	25	20	8	12	13	3	20	700	86
Sligo Ville	"	*		8	3	1	5		2	200	30
Hayes	A. Duckett	550	13	1		8	7		5	168	62
Enon	"	100	1		1	2	2		2	58	*
Four Paths	W. Claydon	600	15	1	1	2	2			179	32
Porus	"	800		6	2	13	1			229	54
Mandeville	"	200		18	2	5				76	10
Greenock	"	500		4	2	6	4			80	20
Thomson Town	"	150		1	1	1				75	8
Mount Merrick	R. E. Watson	310				1	2			90	16
Pount Hill	"	880	10	2	1	4	4	2	11	119	21
Rock River	"	350		3	1	3	1		4	142	22
Stacey Ville	R. Dalling	500		6	1	3	12		3	224	24
Paradise	"	200		3	2	3	3		1	83	6
Mount Nebo	J. Gordon	500	53	12	2	7	21			287	53
Moneague	"	140	7	1	1	1	8		77	100	16
Saint Ann's Bay	B. Millard	1,400	6	15	1	8	20			504	37
Ocho Rios	"	700	10	5		7	8			329	58
Coultart Grove	P. O. Meally	350		4	4	13	3	7		216	46
Salem	J. J. Bennett	400	15	7	2	7	12		2	249	33
Dry Harbour	"	250	10	7	3	2	14			160	19
Brown's Town	J. Clark	1,400	22	9	1	16	18		6	882	45
Bethany	"	700		9	1	15	16		23	420	17
Tabernacle	"	200		3	1	2	3	3	1	107	9
Clarksonville	F. Johnson	*	3	3	1	3	10			224	13
Mount Zion	"	*	6	5	1	3	5			149	15
Stewart Town	Thomas Lea	*	22	17		6	12		9	279	7
Gibraltar	"	*	19	8	2	4	10			142	4
Waldensia	Thomas Gould	650	11	10	1	16	10	2	5	330	35
Unity	"	350	1	8	2	12	12		8	160	12
Rio Bueno	D. J. East	150	26	1		8	9		1	254	22
Kettering	"	100		5	1	4	13		1	220	*
Refuge	Ellis Fray	900		15	3	14	28	2		495	16
Falmouth	"	1,000	12	14	4	11	34			564	35
Beththephel	G. R. Henderson	*	8	12	1	8	9		2	267	23
Hastings	"	*	10	4	1	6	5			160	12
Salter's Hill	William Dendy	800	15	14	7	19	34	1		714	202
Montego Bay	J. E. Henderson	550	10	6	1	6	8	1	1	464	69
Watford Hill	"	350	28	7	3	7	8	1		291	
Mount Carey	E. Hewett	900	20	9	1	8	21	1	3	512	40
Shortwood	"	700	8	8		10	22		2	402	45
Bethel Town	"	850	25	11	4	11	18		4	526	60
Gurney's Mount	C. Sibley	600	15	12	1	7	8	2		259	30
Mount Peto	"	600	24	14	2	9	3			316	90
Luca	William Teall	700	4	7	2	8	13	2		326	14
Fletcher's Grove	"	500		3		6	3	1	3	117	9
Green Island	"	*				2	1			63	1
Hewett's View	D. J. Campbell	300	24	4	1	5	16	1	1	281	24
Bethsalem	G. Milliner	200	6	4		6	8		2	145	14
Wallingford	"	800	6	2		2	2			74	23
Ebenezer	"	200		2			7			53	13
* No Returns sent.	Total		495	378	83	388	500	35	249	15,046	1,794

Further information in our next.

## RELIGIOUS.

THE PATAGONIAN MISSION.—We are grieved to find in the brief but distressing narrative which follows, that the new attempt to reach this savage people with the gospel has resulted in the death of the parties engaged in that noble but dangerous enterprise:—"From the Falkland Islands a very melancholy history comes of the fate of the missionary schooner *Allen Gardener*. In Patagonia, Captain Fell was taken by the natives. In the Beagle Channel, on the 6th of November last, the master, the mate, the catechist, Mr. Phillips, and five seamen were taken, and out of the lot only one escaped. On March 14, the *Nancy*, duly provided with men and weapons, sailed to Terra del Fuego to endeavour to recover the *Allen Gardener*. The name of the ship, the *Allen Gardener*, will recall the memory of the brave man who perished of hunger in that region a few years ago.—The following is a copy of a letter received at Lloyds', from their agent at Falkland Islands, dated the 14th of March:—"I beg to inform you of the loss of the Patagonian mission schooner *Allen Gardener*. She sailed from this port on the 7th of October last, for Woolya (Beagle Channel), where he found the schooner *Allen Gardener* in possession of the natives. One of the crew (Edward Cole) came off in a canoe, with the information that he was the only survivor of the *Allen Gardener*. Mr. Garland Phillips, the catechist; Captain Fell; his brother, who acted as mate; and five seamen, were all set upon immediately after prayers on the 6th of November, and all murdered by the natives. Cole was the only person left on board, to cook dinner, and from the ship saw the whole. He took the remaining boat and got to the woods, where he remained many days. One of the tribe found him, and took him to the settlement. They spared his life to tell the deplorable tale. The *Nancy* did not anchor, as she was surrounded by the canoes. As soon as Captain Smyley got Cole, and enticed Jimmy Button on board, he set sail, and is now gone back with extra hands and weapons to recover the bodies, if possible, of the murdered persons, and get possession of the schooner." [Mr. C. Stovel states that Captain Fell was a member of the baptist church of which he is pastor in Commercial Road, London. It appears that the party were stoned to death. Captain Fell was very active when on shore in promoting religion among seamen in the eastern parts of London, and was highly esteemed by a large circle of friends.]

THE SOCIAL EVIL.—THANKSGIVING MEETING.—On Tuesday evening, May 8, a thanksgiving meeting, consequent on the success which has attended the midnight-meeting movement, was held at the Freemasons' Hall, Great Queen Street. Lieut-Colonel Wortley occupied the chair. After devotional exercises, the Rev. Theophilus Smith, the Secretary, read the report, which stated that the midnight meeting movement stood prominent among the many philanthropic schemes of the present day. Although yet in its infancy, it had attracted a very large amount of public attention and met with great success. This was due not so much to its novelty as a "midnight" effort, but because it had grappled more boldly with the most gigantic of all our social evils than any previous movement, and armed with the Almighty strength, had contended successfully. The report then traced the history of the movement, detailing the various meetings that had been held, and concluded by stating that 7,500 tracts and books had been circulated. The offers of escape made had been accepted by 107. Of these 100 were in homes, through the agency of which they would be restored to society. In addition to those, five had been restored to friends, one restored to her husband, two placed in situations, and one married.

"A COMICAL CANONIZATION."—The *Gentleman's Magazine*, in noticing the progress of architecture, mentions the following comical canonization:—"The Independents follow closely in the wake of the Church. They have got over their objections to steeples and crosses, and now, it would seem, to the names of saints. St. David's, Lewisham Road, the first Independent church, we believe, with a saintly title, is so named in honour of the late Lord Mayor, Alderman David Wire [!], under whose patronage it was built. It is to be, when entirely completed, a cruciform structure, with a well-developed chancel, and a tower and spire 160 feet high; decorated in style, and built of Kentish rag, with Bath stone dressings."

*Weekly Register.*

[We copy the above as we found it in one of the London papers, not to aid in propagating the sneer that is in it at our Independent brethren, but as a caution to dissenters, and baptists especially, for verily some are following mediæval patterns too closely.]

TYNDALE'S NEW TESTAMENT.—Mr. Fry, of Bristol, is preparing an edition of Tyn-dale's New Testament, printed at Worms in 1525, from the copy preserved in the baptist college at Bristol. It is to be an exact transcript of the original, which will be traced page by page, and then lithographed in fac-simile.

## GENERAL.

**THE LATE ARCHBISHOP OF YORK.**—An interesting anecdote was (says *The Guardian*) related by the Rev. F. J. Jameson, at the last meeting of the Cambridge Church of England Young Men's Society. "Many years ago," said Mr. Jameson, "a tradesman of Cambridge, a tailor in the Market-place, having occasion to visit York, took his son, then a little boy, with him. Arrived at York, the tailor went to the palace of the Archbishop. The lad was too small to be admitted into the presence of the Archbishop, and was, therefore, told to remain in the hall; but, being very curious, he pushed by his father gently into the Archbishop's studio and peeped in, when he had the satisfaction of seeing the studio, the Archbishop's chair, and, more than all, the Archbishop himself. That little boy was the very next Archbishop who filled the chair, and died only a few days since."

**THE GREAT EASTERN.**—Captain Vine Hall, who has been appointed to the command of the ship, is the brother of the Rev. Newman Hall, of Surrey chapel, London. Captain Hall has had an immense experience in the command of ships of the first class, in the Mediterranean, South America, Australia, and India. It is now understood that the Great Eastern will go out to New York on June 9th, with 300 passengers, at £25 each; the return tickets being £40.

**NAPOLEON I.**—On the 5th of May, the anniversary of the death of Napoleon the First, at St. Helena, grand funeral services were performed in Paris. The Emperor attended the service in the chapel of the Tuileries, and at the Invalides the old soldiers of the first empire took part in the ceremony. The veterans were attired in the uniforms which have now become historical.

**EIGHT NEGROES**, the property of a *Mrs. Lemmon*, were taken by her from Virginia to New York to send to Texas. At the Court of Appeals, Judge Denio decided that they could not be detained as slaves in that city, and they were set free.

**THE EDUCATION GRANT**, which last year was £836,920 will be less this year by £38,753 for England. For Ireland it will be £21,254 more.

**IRISH EMIGRATION** is yet at full tide. As many as 3000 weekly are leaving Liverpool for America, beside those who leave the Irish Ports.

**HARWICH.**—A petition for the disfranchisement of this borough is said to be in the course of signature, because of its notorious corruption.

**THE EXHIBITION OF 1862.**—Above £230,000 has already been subscribed for this object.

"Too Bad."—Seven reverend and dignified prebendaries of Westminster receive £5 19s. 2d. each yearly as traditional officers of the Order of the Bath!

## REVIEW OF THE PAST MONTH.

*Saturday, May 26th.*

**AT HOME.**—The Queen and Royal Family have made few movements recently that call for notice, and appear to be in the continued enjoyment of uninterrupted health. The Prince of Wales is expected to visit Canada in July. The two Houses of Parliament have been busy in passing various financial bills connected with the budget; but the repeal of the paper-tax bill has been rejected by the Lords. This will be a sore disappointment to many, and cause much inconvenience to all who had calculated on the certainty of its repeal. The two Nestors of Parliament—Lords Lyndhurst and Brougham—have just delivered two remarkable speeches—the former on his 88th birthday, on the right of the Lords to reject a money bill sent up by the Commons—and the latter on his inauguration as Lord Rector of the Edinburgh University. The Census Bill for 1861 is exciting the strongest feelings of indignation. Its tyrannous provisions and impertinent questions are likely to promote a general commotion throughout the kingdom.—The girl who, tutored by her wicked mother, procured, by her false evidence, the imprisonment of a clergyman, has been convicted of perjury and sent to prison, and the clergyman has been liberated.

**ABROAD.**—The expected proposals for peace from China not having arrived, it is expected that another cruel and costly war will be the result. The news from India is chiefly respecting Mr. Wilson's new system of taxation, which having been unwisely opposed by the Governor of Madras, he has been removed from office. But the chief event of the past month has been the landing of Garibaldi and his band on the island of Sicily, where the inhabitants are in a state of insurrection against the government of the King of Naples. This young sovereign is a true Bourbon, and like his father, inherits the bigotry and stupidity, the cruelty and tyranny of that doomed race. The news from the scenes of action are at present very conflicting, but the expectation is that the soldiers of the King will soon make common cause with the insurgents. Should this be the case, the dethronement of the King would lead to further European complications, and the poor pope would be left alone in his glory as the only sovereign in the peninsula of Italy, for how long we know not, but the end of that throne of deception and iniquity must come.

## Marrriages.

March 3, at Melbourne, Australia, by Mr. Isaac New, baptist minister, Mr. R. C. Bealby, of London, and Emerald Hill, Melbourne, to Fanny Elizabeth, relict of the late Mr. E. F. Williams, of Stoke, Devon.

April 19, at the baptist chapel, Romsey, by Mr. W. Drew, Mr. George Ward, of Nottingham, to Miriam Ann Smith, daughter of the late Mr. Comber, Streeter.

April 25, at Camden Road chapel, Islington, by Mr. Andrew G. Fuller, baptist minister, his second son, John H. Fuller, to Louisa, third daughter of Mr. Joshua Vines, of Geelong.

April 26, at the baptist chapel, Warminster, by Mr. S. Price, Abersyehan, the Rev. John Price of Amersham, to Mary Anne, only daughter of William Hardick, Esq, of Warminster.

April 29, at the baptist chapel, Bishops Stortford, by Mr. B. Hodgkins, Mr. William Green of Bishops Stortford, to Miss Ella Pollard, of Harlow.

May 1, at Thames Street baptist chapel, Wallingford, by Mr. W. T. Henderson, James Stanley Lowe of Park Crescent, Oxford, to Emma, eldest daughter of Mr. William Payne of Saubury and Wallingford.

May 3, at the baptist chapel, Great Yarmouth, by Mr. Green, the Rev. J. H. Lummis, baptist minister, of Margate, to Miss Charlotte List, of Yarmouth; and, May 5, at the same place, Mr. Richard Davison, to Mrs. Emma Carter.

May 8, at the baptist chapel, Moor Lane, Bolton, by Mr. G. Davies, Mr. R. Hall, to Miss Margaret Green.

May 8, at the Woodgate baptist chapel, Loughborough, Mr. J. H. Gray, to Miss Anne Turner, of Hurst Farm.

May 9, at Westgate baptist chapel, Bradford, by Mr. Dowson, Mr. W. G. Lord, to Elizabeth, youngest daughter of James Keighley, Esq., of Manningham; and, May 10, Mr. Robert Newbould, to Nanny, daughter of Mr. James Pearson, Horton.

May 12, by license, at the baptist chapel, Brixham, by Mr. Saunders, Mr. R. Johnson, to Miss M. S. Moses; and May 13, Mr. T. H. Lee, to Miss M. E. Shears.

May 17, at the baptist chapel, St. Ives, Hunts, by Mr. Harp, Mr. John Stanger Smith, of March, to Miss Emma Ulph, of St. Ives.

Recently, at the baptist chapel, Aberdare, by the father of the bride, Howel Williams, Esq., Pantygeerdinen, to Miss M. A. G. Price, the eldest daughter of the Rev. Thomas Price.

## Deaths.

March 9, Rhoda, the beloved wife of Mr. J. Boulton, baptist minister, Graham's Town, South Africa, aged 70 years.

Feb. 22, at her residence, in Newtonards, Ireland, Mrs. Wilson, in the 77th year of her age. During the long period of fifty-four years, according to her own account, she had known the Saviour. For many years she was connected with the Wesleyans; but having changed her views on the subject of baptism, she was immersed by Mr. Mulham, on the 3rd of June, 1846, and added to the baptist church, Conlig, of which she remained a consistent member until her death.

April 14, suddenly, at Bridgend, Glamorganshire, Thomas Lewis, Esq., for many years a deacon of the English baptist church in that town.

April 22, Mrs. Sarah Taylor of Meltham, mother of Mr. George Taylor, pastor of the baptist church, Burnham, Essex.

April 25, at Hastings, Mrs. Whatley, the wife of his Grace, the Archbishop of Dublin. The deceased lady was a zealous patron of education, and contributed in no small

degree to the diffusion of knowledge amongst the poorer classes.

May 1, Mrs. Finch, relict of the late Rev. J. Finch, baptist minister, of Harlow, after a painful and protracted illness.

May 3, at Alpha Cottage, near Cheltenham, Clarissa Randal, wife of Mr. S. Etheridge, and the beloved mother of the Rev. B. C. Etheridge, baptist minister, of Ramsgate.

May 8, at Watford, Jonathan Dawson, Esq., in his 77th year; a deacon of the baptist church in that town.

May 18, at Birmingham, Mr. Joseph Burton, aged 56, formerly baptist missionary in the Bahamas, and recently engaged in promoting a new society for the relief of aged and infirm baptist ministers. Mr. B. had been for some time in a feeble state; his piety was undoubted, and he was held in general esteem.

RECENTLY.—Dr. Musgrave, Archbishop of York—Lady Noel Byron, relict of the celebrated poet—and Sir Charles Barry, the celebrated architect of the legislative palaces at Westminster.



THE

# BAPTIST REPORTER.

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JULY, 1860.

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## ANNIVERSARIES OF BAPTIST SOCIETIES—1860.

### BAPTIST MISSIONARY SOCIETY.

THE CHAIRMAN, G. T. KEMP, Esq., of *Rochdale*. We recognise to-day one of those great gatherings which this season of the year brings from the country to London,—a tidal flood, representing the christian and the philanthropic life of the country. This comparatively old society is among the earliest that makes its appearance in this hall; and I wish it might be so, that our meeting to-day should help to give a tone to some of the varied meetings that will follow us here, that this may be the commencement of a series of May meetings that will have a wide, deep, and hallowed effect. There is one idea which I would throw out, and that is the necessity, as far as possible, of giving a sense of reality to the work in which we are engaged. There is a great deal of excitement at these meetings, and we are, perhaps, tempted by the charms of oratory and other things to overlook the work itself in that which is only adventitious, and so lose the true sense of reality. We have heard of debates lately said to be wanting in reality; and there is, I fear, a great want of this same deep-felt truthfulness and reality in

religious matters. But our object is essentially a real one. If we could see anything of the sin and suffering, the sorrow and the darkness that is spread over the world, we should say that heathenism is a reality; and if we could more vividly realise by faith Him who smiles upon the meanest effort for his sake, we should feel that we have a reality too on our side against this dreadful reality. If we can get this sense of reality it will, I think, affect our hearts, and through our hearts our efforts. We are in danger of falling into a system of routine. There is much to be gained by organization and co-operation, yet there is a great danger of our losing our individuality of effort and of responsibility.

REV. W. ROSEYEAR, of *Coventry*. I was thinking in how strong a light the first clause of this resolution would be set—a clause referring to what God has already done for this country. If one of the earliest inhabitants of the country, an old Druid for instance, could wake up from his long sleep, and could stand in the midst of us to-day, every eye would be fastened upon him. He might tell you of a period in which

he lived and died here upon your own soil, in a darkness dense as that which now hangs over the countries of the East. It may tend to excite gratitude to God for the blessings we enjoy as a nation, and so far to awaken a missionary spirit, if you allow your minds for a moment to travel back into that period. You have, for the time being, separated yourselves from everything of which, as Englishmen, you boast. The art, the science, the commerce, the engineering, the works of genius, and the brighter works of christian benevolence, which everywhere adorn your cities, and those cities themselves, have melted away like a dream. You are standing there at the edge of a dark forest. Stern men are entering it. That rude pile of stones around which they are gathering is the altar of their religion. They are at their worship. Mark well one of its ceremonies. That flash of light is the reflection from a blade of cold steel lifted up in the noon-day sun to be plunged, by the hand of a priest too, into the heart of a brother man. The dews of heaven falling upon that altar lose their purity and become dyed with blood. The beams of day are tinged by it, and the winds of night moan out from sea to sea that word of terror— blood. Time was when this island was an Aeldama. Before divine providence sent to it christian missionaries from the east, this country was as full of the habitations of cruelty as those dark places of the earth, on whose behalf we this day address special appeal to you, and special prayer to Almighty God. But by some means or other a wondrous change has come over this land. Walk with the ancient Briton across modern England. Ask him to show you some of his old Druidic forests, and, pointing to your manufacturing and commercial cities he might say, There, there they once waved, but

they wave no longer; they have disappeared before the genius of a new time, they are displaced by a new creation. Show him the interior of those cities, the machineries at work there, all but instinct with mind, so perfectly do they mould and fashion the rude products of earth into fabrics of varied utility and beauty. Show him the telegraph wire, and the steam-engine flying through bridges thrown over arms of the sea which he used to cross in his little coracle. Show him your harbours and your docks, alive with ships keeping up an unbroken intercourse with all the nations of the world. Stand with him opposite the British temple of to-day, and read there, over its portal, those truths: "God is love. God hath made of one blood all nations of men for to dwell upon the face of the earth. Christ, the wisdom of God; Christ, the power of God. In him is life, and the life is the light of men. Go, therefore, preach the gospel to every creature." And tell him how the spirit of those truths has come to some of the worshippers in that temple with all the force of an apostolic call from the skies. Tell him how they have risen up, not counting their own lives dear unto themselves, and gone forth into the east, and the west, and the north, and the south, and laid in almost every pagan land the foundations of the empire of Christ. You would have disclosed to him things upon his own native soil, and these the growth of a comparatively few centuries, which it had never entered into his heart to conceive. This nation would be to him a new creation. He might say, Why, you have had some miracle worker here; that is the fact. That fact is the secret and glory of our history. But who or what was the miracle worker which lifted this country from barbarism to the pinnacle of the civilised world? Was

it Greek thought? Was it Roman law? Or was it that grand old heroism which visited us from the seas and forests of the north, and which still lives in our English blood strong enough, if need be, to thrust back the mightiest invader who ventures his foot upon our soil? No! The miracle worker of which I speak came from a remoter land than either of these. Christianity, armed with the power of God, laid its hand upon the conflicting races, opinions, beliefs, which had been drifted upon our soil in the sweeping down of the old historic nations by the tides of barbarian conquest. It was christianity which gathered these conflicting elements into unity, cast them into a new mould, and breathed into them a new life. It was christianity which gave birth to a new order of men, men with whom edicts of conscience had greater authority than edicts of kings. It was christianity which called out the forces of the individual soul to smite down pagan gods and feudal thrones; with one hand to clear an open space for the nation, and with the other to lead it up to that enviable height on which it now stands. Is this indeed so? Is it indeed true that christianity is the builder and maker of whatever is most truly regal in this kingdom? Then I submit it is a most solemn and sacred duty devolved upon the nation, by the very genius of its history, to be as you have said, sir, a missionary nation, openly and fearlessly to recognise and honour christianity in those idolatrous lands in which providence may have employed it to plant new empires. But what a struggle it had to get even a foot-hold upon her Indian possessions! When Wilberforce brought before the British senate a scheme for the enlightenment of Bengal, a scheme framed by Charles Grant, the first man connected with the government of India who ever ventured to advocate the religious improvement of the natives, it was contemptuously thrust aside by overwhelming majorities in both houses of parliament. And when another scheme, deeper and broader than that which the British senate had dashed to the ground, was rising into existence out of the prayers and spiritual communings of poor men — when a group of baptist ministers, for whom Providence had reserved the honour of which the great and the noble had rendered themselves unworthy, were executing that scheme of theirs, or rather God's scheme, for the salvation of the world, and two missionaries were actually embarked for the east — then the British Government rose like a wall across the British seas, and forbade them to pass. And when Carey and Thomas at length stole their way across the deep in a Danish ship, and a church with life in it made its appearance in Hindostan, how many were the instances in which the British Government enthroned itself side by side with the old pagan gods, and joined them in seeking to crush the infant church! But our first mission, sir, in Asia was undertaken and established in the same apostolic spirit as that which first introduced the gospel into Europe. One's admiration of the Serampore mission is unbounded. In it self was forgotten; Christ was all and in all. It belonged to what has been well styled the heroic age of missions. It included men of heroic mould. Large hearted, right brotherly souls, they went on with their self-forgetting, self-denying work, with the regularity and quiet grandeur of a law of nature, and before they went down into their graves they had created, though they knew it not, a new epoch in the world. Hear them at the close of one of their published documents, animating one another thus: "Let us never think that our

time, our gifts, our strength, our families, or even the clothes that we wear, are our own. Let us sanctify them all to God and his cause. Let us give ourselves up unreservedly to this glorious work." Listen to Carey in one of his letters to Andrew Fuller: "I can only say that, after my family's obtaining a bare allowance, my whole income, and some months much more, goes for the purposes of the gospel. I am indeed poor, and shall ever be so until the bible is published in Bengalee and Hindostanee, and the people want no further instruction." These men visited India, not as their contemporaries were then doing, in a spirit of avaricious greed,—not to break through treaties and become grand salesmen of native princes and their provinces—not to follow up these unrighteous sales by wasting the country with fire and with sword, and then to leave it uttering its cries to the seas and the winds, while they returned to their own land, and with the magic of ill-gotten gold to rise into seats in the British parliament, to corrupt at home the nation they had dishonoured abroad. No; but they went out to India in the self-sacrificing spirit of the cross of Christ, to give up, for the good of a people they had never seen, their ease, their comfort, their safety, their life, their all; to remember the forgotten, to minister to the neglected, to tell the outcast and the forsaken of a heavenly Father and a heavenly home, to dive down into the depths of Asiatic misery to collect and bring up lost jewels with which to adorn the crown of Him who is the true Lord and King of all lands. Such, sir, were our first missionaries. I do not wonder that the cold page of Southey glowed when his pen began to describe the achievements of these humble mechanics, as he called them. I do not wonder that Lord Wellesley, when governor-general of India,

should have said of one of them whom he knew best, "I esteem the good opinion of such a man a greater honour than the applause of courts and parliaments." These were glorious men, and their names are being preserved in a glorious monument. It is rising while I speak. It is composed of more durable material than sculptured marble in Westminster or St. Paul's. As the British empire in India rose out of the little factory there, so the kingdom of Christ, which shall yet stretch from one end of the continent to the other, shall have risen mainly out of the little mission at Serampore. High upon that monument, in the view of the ages, the names of Carey and Marshman and Ward shall be sculptured for ever. What dwarfs we are in the presence of such spiritual giants as these! To carry forward the work they begun we must rise into a higher life, a life moved, like their's, by nothing but the love of Christ. Our hope is in Him. Our expectation is from Him. We believe in God that he loves this poor world, and will work out his divine purpose into its life through the agency of his church. We believe in God that the history of this world, thus far, is little more than a history of preparation—preparation of new fields and of new weapons for his church. God is planting his church in the key positions of the world. Mighty empires stretch before her unsubdued as yet, but by and bye, when wars and mutinies, and when commerce and engineering, have done their respective work, when national barriers are broken down, when broad open highways of national intercourse stretch across all seas and all lands, and the whistle of the steam-engine is heard from equator to pole, then his church shall gather up her strength, grasp her weapons, and conquer the world. Already she has taken the outworks

of the empire of idolatry. She is now marching eastward upon the central citadel where satan's seat is. Superstition is losing its hold upon its worshippers. A day cometh when its fearful sceptre shall fall powerless and shivered from its grasp, and the throne from which it first began to cast its terrible spells over the race, shall sink like a millstone into its own native hell amidst the shouts of disenthralled millions, the jubilant songs of a liberated world. Let us, so far as our personal consecration to Christ is concerned, live even now in the light of that future glory. The true millennium of the New Testament, the true millennium for you and for me, does not lie in poetic visions, in theologic dogmas, or in religious gossip, but it lies here in the present hour, in the present work, in the present gift, in the present sacrifice. Do what thou doest to God with thy might; he will join it on to his infinite system, and cause it to rise in magnificence and glory in the future times and seasons which are in his own power.

"Old writers pushed the happy season back, we forward—  
 Dreamers both. For well I know  
 That unto him who works and feels he works  
 This same grand year is ever at the doors."

REV. C. LAROM, of *Sheffield*, must testify to his deep and growing interest in the operations of the society. He had known many of its honoured missionaries, and had corresponded with some of them, while through a lengthened pastorate of the same church he had always encouraged his people to sustain the missionary work. To do justice to that work in an Exeter-hall speech was beyond his power. Even an angel, he believed, would fail to do justice to so great a theme as that of christian missions. No, not the mightiest angel could reach the height of this great argument. There was but One, he believed, in heaven, who could do so. He, upon the travail of whose

soul the work of missions rests. But if Jesus Christ himself should suddenly appear in the midst of that assembly, as he did to his disciples soon after the resurrection, what could he say more than urge his followers, by all that he had suffered, and by his glorious ascension and pleadings before the throne, to gird themselves afresh to this great work, to preach the gospel to every creature? The great object of these gatherings was not a forenoon's intellectual gratification, not the gaining of personal honours, nor even the mere acquisition of money, but to have their hearts warmed and elevated. China was open for the gospel, and India preparing more fully to receive it. The necessities of the times demanded of the church in these lands money, men, and prayer, and in proportion as christian people got their hearts into sympathy with the missionary work would these demands meet with a due response. "As surely as I live," saith the Lord, the whole earth shall be filled with my glory." Let this be their encouragement to persevere in their enterprise, and the ground of their hopes of success.

REV. J. C. PAGE, missionary from *Barisaul*. There are in India hundreds of Englishmen, and the descendants of Englishmen too, who owe their all to the great cause of missions; and but for the missionary enterprise hundreds of us there had never heard of the gospel of Christ, and had never rejoiced in the hope of salvation through him. For my part I cannot but refer to myself, and I hope you will pardon me in doing so. It is forty-six years ago since your missionary, Mr. Moore, by a word spoken in season, led my father to serious reflection, and that serious reflection led to his conversion. My mother also embraced the truth, and they invited that great missionary, John Chamberlain, and opened their house

to him to preach the gospel. Mr. Chamberlain baptized my father and mother in the river Ganges, below the great fort of Munghere. Mr. Chamberlain died, and was succeeded by his most worthy son-in-law, Mr. Leslie, who was, by the Spirit of God, made the instrument of the conversion of my three sisters. I was at that time a boy in a school in this favoured land. I knew little of religion. I knew it was my duty to pray, for a pious mother had taught me that, and I never forgot so to do; but of the saving nature of the gospel of Christ I had no experience. However, I went back to India, was received into a pious home, and then the holy example of a mother—one of the excellent of the earth—and the love and tender solicitude of a pious sister, who seemed determined to snatch my soul from ruin, and the faithful ministry of Mr. Leslie, all three influences unitedly drew me as by a threefold cord, I trust, to the feet of Christ. Mr. Leslie baptized me in Munghere; and from the day of my baptism I prayed God that he would help me all through life to pay back to the cause of missions that which I, my father and mother and sisters, owed to that cause. (Mr. P., having related several pleasing facts of conversion, concluded with an earnest appeal) Shall we draw back? is there any amongst you who will draw back from this glorious work? Never, brethren, never, so long as there is a man amongst us who will go to India. Never, oh, never, so long as there remains a farthing that we can give towards this glorious cause. And never, oh never, thou King of saints, shall we cease to put forth every nerve in thy great cause so long as there remains a single rebel in India against thee, our Sovereign, our Lord, and our God! The resolution was then passed unanimously.

Rev. Dr. BOAZ, *of the London Missionary Society, late of Calcutta.*—I do not know why my friend Mr. Trestrail has expatriated me to China, where I have not been, for the resolution has no reference to India, where I have been. However, China contains 350 millions of immortal and responsible beings, and your mission has, in the good providence of God, been permitted to take a part in attempting to evangelise that great country for Christ, and you have the earnest of a large success, in connection with other societies, in that success which has already crowned the efforts of christian missions. China always presents to me the aspect of a dark cloud, with a very beautiful silver or golden fringe. That fringe is composed of some 1200 converts from the Chinese people living on the sea-board of that vast empire. These converts, constituting christian churches, connected with different evangelical Protestant societies, are an earnest of what the gospel can do, and what the gospel will do, for the millions of China. While referring to that country I cannot help feeling that I am in the midst of baptists, that I am comparatively an orphan christian here; and yet I feel that you have most generously taken me in, and I believe that you will treat me kindly. For though you are baptists, you are christians, and there is a sort of freemasonry amongst christians which unites them heart to heart and hand to hand in that great enterprise in which we are all engaged—the conversion of the world to Christ. In looking at the history of your own mission there are certain things that strike me as very remarkable tokens of the Divine approbation. If I cast my mind back for a very few years, and travel into one of the midland counties of England, I see there, not a great gathering of christians, with a large

assembly of ministers like the present, but we should have seen a small handful of ministerial brethren, and, in their midst, there would have risen a young man, with a fine intellectual forehead, and a sparkling eye, full of christian genius and benevolence; and that young man, with a tremulous voice, said to his brethren, "Brethren, let us discuss the duty of the church to send the gospel of Christ to the heathen." All at once we should have seen a stern massive man rise up, and say, "Young man, sit down. If God pleases to convert the heathen he will not ask either you or me." That scene was enacted between John Ryland, the father of your great doctor, and William Carey, then a stripling, and afterwards the great Dr. Carey. Soon afterwards I should have seen that same young man rising up to preach a sermon, such a one that moved the hearts of his congregation. After that came a private subscription, not a golden one, but a silver one, the sum of £13 16s. 3d., with which to convert the whole world to Christ. And at that time, I find it written in Marshman's book of the "History of the Times," Fuller says, "We have not a *squire* to take the chair, nor an *orator* to plead the cause." How are the times changed! Instead of £13 16s. 3d., your income last year was £29,000. Instead of a minister getting up to denounce this thing, and to say, "God will take care of his own work," you have your hundreds of ministers applauding, not a motion only, but action and its success. When your missionaries first went out to India, they were looked upon with suspicion, as men who did not deserve the countenance and support of the government, and were not permitted to live within the British territory, but had to seek a homestead in the little settlement at Serampore. I remember old Mrs. Marshman giving me the

history of their first night's residence and their morning repast at Serampore, and she was one of God's women in the world. Remember, God's work is done in the earth, not by his men only, but also by his women. And his women often do his work better than his men. She said, "When we first came, we thought we should have to live in houses like the natives. But, instead of that, we were taken to a very large house, were accommodated with very comfortable apartments. In the morning when we came down to breakfast (I was in company with one of my sisters) we entered the room together, and when we saw the table spread with so many good things, I nudged my sister, and I said, Why, do you see, we are not to live as the natives live." They were so kind to them that they found a table spread for them, in the very presence of their enemies. There is another scene in connection with the mission that I would bring before you. I read it in Mr. Marshman's book this morning. I think I see Brother Ward going into that chapel at Serampore, having in his hand a volume which he had just completed at the press. That volume was the first complete edition of the Bengal New Testament. The christian families and native converts were all assembled, and Mr. Ward placed the sacred volume on the communion table. They then united in thanking God for the accomplishment of the work. I do not know what you may think about it, but if I were a wealthy baptist, and wished to encourage the arts, I would give an artist an order to paint a picture of that beautiful scene. You have heard here to-day about your translations in the Bengalee, Hindostanee, and Sanscrit, and you have heard reference made to the names of Carey, Yates, and Wenger. Whenever I think of these three

men in connection with your translations, they always appear to me as if they were a beautiful succession of dissolving views. Carey first, putting his hand to the rough work of the primary translation, and that dissolving into the beautiful and correct labour of Yates, and at last coming out with the almost perfect finish of Wenger. You have given the translation in Sanscrit to the learned, Bengalee to the middle classes, and Hindostanee to the other branches of the Indian family. So that when you think of the time when the first volume was presented on the communion table at the chapel of Serampore, and contrast it with the present perfect edition of the Bengalee, you may thank God for the present success. I do not, of course, consider the Bengalee version quite so perfect as your Secretary does; there is a little Jordan rolling between you and us. But we will shake hands across that Jordan, and say to you,—“Notwithstanding the imperfection of that translation, God bless you,—in the name of our common Lord, we will say, God bless you.” Not only have the Scriptures been given in Bengalee and Hindostanee and in the Sanscrit, but this is what I call the great evangelical fact of the age—that into all the great dialects of the East the word of God has been translated. You have heard much from my friend Mr. Page—he is a child of the sun, it is true he wandered here a little while in these cold dim regions of the north, but he returned to his own bright home. When he said that he would tell you about himself I only wish he had. I said to a friend, I wish he would turn himself inside out, because then you would have had the picture of a christian man's conduct and action in the repression of wrong, in the meeting of injury and overcoming it with good, in defending those poor, of whom he

glories in being the missionary. You would have seen in him what was meant by following in the footsteps of his blessed Master. I say of him that he is worthy of all your love, your highest respect, and your utmost confidence. Cheer him while he is here, and cheer him when he returns by giving him a ship-load of brethren to preach the gospel of Christ on the burning plains of India.

Rev. W. LANDELS, *Diorama Chapel, Regent's Park.*—The question has been asked, “What is the object of your May meetings?” I am not here to say that that question is called for; but the very fact of its being asked is matter for grave consideration, as an indication of something sadly out of joint somewhere. It is a proof that in the estimation of some our May meetings do not answer the purpose for which they are ostensibly held. Even in the defences which are sometimes offered on their behalf, there is a tacit admission of their deficiency. They are said to have minor advantages, if they do not answer the great object of their existence. It is suggested that they afford opportunities for the renewal of old friendships and the formation of new ones among ministers and members of the same denomination—a most important advantage certainly, but still only incidental, and of itself not sufficient to justify and to secure their continuance. If they do not answer their avowed purpose, our May meetings must be numbered soon among the things that were. I am willing to hope, however, that these May meetings do answer their purpose, though not, perhaps, to the extent we could wish. I am aware that the tone of conversation afterwards is frequently not quite in accordance with the condition of a world which we seek to save. I know the staple of talk often is, not a sense of our responsibility, our



duty, the wants of the world, our Master's claims; but the merits of the several speakers. Mr. Somebody "made a splendid effort," or Mr. Somebody else "made the speech of the day;" or "Did you not feel for such a one who failed so signally? Why was he invited to speak? Could not the committee have selected some one else?" In that way you "run out," not the horses, but the speakers, and then pronounce a critical judgment on their respective merits. Such talk indulged in as if it were the only thing required, appears to me to be woful trifling in presence of the most momentous realities which can occupy the attention of mortals. It may be that speakers sometimes foster this state of things. It may be that we have regarded the missionary platform as an arena for the display of intellectual agility and intellectual gladiatorship. It may be that we are more anxious to elicit applause than to enforce duty. It may be that we are content to tell amusing stories, when by the exercise of a little faith we might hear sometimes, amid the laughter we excite, the groans of the lost, and the voice of our Master summoning us to duty, and rebuking us for our remissness and levity. If so, we have been sadly punished for our offences. The people have taken us at our estimate of ourselves, judged us by our own standard, and, instead of giving heed to our appeals as if we were ambassadors of the Lord, have too often pronounced on our performances as if we were, on these public occasions, mere caterers for their amusement. But, with all that, I am here to maintain that our May meetings do something towards promoting the great purposes which they have in view. I can testify from personal knowledge that from what ministers have heard in this hall they have been encouraged and stimulated to

missionary labour. Young men have been led to the formation of resolutions to offer themselves for missionary service; and christians have gone home from these gatherings to augment or commence their contributions to the cause of Christ. If our May meetings were discontinued, they would be sadly missed. I fear the missionary spirit of our churches would flag greatly, and that their contributions would become "small by degrees and not beautifully less." And surely, at a time when we need every means for meeting the claims that arise, it would be sadly out of place to discontinue these annual gatherings. Let those who find fault with our meetings do their utmost to mend them. It will be soon enough to entertain a proposal for their discontinuance when they have found out for us a better way. It is computed that of the population of the world about one passes away into eternity at every second; every tick of the clock ushers one soul into the unseen; since this meeting commenced thousands have gone into the eternal world. And they are brethren of yours, bone of your bone, flesh of your flesh; their souls are as precious as yours, they will sink as deep in perdition as you could ever sink, they might rise as high in glory as you can rise, your Master would not be less honoured by their salvation than he is by your own. If hell would be an awful thing to you, it is no less awful to them. Nor do the attractions of heaven prove stronger to you than they would to them. Christ's blood was shed for them as well as for you. He tells you to go and preach the gospel to them, to tell them of his dying love, of his willingness and his ability to save. What are you doing for this purpose? Bear with me, brethren, if I ask the question pointedly. What are you doing? Your Master gave his life a ransom for many. He could not save himself because he would save others. He has left us an example that we should follow in his steps. What are you doing for a world perishing? I would like to say pleasant things if I could; I would like to say "well done" if I could; but what are you doing for a world that is perishing? About a half-penny a week on an average for each of your number! We are orthodox, we are sound in the faith, we believe in the

depravity of man, we believe that the guilty soul is a ruined soul,—hopelessly ruined but for Christ's gospel. But what becomes of our consistency in view of these facts? I do not think our soundness of creed would be at all injured were there a little more consistency of practice. Think of Carey. Think of his life. You have done so often, but it is worth thinking of again. I stand almost in awe as I think of the heroism of the man. An obscure cobbler, in a village in Northamptonshire, is visited with the strange thought of commencing a mission to convert the idolators of India, and overthrow a system of idolatry rendered sacred by the associations of thirty centuries, supported by millions of people, defended by tens of thousands of priests, strong in the splendour of its temples, and the number and magnificence of its rites. At first his friends think him mad. After waiting for years he can only obtain promise of the most scanty pecuniary support. The powers that be, as we have heard, place obstacles in his way—he will go notwithstanding. British ships refuse to convey such a hair-brained adventurer—he sails under a foreign flag. His own government is opposed—he takes refuge in the territory of a neighbouring state. And thus, unfriended and frowned upon, that despised and humble man, with a grand audacity, summons Brahminism to resign the sceptre which for centuries it had swayed over millions of the human race. He will commence the overthrow of that system of idolatry so venerable and extensive. He toils at his task, amid the jeers of the scoffer, and lo, at length the outer walls of the citadel begin to crumble, and a train is laid beneath its deep foundation, a train the springing of which will lay the fabric level with the dust; and the standard of the Cross, planted there by that lonely man, will yet wave in matchless supremacy over the ruins of its pride and power. And now, England's greatest warrior, the hero of a hundred fights, though he died laden with honours which a grateful country has conferred, has no laurel surrounding his memory like that which wreathes the brow of the once despised missionary; and after the name of Wellington has lost its power to charm, there will be seen blazoned on high, pointed to by the church, as the honour and the glory, not only of the denomina-

tion to which we belong, but of the christian name which he bears, the once despised but now honoured name of William Carey. You revere his memory, and it is right you should. It would be a sad omen, I think, were such heroism to be forgotten. But in revering his memory do you not condemn yourselves? Think you, were Carey here to-day—as perhaps he is—that he would praise you for your liberality and zeal? Would he say, “Doubtless, ye have done well; ye are not unmindful of the work to which I consecrated my life. Well done, my children, you give one halfpenny in the week, on an average, to the cause for which I lived and died: ye are the noble sons of noble sires. There is a bright reward awaiting you in the better world to which I have passed, for the work you have done for the evangelization of the heathen?” Would he not rather upbraid you for your degeneracy? Would he not rather say, as Alexander said to the worthless soldier who bore his name, “Change your name, or act better; cease to revere my memory as you profess, or learn in a worthy manner to emulate my deeds!” Bear with me while I say these plain things. I would have praised you—told you that you were doing well—had it been in my power. It is a delightful thing to pour rose-water on a meeting; it makes all things go so smoothly, and people go home better pleased with themselves than when they are told that they are not equal to their duty and their ability: but I must state the truth that is on my mind or not speak at all. I have said it many a time elsewhere: I have said it to my own people; and do say again here, that we must gird ourselves for grander efforts than we have yet put forth. The wants of the world demand it. Millions going down to eternity call upon you to send them that gospel which has gladdened your own hearts, and filled you with the hope of glory. The Master from his throne pointing to his wounded hands and side and feet, and saying, “I have suffered this for you,” asks—“What wilt thou give for me—to spread abroad the fragrance of my name—to tell those brethren—mine and yours—the great love wherewith I have loved them, and of the salvation which I have wrought out for them?”

## Poetry.

## "THE SON OF GOD WAS MANIFESTED."

When our Lord forsook the sky,  
 Passing fallen angels by,  
 Bethlehem's Star of brilliant light  
 Burst upon the raptured sight!

When Immanuel was born,  
 Anthems woke the rising morn,  
 And loud songs by angels sung  
 O'er the plains of Bethlehem rang.

Out from Jordan's limpid tide  
 When the Saviour rose baptized,  
 From the realms of light and love  
 Came the gentle, peaceful Dove.

Then a voice the stillness broke;  
 God the Almighty Father spoke:  
 "This is my Beloved Son,  
 He my righteous will hath done."

By the tempter's daring pride  
 When the Son of God was tried,  
 And when He with withering frown  
 Cast the Prince of Darkness down—

Then the pearly gates on high  
 Sent a legion from the sky,  
 And those ministers of flame  
 Minister'd unto his Name.

And on Tabor's glorious height,  
 When the Lord was robed in light,  
 God the Father spoke again:  
 "Hear him, all ye sons of men."

When the grave he stood beside,  
 "Lazarus, come forth!" he cried;  
 And the realms of death, with dread,  
 Trembled, and gave up the dead;

When loud thunders shook the sky,  
 And a voice was heard on high,  
 While the accents floating came,  
 "I have glorified my name."

When in dark Gethsemane,  
 In his deepest agony,  
 Then to strengthen Jesus came  
 One bright messenger of flame.

When on Calvary's cross he cried,  
 When the Lord of glory died,  
 Then the sun his lustre lost,  
 Darkness veil'd the heavenly host.

When the Saviour burst the tomb,  
 Shedding glory o'er its gloom,  
 Angels of surpassing might,  
 Watched the welcome glorious sight.

And when Jesus rose on high,  
 Songs of triumph fill'd the sky,  
 Cherubim with loud acclaim  
 Hymned high anthems to his Name.

This was he in humble mien,  
 The rejected Nazarene.  
 But he was, these things attest,  
 GOD IN FLESH MADE MANIFEST "

Calcutta.

W. C. F.

## Reviews.

*England and Missions. By the Rev. F. Bosworth, M.A., of Bristol. Being the Sermon preached before the Baptist Missionary Society at Bloomsbury Chapel, April 25, 1860. London: H. J. Tresidder.*

THIS missionary discourse is something out of the ordinary course. From the message of Mordecai to the Queen, "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esther iv. 14) Mr. B. proceeds to show that there are "turning-points" in the history of individuals and of nations, unnoticed, it may be, at the time, which lead to great results.

"Even so, also, is it with the world. There are turning-points in its history—periods which introduce new eras, and spread their influence throughout coming

centuries, but which at the time are, in their true significance, little heeded.

Such a period is presented in the last hundred years, during which 'the unexampled vocation of the British people' has been developed, summoning them to a work not less wide than the world itself, nor less important than that which will alone meet the responsibilities of so far-reaching an influence—the proclamation of the Gospel of the Son of God to all. 'Who knoweth whether they have come to the kingdom for such a time as this?'

The Preacher then reviews this period, and points out first how Providence opened the way for modern missions.

"Just one hundred years ago, the third George ascended the throne of these realms. Being at peace with continental nations, the attention of his government was directed towards maritime discovery. Various expe-

ditious were sent forth. The most important of these, though not by any means the first, were commanded by Captain Cook. So successful was he, that he almost completed the hydrography of the habitable globe, and left to others little else than to explore what he had discovered. With him the first positive knowledge which the civilized world obtained respecting the South Seas, Australia, and other regions, may be said to have dawned. Other navigators had, indeed, preceded him, but with little scientific knowledge, and with no disposition to make known their discoveries to the world. These voyages, when presented to the public, constituted an important era in the history of geography, of the physical sciences in general, and of the world at large, and produced an effect which can scarcely be exaggerated. They directed Humboldt to those fields of research which have since been so well cultivated, and so widely extended. They prepared the way for the more careful study of the races and languages of mankind. And, what is more to our purpose, they have become inseparably connected with the rise of modern missions. It was from their perusal that Carey ' was led to contemplate the moral and spiritual degradation of the heathen, and to form the design of communicating the Gospel to them.'"

We have given these extracts only as specimens of the manner and matter of this excellent discourse. We have not space for further remarks beyond saying that Mr. B. next notices the responsibilities of our churches to sustain their missions, and then urges the importance of our keeping pace with the growing demands of the world. But the pamphlet may be had for *threepence*, and we hope its very valuable contents will secure for it a wide circulation, especially in baptist churches.

*A Scripture Catechism, and Manual of Christian Doctrine: chiefly in Scripture Language, and verses of Poetry. Designed for the use of Baptist Families, Sabbath Schools, and Catechumen Classes. By the Rev. E. Johnson. With Introduction by the Rev. S. G. Green, B.A. London: Heaton & Son.*

THE method of teaching by catechisms has lately fallen into disuse; but Mr. Green makes some judicious remarks on this subject in his "Introduction" the substance of which will be found in our sabbath school department. We give here a specimen of the questions and answers on the ordinances of christianity:—

"Q. What is the first duty enjoined by Christ upon the believer?

A. Obedience to his command respecting the rite of baptism. He that believeth, and is baptized, shall be saved. Mark xvi. 10. And he said to John, Thus it becometh us to fulfil all righteousness. Matt. iii. 16.

Jesus says, Let each believer  
Be baptized in my name:  
He himself, in Jordan's river,  
Was baptized beneath the stream.

Q. How is this rite to be administered?

A. According to the examples contained in the sacred Scriptures, the believer in Christ is to be baptized in water, in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 10.

We seek the consecrated grave,  
Along the path he trod;  
Receive us in the hallow'd wave,  
Thou holy Son of God.

Q. Of what is christian baptism the figure?

A. It figures, in the first place, our Saviour's overwhelming sorrows, since he said, I have a baptism to be baptized with. Luke xii. 50; Matt. xx. 22. Secondly—His burial and resurrection. Rom. vi. 5. Thirdly—The believer's death to sin, and resurrection to newness of life. Rom. vi. 4. Fourthly—The believer's hope of resurrection life at the last day. Rom. vi. 8. And, fifthly, the baptism of the Holy Spirit. By one Spirit are we all baptized into one body. 1 Cor. xii. 13.

Baptized into our Saviour's death,  
Our souls to sin must die;  
With Christ our Lord we live anew,  
With Christ ascend on high.

Q. Is this rite binding on all believers?

A. On all; except such as by physical infirmity, or other causes, are rendered incapable: since Christ says, If ye love me, keep my commandments. John xiv. 16. Why call ye me Lord, Lord, and do not the things that I say? Luke vi. 46. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John ii. 4.

Q. What other rite has Christ enjoined upon his followers?

A. The Lord Jesus, the same night on which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. 1 Cor. xi. 23—25.

When to the cross I turn mine eyes,  
And rest on Calvary;  
O Lamb of God! my sacrifice,  
I must remember thee."

We regret that we are not able to quote the price, either singly or in quantities, of this useful little compendium, which we commend to the notice of all engaged in the instruction of the young.

*Words to the Winners of Souls.* London: James Nisbet & Co.

THIS is a soul-stirring pamphlet, intended to awaken the ministers of Christ to the full discharge of their great duties. No wonder that it has met with an extensive sale; for we are told that this is the "seventh edition—seventeen thousand." Our readers will find an extract or two from its closing pages under the heading "Christian Activity," page 214.

*United Prayer Meeting Hymn Book.* Designed for the use of Christians of all Denominations. London: H. J. Tresidder.

WE have looked over the 190 hymns in this portable selection, and find them well adapted to the purpose designed. The price per 100 should have been mentioned if a large circulation was desired.

## Correspondence.

SANDERS J. CHEW, OF BIRMINGHAM.

SINCE the publication of our last number we have received two notes from Mr CHEW, the first to obtain from us, *direct*, a copy of that number; in which note Mr. C. attempts the facetious with regard to the signature of the letter addressed to him at page 178.

The second note, addressed "to the Editor," and therefore intended for publication, we give entire—italics, quotations, and all.

*"To the Editor of the Baptist Reporter.*

Sir,—'Tis clear that you are the person signing himself "Lynx" in your number for this month. I do not condescend to reply to mere personal abuse.

Just one point. You refer to some statement I made respecting 'Robert Newton and John Angell James.' Are your pages open for my reply on this subject? If so, I will reply; and I will maintain that, 'according to the Scriptures,' *no unbaptized person can be recognized as a member of Christ's church on earth.* The question is not, were 'Robert Newton and John Angell James' baptized 'for the remission of sins,'—but, were they baptized?

You can take the side against me, and can do your best to expose what you call 'a kind of bastard Puseyism.' It will be something 'new under the sun' for Mr. Winks to teach, that the sprinkling of such a man as J. A. James was baptism. Your answer will oblige,

Yours respectfully,

SANDERS J. CHEW.

*Birmingham, June 12th.*"

We have also received another note, apparently from one of Mr. C.'s disciples, of which we also furnish a copy.

"Mr. Winks,—Dear sir,—In the *British Baptist Reporter* for June (page 179) you speak of Sanders J. Chew, when at Leicester, as answering a question which went to the unchristianizing of such men as Robert Newton and John Angell James; you will very much oblige me (one seeking after truth) by letting me know when, from the teaching of the New Testament, such men became entitled to the name of christian.

Yours truly,

EDWARD JOHNSON.

No. 5, Albert Terrace, Wyun St.

Have the kindness to answer this through the *Reporter*.

*Birmingham, June 12, 1860.*"

In reply to these notes, that of Mr. C. especially, for that from E. J. is but the echo of his, the writer of the letter adheres to the form of words he used respecting Robert Newton and John Angell James as a true and faithful report of that public conversation. Let those words be read again, and compared with the form of words on which Mr. C. now wishes to put the issue, and it will be easily seen that he is changing ground, and wishes to drag the "Editor" along with him.

But what about Bond Street Chapel, Mr. Chew? Not a word—no, not one word. Whoever "Lynx" may be, is not the question. We have no doubt his sharp eyes will follow you into the dark cavern where you are "looking for

daylight,"\* and though you have hung a curtain over it, with this notice inscribed on it—"I do not condescend to reply to mere personal abuse," you really must not flatter yourself that you can escape his vigilance; and so just come out of your hiding-place, and tell us and all the

\* We received with the above letter a tract, with this title, "Looking for Daylight. Tract No. 8. By Sanders J. Chew, of Bond Street Chapel, Birmingham."

world in open "daylight" what you intend to do about Bond Street Chapel, Mr. Chew, for "that is the question."

NOTICE.—We must respectfully decline to publish the letter of W. S. T., on the Western Africa Mission; our notices of missionary operations being usually confined to authentic "intelligence" only.

## Christian Activity.

### THE "GREAT PLAGUE" PREACHERS.

MANY have seen, we doubt not, a small volume of Vincent, the nonconformist minister, respecting the great plague and fire in London. Its title is "God's Terrible Voice in the City." In it there is a description of the manner in which the faithful ministers who remained amid the danger discharged their solemn duties to the dying inhabitants, and of the manner in which the terror-stricken multitudes hung with breathless eagerness upon their lips, to drink in salvation ere the dreaded pestilence had swept them away to the tomb. Churches were flung open, but the pulpits were silent, for there was none to occupy them; the hirelings had fled. Then did God's faithful band of persecuted ones come forth from their hiding-places to fill the forsaken pulpits. Then did they stand up in the midst of the dying and the dead to proclaim eternal life to men who were expecting death before the morrow. They preached in season and out of season. Week-day or sabbath was the same to them. The hour might be canonical or uncanonical, it mattered not; they did not stand upon nice points of ecclesiastical regularity or irregularity; they lifted up their voices like a trumpet and spared not. Every sermon might be their last. Graves were lying open around them; life seemed now not merely an handbreadth but a hair-breadth; death was nearer now than ever; eternity stood out in all its vast reality; souls were felt to be precious; opportunities were no longer to be trifled away; every hour possessed a value beyond the wealth of kingdoms; the world was now a passing, vanishing shadow, and man's days on earth had

been cut down from threescore years and ten into the twinkling of an eye! Oh, how they preached! No polished periods, no learned arguments, no laboured paragraphs, chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular applause, no over-scrupulous dread of strong expressions, no fear of excitement or enthusiasm, prevented them from pouring out the whole fervour of their hearts, that yearned with tenderness unutterable over dying souls. "Old Time," says Vincent, "seemed to stand at the head of the pulpit with his great scythe, saying, with a hoarse voice, 'Work while it is called to-day, at night I will mow thee down.' Grim death seemed to stand at the side of the pulpit, with its sharp arrow, saying, 'Do thou shoot God's arrows and I will shoot mine.' The grave seemed to lie open at the foot of the pulpit, with dust in her bosom, saying,—

'Louden thy cry  
To God,  
To men,  
And now fulfil thy trust;  
Here thou must lie—  
Mouth stopped,  
Breath gone,  
And silent in the dust.'

Ministers had now awakened calls to seriousness and fervour in their ministerial work; to preach on the side and brink of the pit into which thousands were tumbling. Now there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them, and such a face was seen in the assemblies as seldom was seen before in London; such eager looks, such open ears,

such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers."

Thus did they preach, and thus did they hear, in these days of terror and death. Men were in earnest then, both in speaking and hearing. There was no coldness, no languor, no studied oratory. Truly they preached as dying men to dying men. But the question is, Should it ever be otherwise? Should there ever be less fervour in preaching, or less eagerness in hearing, than there was then? True, life was a little shorter then, but that was all. Death and its issues are still the same. Eternity is still the same. The soul is still the same. Salvation is still the same. Heaven and hell are still the same. Only one small element was thrown in then which does not always exist to such an extent, viz., the increased shortness

of life. But that was all the difference. Why, then, should our preaching be less fervent, our appeals less affectionate, our importunity less urgent? We are a few steps farther from the shore of eternity, that is all. Time may be a little longer than it was then, yet only a very little. Its everlasting issues are still as momentous, as unchangeable. Surely it is our unbelief that makes the difference! It is unbelief that makes ministers so cold in their preaching, so slothful in visiting, and so remiss in all their sacred duties. It is unbelief that chills the life and straitens the heart. It is unbelief that makes ministers handle eternal realities with such irreverence. It is unbelief that makes them ascend with so light a step "that awful place the pulpit, to deal with immortal beings about heaven and hell.

## Revivals and Awakenings.

### IRISH HOME MISSION HYMN.

TUNE—"Erin go bragh."

At this time, when so much interest and christian sympathy have been excited by the awakenings and revivals in Ireland, the verses we give below will, we believe, be perused with pleasure by our readers. They were written about twenty years ago, and were "suggested by hearing the conversation of an Irish Home Missionary, in which he described the spiritual destitution of his people—their joyful reception of the Gospel—and the delight with which they sang Gospel Hymns in Irish, to their own native tunes, amidst their wild mountains."

ALL power is thine, Lord, in earth and in heaven,  
 And yet this green Isle is in darkness sunk down:  
 Go Thee all the Isles of the Gentiles are given;  
 Stretch forth thine hand then, and make it thine own.  
 "Go to all lands," was thy large wide commission:  
 Was Ireland excepted and left to perdition?  
 Oh, then, let thy presence go forth with our mission,  
 And place this bright Emerald aloft in thy crown.  
 "Tell in all tongues the glad news of salvation,"  
 Is thy glorious command to thy people, O Lord;  
 Yet here are six \* Heralds to one mighty nation—  
 Six amidst millions! to publish thy word.  
 How can they hear it without Irish preaching!  
 Can they believe, Lord, till Thou send them teaching?  
 Thy harvest is plenteous, O hear our beseeching!  
 And send forth thy labourers to gather it, Lord.  
 We come, like thy servant, six loaves in our haud, Lord!  
 What 'midst so many is this to divide?  
 "Bid them to sit down," is still thy command, Lord;  
 Let us obey Thee, for Thou wilt provide.

\* It seems there were only six Protestant preachers in Irish, of all denominations, including Episcopallians.

On Erin's green grass, now in companies place them.  
 We look up to heaven—It is Thou that wilt bless them.  
 To people for righteousness, hungering, and thirsting,  
 Thou sayest, "I will fill thee, thy mouth open wide."  
 Hark to that sound—is it mountain winds whistling,  
 Their sad lonely music in this Irish Glen?  
 Or waters soft murmurs—or autumn leaves rustling,  
 Far from the haunts and the voices of men?  
 'Tis the voice of devotion, from hearts *new* and living;  
 'Tis the soft Irish psalm joining chorus with heaven;  
 Behold the "glad tidings" in Irish are given,  
 Of glory to God, and of good will to men!

## Narratives and Anecdotes.

### THE "TIMES" ON THE BAPTISTS.

A LEADER in the *Times* on the baptists is such a rarity that we transfer it to our columns. For one of our public meetings the "leading journal" would not spare us half-a-dozen lines, but here we come out largely, and, upon the whole, fairly and impartially.

The Master of the Rolls has just pronounced judgment in a case which, for more than one reason, merits public notice. The immediate interest of the story to be related is purely local, and its bearings, indeed, in any sense, are somewhat limited; but the narrative is eminently characteristic of our country and our times, and admits of easy and popular statement. We must begin, however, by a little historical preamble.

Among the religions sects of this country the baptists hold no inconsiderable place. They are strong in numbers, decided in tenets, and renowned not only for fervency and zeal, but for controversial ability and theological learning. They are not, however, absolutely at unity with each other. As many as five varieties at least of the baptist faith might be enumerated, each professed by its respective congregations; but to two only of these it is requisite to call attention now, viz., the General Baptists and the Particular Baptists. These titles would be likely at first sight to mislead the reader, for they appear to imply that a particular, and probably smaller, sect had seceded from the general body and established itself alone, whereas the truth is very different. The denominations of "General" and "Particular," as applied to communities of baptists, do not denote

any diversity whatever on the fundamental points of their creed. All baptists alike, however designated, hold that the rite of baptism should be administered not to infants, but to adults after direct profession of belief, and that the mode of administration should be by immersion, and not by sprinkling. The distinction of title between the two communities of which we are speaking is based on differences entirely independent of their peculiar creed, and which are found, in fact, in all christian congregations, including the Church of Rome itself. The General Baptists are merely baptists who believe in the design of salvation for mankind in general, without the preordination or election of any certain number, while the Particular Baptists believe that a particular number has been predestined to salvation from all eternity. The former, in short, are Arminians, the latter Calvinists; and the Calvinists are by far the more numerous body of the two. The congregations of the General Baptists are, we believe, under 300 in number, while those of the Particular Baptists are nearly 2,000. These we must now follow to one of their own churches, where a question arose of such importance as to be carried into a court of law.

The ancient city of Norwich is celebrated above all other cities of this realm for the multitude and variety of its ecclesiastical establishments. Under the very shadow of its cathedral, and in the midst of its forty parishes, are clustered the chapels and meeting-houses of almost all denominations of christians. Whether it is that the old puritanism of the eastern counties still lives there, or whether the



vicinity of Holland—so long the asylum of religious dissent—affected the character of the district, we cannot say, but since the time when spiritual freedom was first known it has been conspicuously illustrated at Norwich. Of course in such a place we should look for establishments of Particular Baptists, but these congregations have more than an ordinary footing there. They have endowments or possessions of more than a century's standing for the benefit of their faith. Within a few weeks after the Scottish Lords were beheaded on Tower Hill a chapel was endowed at Norwich for the use and benefit of the Particular Baptists, to which purposes, though with a certain notable variety of usage, it has ever since been applied. To understand this variety, on which the whole case turns, the reader must recall what we observed respecting the distinctive tenet of baptists generally. A baptist, strictly speaking, is one who, after open profession of faith, has been baptized by immersion; but, as this is only an overt act, it is obvious that the doctrines and customs of the baptists might be embraced and exemplified by persons who had never submitted to that ceremony. It is also clear from the evidence before us, that this ceremony, however fundamental might be the tenet it expressed, was not always, or by all baptists, regarded as indispensable to communion. Provided that persons accepted the doctrines and faith of the baptists, went with them in their ways of worship, and evinced their sincerity in their daily lives and conversation, they might be admitted to baptist congregations, even though baptism by immersion had never been performed. This latitude of action, however, was not universally recognized, and one of the churches in which it was not recognized was this endowed church at Norwich. There the system of "strict communion," as it was termed, had been adopted from the first institution of the establishment, and was regularly maintained until, a short time ago, the practice of "free," or "mixed communion," was allowed to creep in. This was what provoked the suit. Scandalized at such latitudinarian proceedings, certain members of the Norwich church appealed to a court of justice, and asked that the powers of the law might be exerted to prevent any other baptists than baptists by immersion from receiving

the benefits of the establishment. The infringement upon the old system had not been very outrageous. The consciences of those who held to "strict communion" had been duly considered by a separation of communicants into two classes; but this did not meet their views of duty, and they desired that, even when their own observances and convenience had been consulted, purity of practice should be upheld still by the suppression of "free communion" in the chapel.

We shall not follow the course of the suit through the elaborate arguments of the counsel engaged. It will be enough if we state that, according to the judgment pronounced, the more liberal of the Norwich baptists have the law on their side. The Master of the Rolls, after all his research, and with all his acuteness, could not discover that actual baptism by immersion had been ever determined by baptist authorities to be an indispensable condition of baptist communion, and, as the deed of trust simply appropriated the endowment to the use of Particular Baptists without further limitation, the court declined to sanction a restriction which had not been introduced by the terms of the instrument or the actual practices of the sect. The partizans of "strict communion" could not hold their ground. They might have been right in their generation, but the congregation possessed full power to alter the practice and substitute a more liberal usage when the change appeared advisable.

Such is the outline of the case just decided. Immediately, it affects only the old chapel at Norwich, and even in its more remote operation it does but inform baptists generally that, in the eyes of the law, baptism by immersion does not constitute a necessary condition of religious communion on the principles which they themselves have defined. But there are other features of the case exceedingly striking. The incidental description of the baptist diversities, showing the tendency of schism to reproduce itself; the sturdy rigour of principle which rebelled against the least infraction of doctrine or discipline; the calm and peaceable resort of the disputants to a court of law; the quiet and natural action of the court in a case so apparently strange—all these features are forcibly illustrative of English feeling and habits. Of the decision itself we can only say

that we feel involuntarily gratified at finding it on the side of liberality. It is certainly singular that baptists themselves should never have put on record a recognition of baptism after their mode as an indispensable condition of communion; but where faith and works are

both forthcoming, where candidates for communion are not only sympathizers in all points of doctrine, but unexceptionable in life, conversation, and behaviour, we do not think that baptists of any designation will suffer by opening their doors to them.

## Baptisms.

### FOREIGN.

**AUSTRALIA, Melbourne, Collins Street.**—After a sermon by Mr. Taylor, from 1 Kings, xviii 21, on Jan. 29, eight believers were baptized on a profession of their faith in Christ. The service was very solemn and interesting throughout. Five of the candidates were from the pastor's bible class.

**Kew.**—On Monday evening, February 19, a sermon was preached by the Rev. Isaac New, from Matt. xxviii. 19, 20, "On the christian law of baptism;" after which two candidates were baptized by the Rev. Mr. Foy, the pastor of the church, which was the first baptism in connection with the baptist denomination ever administered there. The chapel was filled by an attentive audience, and we cannot but hope it is the prelude to many others who shall be added to that infant cause, to gratify the heart of its devoted pastor, and to bring honour to the name of Christ in that village.

**Nuriootpa, S. A.**—On March 4, two sisters were baptized by the Rev. E. Evans, after a profession of their repentance towards God and faith in Jesus. It was a scene worth sketching. The tree-shadowed water, in which stood minister and candidates about to perform the rite Jesus himself had instituted; the eager group of spectators on the bank above hushed and silent with expectation, perhaps with a sense of the solemnity of the scene, all conspired to render it deeply interesting. For some considerable time there had been no spiritual sign amongst the dwellers of the sources of the Rhine; but few christians could be found in its neighbourhood; no commotion amongst the dry bones. "Shall these dry bones live?" could have been asked. Yet God caused his blessing to descend. May it overflow and reach others far distant! A short time since three believers were baptized from the congregation gathered

in the same meeting-place. The good seed had been cast, and was "seen after many days." The gospel, "the power of God unto salvation to every one that believeth," has been preached for some considerable period, and the first baptism took place about three months since, when three believers were baptized in the Gawler, after a sermon preached from 2nd of Acts; and on this occasion the preacher took for his text the words of the Saviour to his disciples, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." The address following was listened to with deep attention, nor when the candidates moved down to the water's edge was there any other sign among the spectators on the high banks above. May the Spirit of all truth be ever present to bless the word, that the little one may become a thousand, the hills and valleys resound with the song of praise to Him who hath made us thus to rejoice over returning repenting ones brought to the Lord Jesus by the power of the Holy Ghost working with the word.

**JAMAICA, Salter's Hill.**—On Friday, April 27th, at John's Hall, before a large number of spectators, in a stream near the school house, twenty-two believers were baptized by Mr. Dendy, the pastor of Salter's Hill church. Among the number were three married couples, and three other married persons, whose partners in life had preceded them in attending to this christian ordinance. Two of the number are sabbath school teachers, and nine are scholars either in the juvenile or adult schools. After the baptism a public service was held in the school room, when addresses were given to the newly baptized, to inquirers, to the undecided; also to those who were members of a christian church, and prayers were presented to God on behalf of these different classes of persons.

Great attention was paid by the crowded audience during the service, and it is hoped that some good and abiding impression may have been made, and that before long inquirers may find joy and peace in believing, and more fully unite themselves to the church of Christ; that the undecided may no longer remain so, but declare themselves to be on the Lord's side; and that the members of the church may give themselves to more earnest prayer, that Jerusalem may become a praise in the earth, and that converts to Christ may become as numerous as the drops of morning dew.

**BAHAMAS, Inagua.**—Mr. Littlewood writes:—"Since writing you we have had a small addition to our church, both by baptism and examination; and at the ordinance I hope that a good impression was made on the minds of many present. The treacherous sea looked lovely and inviting as we stood on the rocks, sang our songs of praise, invoked heaven's blessing on the candidates, and, in imitation of our Lord, immersed each in the cold flood. The sight was exciting. A young mechanic, a husband and a father, who had on a former occasion passed his examination, but, doubts and fears prevailing, he hesitated, and finally deferred his baptism; but finding no rest to his conscience he again took up his cross, and sung,

'Hinder me not, ye much-loved saints,  
For I must go with you.'

And there, too, stood his partner (a spectator), the mother of four little ones, though young herself. She had attended class, and looked forward to the ordinance of baptism as a duty and privilege to be sought. The change in her husband, she says, is great, and I hope, ere long, like him, she will say, 'See, here is water, what doth hinder me to be baptized?' Another candidate, a married man, also one of Ham's stolen sons, but now made spiritually free by the power of the cross, in humble gratitude and adoring love joined in the hymn,

'Through floods and flames if Jesus lead,  
I'll follow where he goes.'

A young mother, without marriage I am sorry to say, was also of the happy number; her repentance, I hope, is deep and sincere. She has had much forgiven her, and therefore should love much. The two youngest were sons, one by an erring woman, and the other of pious parents; both had been brought up in our sabbath

school, and of which one of them is now a teacher. It was a thrilling, interesting season; the time, sabbath morn; the place, the flowing sea; the candidates, young sinners and hopeful; the spectators, companions in frolic and sin; old backsliders, young, timid disciples, the doubtful, the bold, the earnest, and the pious, were there. Tears of joy, sparkling eyes, brightened countenances, told of feelings that prevailed within. The service over all hastened to their homes. It was time they should, for a storm was gathering—a hurricane coming on. Before I reached the mission-house it began to rain very hard, so it continued all day; the usual chapel services were suspended. The gale was dreadful, and several vessels and boats were destroyed."

At *Nassau*, Mr. Davey had baptized fifteen candidates; and baptisms had taken place at *Exuma*, and *Grand Bahamas*.

#### DOMESTIC.

**IRELAND.**—We have been reminded that in our brief notice (page 60) of baptisms at *Conlig*, we promised to give some remarkable facts respecting the candidates. Mr. Brown says:—"J. M., the first baptized since the commencement of the revivals, was very careless, and his wife was equally so. The Lord, however, opened his heart, and I have reason to believe she has been partly instrumental in his conversion. About six months ago she was baptized, and he was so much affected on the occasion that he was obliged to leave the chapel before the administration of the ordinance, so that he did not witness her baptism. He himself was the next candidate; and I am happy to say that he is now one of the most steady and consistent christians in the village. The next case is a very extraordinary one, and has attracted much attention. W. B. was excluded from the church, about seven years ago, for an immoral act, and his wife, taking part with him, was included in the censure. He fell a victim to intemperance, and from the day of his exclusion to the day of his restoration he had not entered the chapel door. He, however, and his wife and three children, were among the first in this neighbourhood who came under the revival influence, the whole five being prostrated at once. The first sabbath after, the two grown children, a son and a daughter, came to the chapel and requested baptism. It was the first time

the young man had heard me preach. Having given a satisfactory account of their faith, experience, and intentions, they were approved of, and baptized on that day fortnight. On the same day the father appeared, and, in accordance with his own desire, publicly confessed his sin before the church and congregation, as well as the sin of 'setting the discipline of the church at defiance'—his wife assenting. His acknowledgment was unanimously received; and the whole four were admitted on the same day. Their residence, which is about three miles from the village, I have made a preaching station, where I have a congregation varying from one hundred to three hundred. One evening, while expounding Isaiah xliii. in their house, J. D. was convinced of sin, and fell into a swoon. I remained several hours but left her speechless. She has since found peace, and been baptized in the name of Jesus. A. L., the daughter of one of our members, is a peculiar case; she was one of the first that was 'struck down' in the village. She afterwards professed to enjoy great consolation, and became an object of general interest. She was, however, attracted to another place of worship, and, though believing the sentiments of the baptists, submitted to be privately sprinkled. Some time after, Mr. Dawson of Liverpool preached for me, when she was induced to attend. She was 'convicted' again, and carried out of the chapel. Mr. Dawson was ignorant of her case at the time, but, being informed by her sister, he addressed himself faithfully to her conscience. She could find no solid peace until she had observed the *baptism of the New Testament*. In connection with this I may mention the case of G. C., a young man belonging to the congregation where A. L. was sprinkled. He also came under the physical influence, but had been deeply concerned about his sins for some time previous. While I prayed at his bed-side he suddenly experienced the peace of the gospel. He afterwards saw that Christ required him to be baptized, and informed his pastor. When questioned how he came to change his views, he replied in the presence of other three ministers, that the sprinkling of A. L. had set him a thinking, and, having asked the Lord to teach him the right way, he had learned from the word of God that believers ought to be immersed; that Mr. Brown

had never spoken to him on the subject, but that he intended immediately to apply. He accordingly applied next day, and has since been baptized. He is a very intelligent lad, and promises to be useful. J. S., who has hitherto been a thoughtless youth, has recently given evidence of conversion. He is far gone in consumption, but having been very desirous of baptism, and the doctor having assured me that there was no danger in the case, he has been baptized for the dead. The last two sabbaths he was unable to meet with the church, nor is it likely he will meet with us again, but we contemplate a happy meeting in heaven. J. G., the last person who was baptized, has been for many years a Presbyterian, and has sustained the character of a pious man. He has lately discovered, however, that he had been deceiving himself, and, as he says, has now received the gospel for the first time. He held the principles of the baptists before, but now felt he must act upon them; and, having procured a satisfactory certificate from the minister, he has been baptized and added to the church. The other cases are as decided instances of conversion as these, but not so remarkable."

CARLTON, *Beds.*—On sabbath morning, May 20th, our pastor, Mr. Silvertown, had the pleasure of again attending to the ordinance of baptism, when twenty-one disciples of the Lord Jesus were immersed on a profession of their faith in Him. Among the candidates was a man eighty years of age. He had been a christian for many years, but had never before seen it to be his duty to join the Lord's people. Now, being convinced of this, he cheerfully obeyed, esteeming it a privilege to follow so closely the footsteps of his Saviour,

"Who himself in Jordan's river,  
Was immersed beneath the stream."

There were also two husbands with their wives, a brother and sister, two members of an independent church, and several from the sabbath school. We rejoice to say that the work of God is still proceeding with power among us.

RAGLAN, *Monmouthshire.*—On the first sabbath in May two males and four females were admitted into christian fellowship, having been baptized on the previous sabbath. Three were very young, under fifteen; the two youngest were females, who were accompanied with their father. T. S.

CROSBY GARROT, *Westmoreland*.—On sabbath morning, May 13th, at an early hour the people begun to descend the steep hills to see a novel sight in the valley below, when Mr. William Fawcett had the pleasure of immersing eleven believers in a running stream, about two miles from Crosby, in a most beautiful situation, upon the premises of Mr. James Close of Smardole Hall, a Wesleyan, who kindly opened his house for our convenience, and also provided a substantial repast for the candidates and their friends. Mr. Fawcett, previous to the immersion of these young disciples, made a few appropriate remarks on the mode and subjects of baptism. After the immersion Mr. F. Dunn, pastor of the church at Brough, of which Crosby is a station, made some important remarks on the subject of christian baptism to the people assembled, some of whom had come a great distance. He then closed the service with prayer, and the whole assembly dispersed in peace. At Brough, on May 27, Mr. Dunn had the pleasure of immersing two believers on a profession of faith in the Saviour. May they all prove faithful, and to the end endure. To Almighty God be everlasting praise!

R. Y. F.

PETERCHURCH, *Herefordshire*.—The church here is now in a very healthy state. Since the settlement of our present minister, Mr. J. M. Gamp (about nine months) we have greatly increased. Since January twenty have been immersed in the river Dore; who, with five restored, give us an increase of twenty-five, in a parish containing only 800 inhabitants, with a church and two methodist chapels; one of the candidates baptized on June 10th was a Primitive Methodist minister, a very useful and devoted man, who would be glad to supply any church which may need a plain matter of fact preacher of the gospel. The pastor and deacons of this church would be happy to answer any inquiries concerning him.

T. P.

WOKINGHAM.—We have gratefully to acknowledge the goodness of God in adding to our number. Eighteen friends put on Christ in the ordinance of baptism on Lord's-day evening, April 29th. In several of these the fruits of parental prayer and effort are especially recognized; and we are encouraged to hope that a time of reaping and ingathering is at hand.

BIRMINGHAM, *Ann Street*.—Perhaps you are aware that this church is composed chiefly of those former members of the church at Bond Street, who left there on account of the extraordinary doctrines and conduct of S. J. Chew. No doubt you and many of your readers will feel interested in knowing something of our position at this time. We have reason to believe that the blessing of God rests upon us, as we have lately received an increase of four to our number. One friend was baptized on the last Wednesday in April and three on May 30th. In other respects we are at perfect peace, and seem likely, with God's blessing, to continue so. At a recent church meeting it was resolved that a canvass should be made to ascertain what amount of support we could obtain from the christian public, in order to commence building a new chapel on a piece of ground already secured for that purpose. We are compelled to this step, as the Old Temperance Hall, which we now occupy, seems likely soon to be too small for our increasing numbers. May God prosper us in our work.

S. C.

[We cannot help saying, that we hope the step contemplated will not be necessary. Surely Mr. Chew will see the propriety of relinquishing his hold of Bond Street Chapel.—Ed. B. R.]

Bow, *Middlesex*.—On Thursday evening, May 31st, our pastor, Mr. W. P. Balsfern, after a discourse on Philip and the eunuch, baptized four believers upon a profession of their faith in our Lord and Saviour. These, with others, were added to the church the following sabbath evening at the Lord's table. Our place of worship is well filled; we have just enlarged our senior class rooms, which are well attended. We bless God that others are still inquiring for the good old way.

M. A. H.

IPSWICH, *Turret Green*.—On Thursday evening, May 31st, our pastor, Mr. Morris, had the pleasure of baptizing four believers, who were admitted into the church on the following sabbath. I omitted to report that on March 29th, five, and on April 26th, four were immersed, and all with one exception were received into the church.

G. R. G.

DERBY, *Sachereval Street. General Baptists*.—Mr. W. Jones, the pastor, after a suitable discourse, baptized seven young women, May 3. Six of these were from the sabbath school.

NECTON, *Norfolk*.—Mr. Kingdon had the pleasure of leading into the baptismal waters ten candidates, six males and four females, June 3. Eight formerly belonged to the Wesleyans; one was a local preacher, who, before being baptized, gave his reasons for becoming a baptist; one of the females had been a member with them for twenty-eight years, another seventeen years. Some were in the bloom of youth, and others of advanced age, all making a good profession before many witnesses of their faith in Him who came into the world to save sinners. These were all received into church fellowship in the afternoon. R. W. P.

ISLE OF WIGHT.—In my last report I stated that a larger number of baptisms had taken place recently on the island than had been known for many years. But I omitted some of which I had not then heard. They are as follow:—*Freshwater*, April 1st, three, by Mr. J. Taylor. *Road*, April 15th, three, by Mr. J. Taylor. Again, on the first sabbath in June, Mr. T. baptized three at *Freshwater*. A. H. S.

OVER DARWEN, *Lancashire*.—Five believers were baptized in the public baths by Mr. Gale of Rawden College, June 3. There was a numerous attendance, notwithstanding the unfavourable state of the weather, to witness what is deemed here a "strange sight." This addition makes a total of fourteen that have been added to our number by immersion this year. W. S.

LONDON, *Borough Road Chapel*.—Our pastor, Mr. James Harcourt, baptized eight believers in the Lord Jesus on May 27th. These were added to the church on the next Lord's-day. Others are waiting the same privilege. Surely the Lord is with us! May he add to the church daily such as are saved. M. W.

STOCKPORT.—Our minister, Mr. Pywell, baptized three young persons on the last sabbath in April; and on the last sabbath in May four others thus put on the Lord Jesus Christ. All these were received into our fellowship. May they all be faithful. J. N.

RUARDEAN HILL, *Gloucestershire*.—Mr. Mountjoy baptized two believers in the Lord Jesus, April 1st; and on May 6th four others thus made profession of their faith in the Redeemer.

[We cannot undertake to insert baptisms for the past five years, with names of candidates.]

BEDFORD, *Mill Street*.—Six disciples of the Lord Jesus—three men and three women—were baptized by Mr. Killen, on the first sabbath in June. Four of these had been recently converted, but two, a man and his wife, had known the way of salvation for many years, and now were led by the Spirit in the path of obedience to their Lord.

READING, *King's Road*.—On the evening of Lord's-day, May 27th, and on the following Thursday evening, seventeen candidates—ten males and seven females—were baptized. Several of the males are in connection with an Independent church in a neighbouring town, who felt it their duty thus to obey their Lord's command. E. M.

CAERWENT, *Monmouthshire*.—After an appropriate sermon from Rev. xxii. 14, Mr. T. Jones, of Pontypool College, baptized two believers, May 20. The sermon was delivered and the ordinance administered in the open air, in the presence of several hundred spectators. It was truly a time of refreshing from the presence of the Lord. J. J.

BILLESDON, *Leicestershire*.—On Lord's-day, June 10th, after preaching from Acts viii. 39, Mr. Hawley, of Leicester, baptized five dear friends, who were afterwards received into the fellowship of the church. It was a "good day." G. P.

BARTON, *Leicestershire*.—After a sermon on the subject of christian baptism by Mr. Holroyd, the junior pastor, May 13, Mr. Bott, the senior pastor, baptized three young men, two of whom were teachers.

AIRDRIE.—Mr. Dunn, the pastor of the church, writes—"I am happy to inform you that the Lord yet blesses my labours here. We have had baptisms of five, five, and two, on three successive sabbaths."

ISLE ABBOTTS, *near Taunton*—God has been pleased to grant us a few mercy drops. May 13, Mr. Chappell baptized two; June 3rd, three more; and several others we expect soon to follow the example of Jesus.

A strange thing has happened to us during the past month. We have received no reports of baptisms from Wales, with the exception of one only from our unfailing correspondent, J. J. of Cardiff, which we have retained until the arrival of some reports to bear company with it next month.

## Baptism Facts and Anecdotes.

### NINE POSERS FOR BAPTISTS!

*A Copy of a four-page Tract.*

"BAPTISTS ARE INVITED,

1. To bring any one text of Scripture which *commands* that immersion (or *dipping*) should be used in baptism: or, any one text which *forbids* the use of affusion (or *sprinkling*).

2. To show that in every instance of baptism mentioned in Scripture, *dipping* was used: or, that *sprinkling* was not used in any one such instance.

3. To prove from the Greek original of Matthew iii. 16, that the LORD JESUS was *immersed* by John: or, if this could be proved, to show that John's baptism was the same as christian baptism (see Acts xix. 3, 4, 5): or that it is either *needful* or *possible* for Christians to follow their Lord in all the outward actions of His most holy life.

4. To bring any one Scripture text which forbids baptism to the *infants* of *believers*: or any one Scripture instance in which baptism was refused to such infants.

5. To prove that it was not the custom of the Jews in our Lord's time to baptize the children of their proselytes (or converts): or, if such was their custom (as is generally allowed), to point to any direction of Christ for changing this practice in christian baptism.

6. To point to any time in the whole history of the christian church since the days of the Apostles, when the practice of infant baptism first began: or if no such period can be found (as is on all hands allowed), to show why the practice should not be believed to have been begun by the Apostles.

7. To show that when St. Paul says that the children of a believing parent are '*holy*' (1 Corinthians vii. 14), we are not right in coming to one or other of these two conclusions: namely, either that such children are called '*holy*,' as having been received by baptism into Christ's holy church; or, that being '*holy*,' in virtue of their christian birth, they are entitled to receive holy baptism, the outward sign of christian holiness or dedication to Christ's service.

8. To show that circumcision, which

St. Paul calls '*a seal of the righteousness of faith*' (Romans iv. 11) was, as the baptists term it, '*a mere carnal rite unlike baptism*;' and '*the seal of a mere territorial covenant*;' or, if not, to show why infants, who might receive circumcision, may not receive baptism, both rites being alike in this, that they are seals and signs of a faith which infants can neither possess nor profess.

9. Since God expressly commanded that all the infants of Abraham's seed should be received into the covenant of promise by the seal of *Abraham's faith*: to show what authority baptists have for refusing the seal of their parents' faith to the infants of christian believers, who are the seed of Abraham (as St. Paul says, Galatians iii. 16, 29), who are partakers of the very same faith with faithful Abraham (Romans iv. 16), and together with their children (Acts ii. 39) heirs according to the very same promise.

If any one will give a plain, direct, and sufficient answer to these nine points, I promise to go over to his side. Till then, I remain,

A MEMBER OF THE SCRIPTURAL  
CHURCH OF ENGLAND.

Proverbs xxiv. 21.

My Son, fear thou the Lord and the King: and meddle not with them that are given to change.

Romans xvi. 17.

I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them.

Blagdon, March, 1860.

I. E. Chilcote, Printer, Clara Street, Bristol."

THE TERM "ANABAPTIST."—The baptists of Great Britain and America reject the name of Anabaptists, as expressing only an accidental circumstance of their tenets—viz., the re-baptizing of converts from other sects, who happen to have been baptized in infancy, and also as associating them with the scandals of the German Anabaptists of the sixteenth century, from whom they claim to be historically distinct. From the same feeling, the modern sect in Germany and Holland style themselves *Taufgesinnte*.—From the Denominational Reason Why, just published.

## Sabbath Schools and Education.

### ON CATECHETICAL INSTRUCTION.

THE Rev. S. G. Green, in his Introduction to the "Scripture Catechism," noticed at page 212, says:—

"It cannot be denied that this method of teaching has of late years fallen very much into disuse. A few words may therefore be useful, if only to call attention to a neglected duty. The catechetical system includes a certain arrangement of scriptural topics, and a certain method of presenting them.

Now the importance of the former cannot be reasonably questioned. In every department of human thought it is essential to completeness of knowledge, that the facts ascertained, and the principles educed, should be systematically arranged. It is thus only that the astronomer can read the stars, or that the scientific historian can determine the laws which regulate the life of nations. So with the diviner truths of scripture. They stud the page as the stars do the heavens; and the religious instructor is the astronomer who describes their order, and, in some sort at least, comprehends their hidden relations.

Not that it is within the power of man to do this perfectly. We cannot weigh the Infinite in our scales, nor the Eternal in our balance. There are relations and secret harmonies of truth that, at the very best, we must imperfectly discern. Hence the confessed inadequacy of all human creeds, and of the catechisms based upon them. This fact, moreover, has occasioned an antipathy to both. 'Take the bible as it is,' it has been said, 'in its own order simply; and do not attempt to systematise, or even to arrange.' So many a skeleton of divinity has been constructed, with anatomical regularity, but anatomical rigidity and coldness, that warm christian hearts have cried out, 'Give us not this but life.' Yet, we submit, the bony framework is necessary to that life in all its higher forms. The vertebræ, 'clothed with flesh, and fenced about with sinews,' are the essentials of all vigour and nobleness. Take them away, and the result is the *mollusc*,—soft, inert, and without vitality.

Now there is no better way of combining the intelligently systematic display of truth with its living spirit, than

the exhibition of it in the very language of scripture. This is the distinction upon which the following pages rest their claim. The questions are human, so is the arrangement; but in this framework, prepared with devout and conscientious care, are set divine truths in divine language. Here and there explanation is attempted, but always in phrase as nearly as possible identical with that of the living oracles. The stanzas often appended of course make no such claim. They are culled, however, if not from the most poetical, at least from the most scriptural and fervent of our christian bards. A verse of a hymn too will often seize the memory when a paragraph in prose would slip through; and so linger upon the ear, the echo of a bible truth, 'like the vibration of the air after the bell has struck.'

The christian minister, it appears to us, and the christian parent, as well as the teachers in bible-classes, may make most valuable use of a book like this. The former, on Scriptural authority, is one who '*catechiseth* in all good things.' To the latter the command is given, '*Catechise* a child in the way he should go.\*' We prescribe no invariable method of performing the duty. That the words and statements of holy writ should be accurately stored in memory will be the aim of all wise instructors. Formality is to be avoided, but not so as to introduce laxity. Then what a scope is given by these passages for explanation, for illustration, for exhortation, warning, and appeal! Many an answer may be made the text for a gentle, loving household sermon, or for a yet more earnest and solemn pastoral admonition.

Care in preparing every lesson we would emphatically recommend. Let no instructor think that, because the book is ready to his hand, his work is done. His duty is far greater than that of simply hearing a task. If he, as well as those whom he teaches, should come to the hour of instruction after a close and thorough study of the appointed subject, stores of illustration will have been accumulated, shades of meaning apprehended, and a vividness of impression felt, which in a careless or commonplace discharge of the duty of 'hearing the catechism' would all be lost."

\* See Gal. vi. 6; Prov. xxii. 6, margin.



## Religious Tracts.

### TRACT DISTRIBUTION IN AMERICA.

*Tracts in Packages.*—A Gentleman from Philadelphia recently related an incident in a Brooklyn prayer-meeting, showing how God blesses small instrumentalities for the conversion of souls. A dry goods merchant in Philadelphia had been in the habit, for a number of years past, of putting tracts and religious books in his bales and packages of goods, when he sent them to his customers. While travelling in Ohio lately, he stopped at a village over the sabbath, and visited the sabbath school in the place. The superintendent asked him to address the children, which he did. In the course of his remarks he spoke of his habit of placing tracts and religious books in his cases of dry goods, before sending them away. After the school was dismissed, the superintendent asked him if he remembered sending a package of goods to him nine years before, in which he put a religious book addressed to his wife. She read

the book, and God blessed it to her conversion. That wife, said he, has gone to join the countless throng around the throne of God in heaven. In the same box, said the superintendent, was a tract. It lay about the store for some time, and finally was brushed down among some waste paper. His clerk was going out on a gunning excursion one day, and picked up some of the waste paper for wadding for his gun, among which was the tract. When out in the woods he took out his wadding, and his attention was arrested by the tract. He read it; religious anxiety was awakened, and he never found peace, till he found it by believing in Jesus. And in this great revival, that young man has been a burning and a shining light, labouring continually to win souls to Christ. The book, said the superintendent, has been lent, going from hand to hand, and only the judgment day will reveal the good which it has done.

## Intelligence.

### BAPTIST.

#### FOREIGN.

*AUSTRALIA, Brisbane.*—We have reason to bless and praise the name of our Heavenly Father for his continued care over us. As a church we continue to prosper, keeping the unity of the Spirit in the bond of peace. On the first Lord's-day of the present year seven persons were received into the church, who, with seven others received a few weeks previously, make fourteen added to the church since our pastor's return from Victoria. Our prayer meetings continue to be crowded, and are seasons of great spiritual profit; the work of conviction and conversion is still going on amongst those who attend on the ministry of the Word. Both old and young, as well as middle aged persons, are witnessing the gospel to be the power of God to the salvation of their souls. The efforts of our pastor are not alone confined to Brisbane: there is the German station, some six miles out of town, where brother Kingsford, one of the deacons of this church, preaches; and also the Rev. B. G. Wilson.

At this station there are most interesting services held, from time to time, throughout the year. The tea meetings are always well attended, being not only well provided, but are seasons of spiritual profit, and appear to be greatly delighted in by our Brisbane friends. Some six months ago the neighbouring town of Ipswich, distant some twenty-five miles, was visited on the occasion of one or two brethren from Sydney (members of the church under the pastoral care of the Rev. James Voller) coming to settle there. Others in Ipswich, who yearned for scriptural ordinances and christian fellowship, united with our Sydney brethren. A place was rented that had been used as a bowling saloon, and was very conveniently fitted up as a preaching room; here our pastor has gone whenever he could and preached the word of life; his efforts have been heartily seconded by the friends on the spot, and by our esteemed brother Kingsford, the deacon before alluded to. The result of this little cause has been the establishment, on the second Lord's-day in this year, of a baptist church, numbering eight members. A young brother is now

there who, filling a secular situation, preaches in connexion with the Rev. Thomas Deacon, every Lord's-day. Our aged brother Deacon\* some years since followed a son of his to Ipswich; here the father and son opened a place, at their own expense, for the worship of God. After the death of his son, our brother continued to preach without fee till spoken to on the subject by one who attended his ministry, after which collections were made once a quarter towards defraying expenses. Our brother considered his desire for the welfare of God's cause might be more efficiently carried out by a minister of any evangelical denomination filling his place; accordingly our Independent brethren sent one of their ministers, who took charge of the church then under the care of brother Deacon, who freely resigned all, and with the little company joined as a member and held communion with them for years, labouring in any department of usefulness to promote the cause of christianity. The minister who took charge of this church was succeeded by another (also an Independent), the baptized portion of the church stood firm to their engagements to this minister, and to the very last were amongst his most faithful supporters, not one of them withdrawing from their post, or from his ministry. But that connexion came to a termination last Lord's-day; the minister having resigned the pastorate of that church within the same hour in which the new baptist church was formed. Neither of these circumstances, however, have arisen out of the other. Thus God is extending his cause amongst us. And as we are now an independent colony, we sincerely pray that God's blessing may rest on all the efforts which are being put forth for the extension of that kingdom which is everlasting, and of that dominion which endureth throughout all generations.

*Aus. Bap. Mag.*

*Melbourne, Albert Street.*—Sermons commemorative of the opening of this church were preached by the Rev. Isaac New, on February 26, in the morning from Psalm cxviii. 27, "God is the Lord who hath showed us light; bind the sacrifice with cords to the horns of the altar;" and in the evening from Isaiah ix. 6. "The everlasting Father." The collections after the two services amounted to £80 6s. On Thursday, March 1, the anniversary tea meeting was held, when a large audience assembled, but on account of the extreme wetness of the day numbers were prevented from being present. The Rev. I. New, the pastor of the church, presided, when letters of apology for absence on account of previous engagements were read from the Revs.

\* Formerly of Leicester, and afterwards of Bourne, Lincolnshire.

R. Fletcher, W. B. Laudells, R. Hutchison, and J. Taylor. The meeting was addressed in most effective speeches by the Revs. W. R. Lewis, A. Morison, J. L. Poore, J. S. Sunderland, W. Poole, W. R. Wade, and J. Collins. The collection, including profits of the tea and positive promises, amounted to nearly £700; independently of which nearly £2,600 had been realized towards the building fund during the eighteen months since the church was commenced, while £1000 had been raised during the year for the current expenses of worship—facts demanding thankful acknowledgment for the Divine blessing.

#### DOMESTIC.

**MR. SPURGEON'S VISIT TO THE CONTINENT.** The friends of this popular preacher met at New Park-street chapel on Monday evening, June 4, to take leave of him for a short time, as he is going to have a tour through Switzerland, and will be absent from his congregation about two months. Mr. Spurgeon has, for some time past, complained of great weariness, brought on, no doubt, by his indefatigable zeal. The amount of his labours may in a measure be estimated, when it is stated that for the last seven years he has preached on an average ten sermons a week, always to large congregations, but sometimes to as many as 30,000 souls at one time, besides other public duties. There appears to be no doubt that his physical and mental energies greatly need a relaxation from such excessive toil. He has several engagements to attend to in some of the principal cities in Germany while absent from England. The esteem in which he is held by thousands in London was manifested on Monday evening, as the chapel was crowded to excess. Several addresses of good-will and affection towards him and his wife were delivered by his deacons and elders. During Mr. Spurgeon's absence various eminent ministers will supply his place, both at Exeter Hall and New Park Street. It is the intention of the building committee to get the New Tabernacle so far advanced towards completion as to hold a monster meeting in it on Mr. Spurgeon's return.—*Times*.

**MR. SPURGEON IN WALES.**—This celebrated preacher lately visited Abercarn, where he preached in a large field belonging to Mr. Rogers, to at least 20,000 people. Our informant says that among those present were the Lord-Lieutenant of Monmouthshire and Mrs. Leigh; Lord Tredegar, Lady Tredegar, and family; Lord Llanover, Lady Llanover, and family; and a large number of the leading gentry of the county. Previous to commencing Divine worship it was represented to the great preacher, that it would be advisable for the

large concourse of people to move aside, to enable the several carriages and four to approach nearer the platform, so that the occupants might more easily hear him, upon which he replied that he did not come there to preach to horses but to men; four horses and a carriage would occupy the ground of fifty people, and, therefore, the horses and carriages must remain where they were. We are also informed that after the service the Lord-Lieutenant sent for Mr. Spurgeon, and invited him to come to Pontypool; but Mr. Spurgeon replied that he was sorry he could not comply with his lordship's wish, as he had full engagements for the next two years. —*Cardiff and Merthyr Guardian.*

**IRELAND, Ballymena.**—The Rev. John G. McVicker, who has for some time laboured in the neighbourhood of this town, having adopted the sentiments of the baptist denomination, has been invited by a company of christians, lately united in church fellowship, to take the pastoral office among them. A considerable congregation has been gathered in the town; and great opportunities of usefulness are afforded throughout the district. The Committee have, therefore, been strongly urged by many friends in Ireland to adopt Ballymena as a station, and to recognise Mr. McVicker as an agent of the society. They have been prompted to comply with these earnest solicitations by the conviction that such assistance was absolutely essential for a time, and that the prospects of permanent usefulness rendered it their duty to incur the responsibility of augmented agency. Mr. McVicker says, in acknowledging the communication from the Secretary: "I feel very thankful that the Society's Committee have been led to the decision in regard to Ballymena which you announce. The future is known to God only; but judging from the experience of the past here, from the truth of our cause, and from the promise of the blessing of God, it seems no more than reasonable to hope for an encouraging amount of prosperity."

**MARGATE, Ebenezer Chapel.**—The church meeting here have resolved: "That the name of Ebenezer be discontinued, and henceforth this place of worship be designated and known as the Baptist Congregational Chapel," thus giving prominence to the distinctive principle of the denomination which is but one section of the great dissenting community of Congregationalists. Other churches in the East Kent and Sussex Associations have expressed a similar intention.

**MAESTEG.**—The tabernacle baptist chapel was re-opened, May 6 and 7, with several sermons to large congregations. Collections above £70. Above eighty members have been added since July, 1850, when Mr. W. L. Evans became pastor.

**WAINSGATE, near Hebden Bridge.**—A new baptist chapel was recently opened here with sermons and a tea meeting. The place will seat 700 hearers, and will cost, with school-rooms and minister's house, £1,458. This, at the close of the services, was cleared off, and a balance of twelve pounds left in the hands of the treasurer. We congratulate Mr. Bamber, the minister, and his friends, on this noble achievement. May it be an example that shall be imitated by many!

**HARLOW.**—Before his removal to Leeds, the Rev. F. Edwards, B.A., after a public tea meeting, the Rev. T. C. Finch, eldest son of the late esteemed pastor of the old chapel in the chair, was presented by Mr. Young with a handsome gold watch and chain in an elegant case. Mr. E. W. Finch then presented Mr. E. with an elegant inkstand, and a copy of "Robinson's Biblical Researches," in three volumes, from the young people.

**NORTHAMPTON.**—On Tuesday evening, June 12, the Rev. J. T. Brown received a cordial welcome from a large assembly of friends in the Corn Exchange, on his return from the West Indies as a deputation of the Baptist Missionary Society.

**SKIPTON, Yorkshire.**—The foundation stone of a new baptist chapel was laid a few weeks ago by G. Foster, Esq., of Sabden, when Dr. Acworth delivered an address, and after a public tea meeting, about 150l. was subscribed.

**ALVECHURCH, near Birmingham.**—The foundation stone of a new baptist chapel was laid here, June 4, by W. Phillips, Esq., of Balsall Heath. The cause here was originally a branch-school of Cannon Street chapel, Birmingham.

**MAIDSTONE, King Street.**—We hear that a new Gothic structure is about to be erected on the site of the old chapel. The cost will exceed £3,000, but £2,000 is already subscribed, and they hope to open the place clear of debt.

**LOUGHTON, Essex.**—The memorial stone of a new baptist chapel was laid in this village by Sir Morton Peto, Bart., on June 7, when Mr. Brawn, the pastor, gave a brief history of the church, and Mr. Brock preached in the evening.

**SOMERLEYTON.**—Before leaving this village for Shepherd's Bush, Mr. Shakspeare, the minister, was presented by his friends with a handsome silver inkstand.

**BURWELL, Cambs.**—We have opened our new gallery. Mr. Hyward baptized seven disciples on May 6, before above 1000 spectators.

**RECENT ORDINATIONS AND RECOGNITIONS.**—Mr. G. Davies at Moor-laue, Bolton.—Mr. Gee, from Coventry, at Market Harborough.—Mr. A. T. Eden, at Burford, Oxon.—Mr. James Shick, at Parley, Dorset.—Mr. H. H. Bourn, at Buckingham.



SECOND INCARNATION OF VISHNU

## MISSIONARY.

## HINDOO CONVERTS.

Mr. PAGE, at the annual meeting of the Baptist Mission in April, related the following interesting and encouraging facts. He said:—"My sphere of labour has been chiefly amongst the poor; and I glory in this, that Christ, in his providence, called me to preach his gospel to the poor. An aged wanderer found her way to Barisaul; she came to me, and then she said, 'Sir, I am an old heathen woman; for thirty years I have been looking out for the great good, but I have not found it, and now I come to you; can you tell me of it?' We rejoiced to see an aged woman like that coming to hear of Christ; we took her in; we kept her many a long day; we taught her, and the aged woman was such a docile, teachable creature! By degrees light seemed to beam upon her darkened mind; her prejudice vanished; she came every day to the little chapel to listen to the word. She would weep over many an expression showing the love of Christ to souls. Many a time I have seen that aged woman arise full of tears after I have been preaching; and then she used to come to us and ask questions, whether Christ was the Saviour, and whether he would save her too? At last she obtained hope, and was enabled to realize Christ as her Saviour. She offered herself for baptism, and we received her with great joy. After her baptism this aged convert said, 'Oh, sir, I want nothing more; I have found Jesus, the Saviour of my soul. For thirty years I have been seeking for God, and, having him, there is nothing in creation that I desire.' The poor old woman was so happy, so unaccountably happy, that some of us living near her began to think that something might happen to her; and, strangely enough, four days afterwards she dressed herself clean, and going to every one of the christians living near, wished them all good-bye most affectionately, saying to each, 'Brother, sister, I have found Christ, and now he beckons me away. I am going to my Lord, I feel I cannot live any longer.' A few days after she was suddenly taken ill. I went to her and supported her. She died in the course of half an hour, crying out, 'O Father, O Lord, receive my soul.' I will mention another case of a woman named Anoree, who was a great sinner. But, oh, the power of God! Shall we not rejoice in the display of his wondrous mercy? This poor woman was, in her village, the very pest of society. One day she heard that some christians were near; she found her way to our chapel, she heard the preacher, she came again and again. At last she felt the power of the grace of God, threw off caste, and joined the christian community. She bitterly mourned over her past sins, she

abhorred her very self, and longed to know more of Christ. She was encouraged to cast herself upon the Saviour, and she believed in him, and was baptized in his name; she lived a most consistent life, and died, praying to her Saviour to save her immortal soul. Christian friends, this is conversion! But it will be said these were poor weak women, and that poor weak Hindoo women may be easily affected. Let me refer to the case of one or two men. There are in the village of Diggaleer, established in the midst of an immense swamp, two men, brothers, of the lowest caste. And before christianity was brought to that village, though the lowest caste, they were the most noted of men. They were always employed by the landlords of the villages to fight their battles with clubs. They were thorough Bengalee clubmen. They have confessed to me that they have fought many a desperate battle, inflicted many a desperate wound, and they have said, with sorrow, that they may have slain some of their fellows. They were fierce men to look at. However, the gospel came into the village, and these ruffians, for they were nothing else, who cared neither for religion nor law, for public opinion nor the decision of the magistrates, who used to be hired out merely to break the heads of their fellows, heard of the gospel; it entered their heart; and now they are two mild, patient, enduring, consistent, praying men. I have seen the elder of them, when anything particularly offended him, when the landlords in those parts persecuted the christians (and I could tell tales of persecution too, but not to-day)—I have seen his whole frame swelling as it were, the old passion rising up within him, and I have said, 'Think of Christ.' His eyes have filled with tears, and he has said, 'Sir, that is it—that subdues me.' They have endured two persecutions; twice has all that they possessed been taken away from them, because they professed the name of Christ; but they rejoice amidst it all. God's word is a comfort to them. We had another man of a different stamp, named Goluck. He was the most notorious thief in those parts. This man heard of the gospel, and became completely reformed. He, who was a regular professional thief stole no more, he lived a christian life, and died a truly christian death, praying to Christ to save him. I will refer to another instance. A boy named Sookeram was very sick, even unto death. His mother went to the Brahmias, but they despised her. She then made this vow, "If Mohadai restores my son, and if he does not die, I will when he grows up, let him swing on the churruck at the swinging festival." She kept her vow. When he was about fifteen years of age he was swung, and he has the marks on his back now. He became a

wicked youth; he used to take tracts and make kites of them, and say, 'There are your tracts.' One day he got something a little heavier than a tract, that would not fly so easily, namely, a copy of the New Testament. He read that Testament, chapter after chapter, he asked concerning many of the things he read, and by degrees was so impressed with the truth of Christianity that he avowed himself a Christian. His parents shut him up for three days, guarded his house, placed men all round the village that no Christian should get to him. He burst from his house, left all that he had, threw in his lot amongst us; and mark his course. Soon after his baptism it was told us that in a village called Sahlar, belonging to a zemindar, who is one of the most bitter enemies of the Gospel, two families had embraced Christianity. Sookeram no sooner heard of it than he posted off to this village, and with another native preacher encouraged these people, read and prayed with them during the entire day. The next morning, ere the sun rose, a band of clubmen came down upon these houses, surrounded them, and seized him and the other christians and carried them away to the office of the zemindar. They tied him up hands and feet and beat him. They continued this day after day for some time, and said to him, 'Will you abandon christianity? will you abandon the Lord Jesus Christ?' 'Never,' said he, 'never will I give up Christ;' so it went on till the second sabbath, when he and the others commenced singing a hymn, and then to pray, and to speak to the people that came near. Finally, the zemindar said, 'Send him away; whoever goes near him hears nothing but about Jesus Christ as the Saviour of the world; turn him out of the village, or he will corrupt the whole place.' He is still living, quite illiterate, but a consistent christian man. Let me refer to one case more, and I have done. It is of an old man with a large family. He has been a sincere and consistent christian for seventeen years. He has endured three persecutions; three times has this poor man lost his all; the landlords have plundered his house, have carried everything away. The last time was only in June last; he was robbed of all that he had been collecting for the past ten years, and was once more reduced to the most abject poverty. When I was wishing him good-bye for the last time, and shaking him by the hand, the old man's eyes filled with tears, and he said, 'Sir, you know what they have done to me; you know that three times they have taken away all that I have had; three times more let them plunder my house, they may take everything away but Christ, my treasure they shall never take away.'

## RELIGIOUS.

**THE SULTAN READS THE BIBLE.**—A missionary in Turkey writes, in a recent letter:—"The splendidly-bound Bible presented to the Sultan some three years ago has been in frequent use ever since. The Sultan is reading the Bible constantly, not only at home, but also when going abroad on visits. The Bible, well packed in a splendid box, and an Oriental reading-desk, such as they use in reading the Koran, are carried after the Sultan wherever he goes to stay a couple of hours. (It is customary to carry everything which it is supposed he will call for.) Last week he went to see Kirza Pasha. The Pasha had business ready for his Sovereign, but the Sultan called for his Bible, and after reading for two hours, he rose and went off, leaving the Pasha to manage his business as best he could. The Pasha, it is said, became very angry when the Sultan was gone, exclaimed, 'It is too bad; the Sultan is poring over that book continually, and cares nothing more for the affairs of the State.'—*New York Protestant Churchman.*

**SWEDEN.**—The question of religious liberty has again been before the Diet, and again decided. The burghers have rejected the bill on the ground that it was not favourable to religious freedom. Fines and imprisonment can be inflicted on any one teaching doctrine contrary to the dogmas of the Lutheran creed. The bill, moreover, placed in the hands of the clergy this power. They coveted the distinction, and no one doubts their readiness and ability to wield it. On this ground the House of the Burghers rejected the measure. Now for any convert which our brethren or others make from the lifeless dominant religion of the State a fine may be imposed, or imprisonment follows. State churches every where impede the spread of truth. They lurk in the path of progress in all nations. Not long will the Swedish people tolerate this oppression. Opinion without the Diet is against this; and the intolerant spirit of the church is condemned everywhere.

**GARIBALDI ON POPEERY.**—Garibaldi lately, in a reply to the students of the University of Pavia, thus spoke of the cause of his country's ruin:—"In the midst of Italy, at its very heart, there is a cancer called Popery—an imposture called Popery. Yes, young men, we still have a formidable enemy, the more formidable because it exists among the ignorant classes, where it rules by falsehood! because it is sacrilegiously covered with the cloak of religion. Its smile is the smile of satan. This enemy, young men, is the priest!—the priest, with few exceptions."

**A ROYAL PREACHER.**—The Rev. G. Osborne, one of the secretaries of the Wesleyan Missionary Society, stated in a recent

speech that the king of one place in the South Sea Islands was an excellent local preacher, and went about every sabbath preaching the Gospel.

#### GENERAL.

**THE ATTEMPT TO FALSIFY THE RELIGIOUS CENSUS.**—This is not a mere conflict of sentiment or feeling, and the Dissenters have a larger stake in the decision of this question than the mere desire to figure respectably. Great political issues may be dependent on the figures of the next census. The statistics which would be fabricated under the bill as it now stands, would be employed to increase the dominance of the Established Church, and to prevent Dissenters obtaining any further concession of justice and right. For a time Tory statesmen would think it safe to insult a seemingly small minority of the population, and Whig politicians would turn a deaf ear to their most reasonable requests. We say for a time, because the political power and earnestness of Nonconformity would ere long dispel such delusions. But meanwhile the struggle between the contending parties would, we believe, be carried on with a degree of bitterness and irritation to which we are now happily strangers.—*Liberator*.

**STATE-AID IN VICTORIA.**—In the Legislative Assembly at Melbourne, the State Aid to Religion Abolition Bill, introduced by the Government, and the second reading of which was preceded by a call of the House, has been read a third time and passed, with almost perfect unanimity. Not a voice was raised against the measure, and in a House of fifty-four members only five voted against the second reading. The bill provides that the grant shall exist as at present till the close of 1861, and shall then cease. Jews are now for the first time to share in the grant while it exists.

**DEATH OF PETER PARLEY.**—The American papers announce the death of "Peter Parley," as Mr. Goodrich familiarly designated himself. This is a name which is endeared to tens of thousands of juveniles on both sides of the Atlantic by its association with a large number of the most popular books for the young that were ever written. Mr. Goodrich's stories were eminently calculated to captivate the young; and certainly they in an equal degree combined instruction with amusement.

**EXHIBITION OF 1862.**—We see with pleasure that the amount decided upon for a guarantee fund for the Great Exhibition of 1862 has not only been raised, but exceeded; the present amount being £265,750. A portion of the land at Kensington, purchased from the surplus of the former Exhibition, has been applied for.

#### REVIEW OF THE PAST MONTH.

*Monday, June 25th.*

**AT HOME.**—It is pleasing from month to month to record the long-continued health and safety of our beloved Queen and the royal family.—The House of Lords—we had nearly written "obstructives"—have done as we expected, in rejecting the Church-rate Bill by a large majority. Well: let them; it is little matter. We have yet access to the parish vestry meetings where we can always have an audience, such as we cannot secure elsewhere, to hear our lectures on the evils of the church and state system, and that just now is worth something. We hope our friends will avail themselves of every such opportunity.—But the Census Bill now calls for our undivided attention and most vigorous opposition. *We hope that not a single baptist church and congregation in these realms will neglect to send up a petition directly against this jesuitical scheme for damaging the dissenters; for there is far more in it, or rather there will be far more come out of it, than appears on the face of it.* For although those clauses of the bill which inflicted a heavy fine for refusing to reply are withdrawn, the agents employed will be for the most part churchmen; who, if they do not get decided replies will of course put down all such as belonging to the church. This slippery scheme for sliding a million or two of "non-descripts" into the church, has "slippery Sam" of Oxford for its author. But we must let him see that it "wont do." Be prompt; for if ever dissenters were likely to be damaged it is now.

**ABROAD.**—A report has just arrived that we are likely to come to terms with China without fighting. This is good news, not only because of the great sacrifice of life and suffering that will be avoided, but the vast expense of money which will be saved. We only regret that the news did not reach us in time to deprive the Lords of their chief excuse for refusing to repeal the Paper Tax.—Next, Garibaldi has succeeded in Sicily, and by one bold stroke has taken Palermo, the chief city of the island. He is truly a wonderful man.—By some trick Napoleon got hold of a private letter from the Regent of Prussia to our Prince Consort, and so he must see the Regent about it. They have just met at Baden; and the petty sovereigns of Germany, forgetting their fathers and the first Napoleon, must needs, like moths round a candle, come buzzing around the Emperor! They must all take care, for they may depend upon it, now Savoy and Nice are secured, the old question of the Rhine boundary will come next.

## Marrriages.

May 10, at Cross Street baptist chapel, Islington, by Mr. Thomas, Edward Lawrence, Esq., of Wellesley Terrace, Islington, to Miss Henrietta Isabella Mathews, youngest daughter of Richard Gardner Mathews, Esq., of Arundel Square, Barnsbury.

May 17, at the baptist chapel, Belvoir Street, Leicester, by Mr. Mursell, Mr. W. L. Robinson, of Coventry, to Harriet Emma, only daughter of Alfred Robinson, Esq., Leicester.

May 19, at the Trinity baptist chapel, Southwark, by Mr. Bonner, Mr. G. Slader, of Lewisham, to Miss Ann Mote, of Bucklersbury, London.

May 21, at Hope chapel, Plymouth, by licence, by Mr. Horton, baptist minister, Mr. John Gloyn, to Miss Mary Goddard.

May 23, at Westgate baptist chapel, Bradford, by Mr. Dowson, Angus Holden, Esq., to Margaret, eldest daughter of the late Daniel Illingworth, Esq. Also, Henry Illingworth, Esq., to Mary, eldest daughter of Isaac Holden, Esq., St. Dennis, Paris.

May 24, at Regent's Park chapel, by Mr. Landels, William Horatio, eldest son of Mr. W. A. Mollindinia, of College House, to Emily, eldest daughter of Mr. J. Rawlings.

May 26, at the baptist chapel, West Street, Rochdale, by the father of the bride, Mr. W. I. Nichols, of Nelson Square, Southwark, to

Mary Amelia, only daughter of the Rev. W. F. Burchell.

May 28, at the baptist chapel, Horkinstone, near Haworth, Mr. Abel Kershaw, of Oxonhope, to Miss E. Lonsdale, of Denholme.

May 30, at St. John's Jersey, by Mr. J. W. Todd, Mr. J. S. Stanion, baptist minister, to Mrs. Davies, relict of the late Rev. J. J. Davies, of Luton, and eldest daughter of the late Joseph Fletcher, Esq., of Union Dock, Limehouse.

June 1, at John Street baptist chapel, by Mr. Baptist W. Noel, William Tucker, Esq., of Stamford Hill, to Louisa Charlotte Gibson.

June 5, at the baptist chapel, George-street, Nottingham, by Mr. Edwards, Mr. John Greenfield, of Ripley, Surrey, to Miss Mary Leake, of St. Michael's Terrace, Nottingham, fourth daughter of the late John Leake, Esq., of Annesley Grove.

June 7, at Worstead baptist chapel, by Mr. Smythe, Mr. George Greenacre, of Worstead, to Abigail Anne, daughter of the late Mr. Isaac Springall, Norwich.

June 7, at the baptist chapel, Houghton Regis, Beds, by Mr. Lewis, Mr. Balderson, of Boxmoor, to Miss M. Taylor, of Dunstable.

June 9, at Hope baptist chapel, Devonport, by Mr. Horton, Mr. W. R. Dayus, to Mrs. Elizabeth Veale.

## Deaths.

Jan. 15, at Hobart Town, Tasmania, in his 75th year, Mr. D. Davis, pastor of the baptist church in Harrington Street. Mr. D. who was baptized by the late Mr. James Upton, of Blackfriars Road, London, in 1803, was afterwards a deacon of the church at Warwick, and Heneage St., Birmingham.

March 19, at Kirton Lindsey, Lincolnshire, Mrs. E. Parrott, aged 85, trusting on the blood of atonement alone for salvation.— On the 20th, Mrs. M. Parkin, aged 71, resting on the same foundation for acceptance.— And on the 31st, unexpectedly, Mr. J. Ingham, aged 65; all long members of the General Baptist church. Mr. I. was superintendent of our sabbath school, and our loss is great.

May 5, at Grove Place, Hackney, Mr. John Pitman, for thirty years Honorary Secretary to the Christian Instruction Society, in the 66th year of his age.

May 19, Mr. Robert Montgomery, of Woolwich, brother of the late James Montgomery, the poet, in his 86th year.

May 21, Mr. William McKirdy, youngest son of Mr. James McKirdy, pastor of the baptist church, Millport, Scotland, aged 27.

May 23, at his residence, Cotham, Bristol, John Holmes, Esq., aged 82, whose liberal donations to Mr. Spurgeon's new Tabernacle excited so much notice.

May 26, at Leicester, in full assurance of faith, the Rev. Thomas Yates, aged 86. He was for several years co-pastor with the late Rev. Joseph Freeston, over the General Baptist church, Hinckley, and subsequently for nearly thirty years pastor of the General Baptist church, at Thurlaston, in the county of Leicester.

May 27, at Corntown, Bridgend, Mr. Edward Morse, baptist minister, aged 44.

May 30, at Stratford, Essex, after a long and painful illness, Mr. T. W. Appleford, baptist minister, formerly of Middleton Teesdale, Durham, and Braunston, Northamptonshire.

ERRATA.—In our last, page 193, for "Dr. A. Mackay," read Dr. A. Maoklay. At page 109, for "Lord Rector" read Chancellor.



THE  
BAPTIST REPORTER.

AUGUST, 1860.

ANNIVERSARIES OF BAPTIST SOCIETIES, 1860.

WE now complete our selections from the addresses at three other annual meetings.

BIBLE TRANSLATION SOCIETY.

THE CHAIRMAN, SIR S. MORTON PETO, BART, M. P.—What had not the gift of the revealed Word of God done for our country? What would England be at the present moment without the Sacred Scriptures? and what are other portions of the world where they are not possessed? The great aim and object of the society was to give to those nations in that position, the inestimable blessing which we ourselves possessed. He sometimes thought that in connection with the Bible Translation Society they had advocated it on too narrow a basis. He could conceive of no society having a greater demand upon the liberality of all denominations. It was one perfectly catholic in its character, and one which every man—certainly every Christian man—ought to support, and which pre-eminently demanded the support of those connected with the baptist denomination. Let them look back to the history of this society in connection with missionary effort. It has ever been a peculiar

characteristic of the Baptist Missionary Society, that it had done more than any other in the translation and promulgation of the Divine Word. That had been admitted by all. Wilberforce said the most sublime idea he had ever known, was to give the Hindoos the possession of the Bible in their own language. He need not point out to them how much had been done by Marshman, Carey, Ward, and their eminent successors, but if it had not been for this society those great objects could never have been carried out. This was a fact which he was most desirous to press upon all denominations, in order to induce them to be earnest in its support. Up to the year 1840, they had the aid of the British and Foreign Bible Society with regard to the translation of the Scriptures, and when they looked to the fact of the withdrawal of that aid and every circumstance connected with it, he would say that there was nothing in it but what every Christian man of every denomination must feel was right, and that they were justified in that step; and he thought it had been shown to all that no step was ever taken which had been more

largely blessed of God than the establishment of this society. Why, he would ask, what was the point of difference? and what was the reason of the establishment of the society? They simply claimed that for their missionaries in promulgating the Word of God the largest liberty should be allowed; that the translation of the revealed will of God should not be to suit any sect or party, but simply that that should be given in its entirety which God had given to the world. They felt that they were not wiser than God, that they ought not to alter that which he had revealed, and that they could not take upon themselves so large a responsibility. They were led more and more to be satisfied with the step they had taken, for it had been amply, in their experience, justified by the rich blessing of God. Not only had the Word of God been extensively circulated in India, but the Bible had been translated into languages in which it would never have been known at the present time. Other societies were indebted to this society for its translations, and it was acknowledged that they were the best and most correct. They did not advocate the Bible Translation Society on narrow grounds, for without the Scriptures no nation could be truly blessed. Wherever they could find a language into which the Scriptures were capable of being translated it was done, in order to give the Word of God to the people. They found, from the discoveries of Dr. Livingstone and others, that there was scarcely a part in Western Africa where these translations were not available. He felt that this society had not been supported by the denomination as it ought to be. Let all of them make up their minds that after the meeting that night such should not be the case in future. There was not a person present who was not a centre of

influence, and they ought to feel that the Bible Translation Society was one which was worthy of their love and regard.

REV. S. H. BOOTH, of *Birkenhead*.—He supposed that all would agree that the operations of this society—that Bible translation—had very largely to do with the success of our Lord's work in all departments of that work, that was to say, in other words, that the translation of the Bible was the propagation, the giving to the nations the text-book of our religion; and he supposed also, the earnestness with which they took up the question of Bible translation—with which they prosecuted that work—would bear relation in an exact ratio to the value which they themselves put upon the truth which that Gospel revealed to them. There were two principles, very intelligible, which lay at the basis of the society. In the first place, that they ought to get the Bible into such a form that every one might be able to read it, and then to get the Bible into such a form that every body might be able to have it. The former of these was the work of translation; the latter was the work of printing. The former required men of erudition and deep research, of consecrated mind and heart to the Master's work; the latter required money, printing presses, and skilled labour to work them. Now, he believed that all these would be forthcoming, and they were forthcoming on these conditions, that those who felt their responsibility to disseminate this book to the world, but who could not themselves print it and circulate it, were prepared to find the means by which men better qualified should do the work.

REV. G. E. BLOOMFIELD, of *London*.—He had been in fault about this noble institution. He had never read one of its reports until this last week, and he had very little time this week

for reading them, but he managed somehow or other to get through all that his friend Mr. Evans had kindly sent him. He had preached five times since the Lord's-day, and had to use the candle in order to get through those reports; and he could not help shedding tears of gratitude to Almighty God for the work that this noble society had been able to accomplish. He could not help shedding tears also over his own folly in neglecting such an institution as that. That was his confession. However, he did not think repentance was worth much if a person meant to do the same thing again; but he meant, by the help of God, to do what he could with his own means, and by his own prayers, and by his own efforts, for this noble society. He had thought of buying some books, which he had long wished to possess; but since his friend the Secretary sent him an invitation to that meeting, he felt the books must go a little while longer, and he must give the money which he should otherwise have spent upon them to this society. He aimed to love all that loved the Lord Jesus Christ in sincerity and truth, and he loved the Bible Translation Society because of the catholicity of its spirit. He contended that this society was one which every godly Churchman ought to support, which every Independent ought to support, that it was one which every Baptist, high or low, rich or poor, open or strict, should support. Why did he say this? Because the translation made by this society was a faithful translation of the living Word of God.

REV. J. C. PAGE, of *Barisaul*.—He felt, as one who had been instrumental in circulating very many copies of the Scriptures, translated through the aid afforded by this society, that he ought to express the heartfelt thankfulness of a missionary to the Translation Society.

He did from his heart thank them that they had enabled Baptist missionaries to give to heathen Hindoos and Mohammedans a translation which they felt to be a thorough translation of the Word of God. For his part, he could not give to the heathen a translation in anywise mutilated, or having a word mutilated, if that was done knowingly, and, therefore, he greatly honoured the men who had contended for a grand principle in this matter, who had permitted themselves to be cast off, it might be, by others, but still had dared to hold out for a grand principle, and had, in the strength of God, gone on in their efforts. He ought to say that it was not only the missionary who was thankful, but there were hundreds of native converts who were also thankful. There were in connection with the churches with which he had to do, at least 400 members, and there was a christian community of between 2,000 and 3,000. And he was sure he spoke the truth, when he said, he brought the thanks of that christian community. The speaker then mentioned several other incidents connected with his labours, illustrating the love of the people to the Scriptures, and the comfort which they derived from them. These things were cheering. True, the people were poor people, but he gloried in that. He blessed God that the Gospel was preached to the poor. But let them be more in earnest in this great work. He must acknowledge that he was astonished when he came into that meeting that evening. In India he had always thought that the Bible Translation Society was a large society, that all our Baptist churches took an interest in it, but he was afraid he expected and hoped too much. However, he would not hope for *too much*—he still hoped that our Baptist brethren would take a more active interest in it.

There was no work more solemn than that of a translator of the Scriptures; but then, the translators that they had were conscious of the solemnity of the work. They were men who had lived near God, they had lived in fellowship with God.

REV. JOHN BAXTER PIKE, of *Bourne*.—The necessity for this Society arose not from circumstances of their own seeking, but from circumstances that were alike painful and imperious. Mr. P. then adverted to the circumstances connected with the separation from the British and Foreign Bible Society, justifying the course taken by the Bible Translation Society, and having defended the latter against the charge of sectarianism, and pronounced it to have an unquestioned claim to be ranked amongst the most catholic institutions of the age, he went on to say that to the Bible we are indebted for all our religious knowledge, for all our precious privileges, and for all our exulting hopes. It had done more for us as a nation, it had done more for us as individual christians, than could be accomplished by any other force or power in the universe; and next to God's unspeakable gift, it was his best boon to our sinful world. We have this Bible. We profess to value it above property, above health, above liberty, above life. Then let our efforts be earnest, persevering and faithful, for its universal diffusion. While we pray—

“Fly abroad, thou mighty Gospel,  
Win and conquer, never cease.”

let us give wings to the Bible by multiplying translations of it in those languages in which it had not yet been translated, and by widely circulating it. There was not upon the face of the earth a single human being sunk below the reach of its blessing. There was no amount of ignorance which it could not dissipate. There was no form of guilt

which it could not diminish, and there was no bitterness or sorrow which it could not assuage. It was given to call wandering sinners into the forsaken paths of truth, to pour upon the nations sitting in darkness and in the shadow of death the light of the Sun of Righteousness, and this it would assuredly accomplish.

REV. C. STANFORD, of *Camberwell*.—The committee of the British and Foreign Society might have thought they were carrying out the views of a large majority of the persons they represented in opposing the translation of the Scriptures in the mode which this society adopted; but whatever might be the duty of that committee, he thought the duty of this society was plain. It was to him plain as day that their duty was to tread in the footsteps of the great translators of Calcutta and the great men who went before them. They must be labourers and faithful to their trust, and if they originated any translation of the Scriptures, surely it was their duty to translate every word in God's book to the very best of their knowledge, not to conceal any fraction of truth, not to misrepresent or merely transfer any single word or statement in it. This was a principle that they held not for themselves alone but for everybody. It was not taking their stand on a denominational project, but on a great broad principle.

REV. D. WALSALL, of *Bath*.—If the British and Foreign Bible Society would translate and distribute the Old Testament, in which they agreed with the Translation Society, the latter would take care of the New Testament, in which the disputed word occurred.

#### BAPTIST IRISH SOCIETY.

The Chairman, EDWARD BAILL, Esq., M. P.—When we come together on these occasions, we should remember that we do not come together to be amused and to be

entertained, but we come together to contemplate how we may best advance the interests of our great Master. It is a subject of gratification to all of us that we are continually called together for the purpose of considering some object, of holding some meeting, of contemplating some new effort that has been made, some auxiliary formed to the Bible Society, or to the Missionary societies, or to some benevolent object; institutions which constitute the glory of our country—which are strong manifestations of God's Spirit blessing our country, and evidences to all of us, that the prayers that are put up by the saints upon earth are continually answered, and that the answer that God gives to us is this,—that his kingdom is coming, that his glory is advancing. The Chairman then referred to the recent awakenings and revivals as a great work of God, for we must believe that was his work if we believed the bible.

REV. CHARLES KIRTLAND, of *Canterbury*.—For some time past the minds of christians in all countries had been much occupied with the subject of revivals. In 1858, intelligence reached England of a remarkable movement in the American churches, and twelve months later came the tidings of a marvellous work nearer home, attended with physical manifestations which, while they drew universal attention to the awakening, created in many minds a suspicion as to its genuineness. The startling prostrations were ascribed to the impulsive and fiery temperament of the Irish people, which, it was said, always exhibits itself in wildness and extravagance when acted on by powerfully exciting causes. But it was forgotten that the genuine Celtic character always became modified as they approached the north, until the peculiarities of the Scottish character prevailed over the Irish. After so much had been

spoken and written about those physical prostrations, he would make only a passing allusion to them. And here he might express his conviction that they remained a mystery to this day. The friends of the awakening had attempted to explain them, its foes to explain them away, and both had failed. Every man's philosophy had been at fault, and the conclusion at which wise men had arrived was, that they must be accepted as a wonderful and outstanding fact, accompanying and aiding the revival, but, so far as they could understand, not essential to the spiritual work. In some instances they might have been the effect of sympathy, in others of intense, protracted, and exhausting excitement, but the great majority of cases assumed a type which neither sympathy nor excitement could have produced. In dealing with such manifestations, so perplexing, so mysterious, and in many respects so awful, reason was folly, and faith was wisdom. Mr. K. then related several remarkable facts, especially some which came under his own observation, when on a visit to the scenes of revival in Ireland, in January last. With regard to the effect of the revival on public morals, the inquiries were equally satisfactory, and the statistics recently published in *The Times* with reference to an increase of drunkenness in Belfast, were in direct opposition to information he had received from ministers, working men, and policemen, all of whom bore an opposite testimony. In different parts of the province officers and privates in constabulary stated, distinctly and emphatically, that drunkenness and other crimes had fallen far below the average of former years. Throughout the whole of his journey in the district of the revival he heard but one profane expression, not a single obscene word, and saw only three persons

who were intoxicated. In taking farewell of that favoured province, his heart swelled with grateful emotion when he thought of what God had wrought. Oh, might the great wave of living water again flow over Ulster and spread beyond! Might He who said to the north, "Give up," say to the south, "Keep not back!" Then would they see a noble race, now crushed by a degrading superstition, casting off the shackles which priestcraft had imposed on them; then, on moor and mountain, from Cape Clear to the Giant's Causeway, amid the fair scenes of Killarney and the romantic grandeurs of Wicklow, would be heard, as one voice, the multitudes of freed spirits, saying, "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, for he will teach of his law, and we will walk in his ways."

REV. F. WILLS, *of London*.—The committee had been pleased to honour him by sending him for a month to the north of Ireland, to the scene of the revivals. Ireland never possessed greater claims, nor were her appeals ever more earnestly and energetically urged than at the present time. Whether they considered the important ties which bound Ireland to Great Britain as an integral part of the United Kingdom, or called to recollection the sacred light which in ages long past illumined that beauteous isle and thence shed its radiance upon Britain and other lands; or if they referred to the long course of misrule, oppression, and superstition, which had characterised her rulers and teachers; or, if they came down to the present time, and, taking their stand in the centre of the province of Ulster, looked around on every side, they might see and hear that the time to favour Ireland, yea, the set time, had come. The benignant smile of the Almighty had been seen; the gracious interposition of

the Holy Spirit had been powerfully magnified; and the efficacy of the atoning blood of Christ had been felt during the past year by hundreds of people in the north of Ireland. He felt persuaded he should carry the sympathies and best wishes of the meeting with him when he briefly related some few facts and incidents which he had seen and heard, whilst engaged in labouring in the midst of that noble and generous people, in connection with the evangelistic efforts put forth by the Baptist Irish Society. This awakening might be traced back to 1856, as the result, under God, of the persevering labours and prayers of one English lady, who, in the summer of that year, visited Ballymena, and in her domiciliary visitations, endeavoured to arouse the people to a sense of their spiritual condition. The first manifest proof of the good work took place in a man who lived in the village of Kells, near to Ballymena, Nov. 3rd, 1856: and, from the moment of this man's conversion, he, with a few others who were in earnest, ceased not to pray and labour for the good of others until, in the early part of the year 1858, it became manifest to the eyes of all that the Lord had begun a glorious work in the parish of Connor; numbers were savingly converted to God; the work moved on as a mighty wave, sometimes noiselessly, at other times like the roar of Sinai, that made the most sceptical "fear and quake." From Connor the work extended to Ahoghill, Ballymena, Ballymoney, Antrim, Belfast, Coleraine, Londonderry, and throughout the whole province of Ulster. In all these places, the ministers of the Gospel, of every denomination, were occupied day and night in ministering comfort to the distressed, in directing inquirers to the Lamb of God, and in preaching to the people who assembled by thousands to hear of

the Saviour of sinners. He (Mr. Wills) visited Belfast, Ballymena, Coleraine, Giant's Causeway, Bush Mills, Portrush, Port Steward, and Londonderry, but was stationed principally at Coleraine, visiting and preaching in the surrounding villages. The results of the revival, as far as he had witnessed them, both in their moral and spiritual aspect, were highly satisfactory. He did not see an intoxicated person during the whole month he was in Ireland; 2,124 copies of the Scriptures were sold in one small district in three months, £124 being paid for them. Many, very many, half-hearted, lukewarm, indifferent, professors experienced new life, and every place of worship was well filled with anxious and attentive hearers. The spiritual results of the revival had been marvellously great. Many happy deaths had been witnessed, and many, very many, living witnesses declared what the Lord had done for them. Some of the most ferocious and abandoned men had been humbled, reclaimed, and become good, honest, christian characters. In support of these statements Mr. W. related many striking and very interesting incidents.

REV. W. S. ECCLES, of *Banbridge, Ireland*.—How different was the present meeting from the last which he had, under God, the privilege of addressing in Ireland. Dr. Evans was there, and could bear witness they held the meeting in a house which was one of the most ruinous wrecks in which a person would dare to sleep or to sit; yet it was a very large place and held a great many, and on the occasion he referred to, although the rain was pouring down through the roof, the house was so crammed that, as it were, another could scarcely have obtained admittance. After the service had proceeded till very near the close, a dear little girl of some twelve years

old cried out, falling back, "Oh, Jesus! come to me! sweet Jesus! Oh, grant me one smile! Oh, Jesus! here's my heart! Oh, take possession of that heart! Lord, take it all! Oh, dont leave one corner for the devil! Oh, my heart! Lord, I want it to be thine! Oh, Jesus, accept my heart!" He went to this dear little child and conversed with her in the manner usually adopted in the case of the stricken ones; they had prayer and sang that psalm which had been already alluded to, and which was known in Ireland as the "Convert's Psalm." He could not say why, but it furnished the words in which the stricken ones, immediately after a measure of peace was gained, invariably desired to express their thoughts. But the people, as soon as they found that the dear child had experienced peace, were determined not to go. Another address was required to be given, and devotional exercises were engaged in. Mr. E. then related many more such instances of conviction and conversion, and in concluding said, a great work yet remained to be done. Dr. Wiseman had given them a challenge. It was a challenge of the most important character, and the battle was required to be contested in Ireland. Dr. Wiseman assured them that Ireland furnished the materials for the subjugation of the Protestant faith in England. Let them remember the eye of God was on them and on him. He (Mr. Eccles) had never spoken to them before, and he never might again, but his heart's desire was that they might all meet before the throne, and receive the "Well done" from their Lord.

BAPTIST HOME MISSIONARY SOCIETY.

THE CHAIRMAN, B. SCOTT, Esq., *Chamberlain of the City of London*.—I have accepted the invitation to preside to-night at your anniversary with more gratification, because I

do not see eye to eye with you upon every point of doctrine and practice. I accepted the invitation, as I said, with considerable gratification, while I was obliged at the same time to decline some invitations which were pressed upon me in connection with my own denomination, because I was delighted, in my own humble person, to respond to the sentiment of christian union. It is well known to many of you that it was my privilege during the last summer to see somewhat of that great work which God had wrought in the North of Ireland; and it has been my privilege, both orally and by means of the press, to testify that that was a gracious and glorious work of God. You will not be surprised, then, to hear me say that, in taking the chair to-night, there are feelings in my mind which I would outspcak on this occasion; I think every christian man is bound to testify of that which he has seen and heard for the edification of the church; and there are one or two things particularly which have been impressed upon my mind since I saw personally the outpouring of the grace of God. The first thing I would say, dear friends, for your encouragement, is, Go away, if you have never got the assurance before,—go away from this meeting to-night with the assurance that there is nothing too hard for God. I suppose that of all the districts which God could have selected, there was none, at least to my appreciation, where there was so much of cold heartless formality as there was in the province of Ulster, together with an abounding of that sin, the degrading vice of drunkenness. I have witnessed it before, and I have witnessed the change now, and my conviction is that there is nothing in all the difficulties that we have to contend with in the missionary work which God cannot accomplish if we will only believe in his power to do it. In

the last half century it has been our blessedness to see a wonderful amount of machinery of organisation, of human agency set in motion for the conversion of the world; such an amount of organisation as never was called out before at any period of the church's history. We have seen created and constructed, and brought to their present point of efficiency, Missionary Societies, Home and Foreign, Bible Societies, Tract Societies, Visiting Societies, Temperance Societies, Church and Chapel Building Societies, and every conceivable form of organisation has been created and put in motion for the purpose of bringing about the salvation of the world. After having completed our organisation, and brought it by the blessing of God to its state of perfection, I think that the Church of God, if I may be permitted to say so, has been allowed to fall into a habit of relying on the organisation, because of its adaptedness, because of its perfection and the extent of its ramifications, and that we have seen Bibles scattered by millions, and tracts by tens of millions, and we have multiplied our preaching agents to thousands and tens of thousands, yet we have not seen the work performed proportionate to all the machinery that has been put in motion. And the reason is that we have overlooked the fact, that whether it be a physical machine or a spiritual machine, there must be a motive power applied to make the machine of any effect. I do think the lesson is this, that we must give God no rest till he supply the motive power to Christian agency. We want a great deal more of believing prayer, to set this machinery in motion, to bring down the blessing of God, if it shall be efficacious for the end for which we have designed it.

REV. T. M. MORRIS, of Ipswich.—He feared that, however important this society might be, it was not yet



fairly estimated by the denomination at large, for if they only looked at the meeting that evening, held once a year in the largest city in the world, and containing he did not know how many Baptist churches, they must feel that there was a certain want of sympathy for the Baptist Home Missionary Society. He maintained that the first and the main question in all matters of this kind should be, not a question of success, but a question of duty. They were bound to do their duty, whether they succeeded or not. They were bound to obey their Master's commands, and to go in the direction he bade. In every sense he would have the matter of christian duty rank higher than the question of christian success. But he would not entirely ignore that consideration, although he would not place it first; for he felt and thought that all must feel that there was abundant reason to thank God for the measure of success that had been granted. He always rejoiced to hear that Christ was preached; whether in a barn, or in a cathedral, or in a theatre. But, without being very much of a Conservative, he thought it was a question whether they were not going too far, or whether they were not exposed to the danger of going too far in that direction. Unless some measure of carefulness were exercised, they might find themselves in a position analogous to that of the Athenians of old—always seeking after some new thing. But so far as special efforts of any kind were productive of any special good, they were bound as Christians most thoroughly to sympathise with those who entered upon them, and to rejoice in their success. But the conviction had come across the country, that what was required to move the mind and heart of England, to raise her to a higher, nobler, and more blessed position, was not so much some-

thing new as that which was very old. What they required was not that the church of Christ should expend its energy in digging out new channels, but that in the old channel there should be a mightier, broader, deeper tide of life; then should we see everything else follow as a natural and necessary result. He was pleased to hear the chairman refer to the fact that something more was required to be done than merely to trust to the various agencies employed. He thought it likely that one curse of the Christian church was her trusting so much to mere organisation. Their activity was manifest chiefly in going to and from their places of worship, once or twice a week, to receive their portion of meat in due season. When we shall see every man and woman in the Christian church, not perhaps engaging in formal and special work, but in that which lies nearest to them, which they are best able by God's help to do, then would there be seen a glorious revival of religion. Religion must commence within the church, before it could be manifest without. He would suggest that each church should have a special district wherein to labour. Taking for instance a town of 40,000 people, having eight or ten Christian churches, he would give to each church a district containing 4,000 people, and there she might work advantageously, and with the most blessed results. He believed that by that means a much larger measure of work might be carried out than at present.

Rev. DANIEL KATTERNS, of *Hackney*.—There were some sorts of well-doing that had a certain magnificence about them which made them popular. The operations of this society were carried on in such places that they could not possibly be accompanied with any degree of *eclat*. It was evident, therefore, that their brethren were actuated by no other motives than the ambition of winning souls to Christ. He objected to any

ostentation in things that were divine, because when there was a credit in doing good, the motives could not be above suspicion. At the same time he hoped that no one present would construe his remarks into any reflection upon any movement of the present day, and in particular upon that recent movement of throwing open the public halls and places of public amusement for the gathering of congregations to hear the Gospel preached; on the contrary, nothing that had occurred in his recollection had been so satisfactory, whether as regarded the things that were proved by it or the promise of future success which it afforded. Among the things that were proved by it was the fact, that the working classes of this country were not, as had often been represented, adverse to the preaching of the Gospel; it was proved that they had no dislike to the ministers of the Gospel as such; it was proved that they knew how to appreciate honest endeavours to do them good, and that they were not slow to avail themselves of them. Another thing he thought was proved—that the Gospel—he meant the Gospel evangelically preached—was on the whole popular. Whatever advances might have been made by adverse principles in certain classes of society, it was quite clear that the people at large did not participate in them. What could the dry bones of a rubric do for them in comparison with the Gospel which contained life? And if this were so, what should they think of the state of our small towns, villages, and hamlets, which were not blessed with the light of evangelical truth, which the agents of this society were employed to convey to them; and how miserably lost to all vital truth must the people be, if it were not for the agents of this and kindred societies, who, knowing what true religion was, did their best to make it known to the people! We were living in a day in which many errors were rife in the church and in the world. He sometimes thought that our lot in this day was cast in the very thick of the great battle between truth and error. Influences of all sorts were seething all around us, and the testimony of the servants of God was precious everywhere, because there was error everywhere. However they need not fear for the ultimate result. They asked for no earthly power, no influence to help them, but

relied solely upon the simple power and influence of christianity; let the truth as it is in Jesus have a fair field and fair play, and it would ultimately beat down all error, and raise itself triumphantly—a blessing to the world. He would, however, bespeak the sympathy of the meeting on behalf of their brethren who laboured for the society, under the difficulties and discouragements that beset them continually in the prosecution of their labours. In many places they had arrayed against them the influence of an entire parish, with the additional disadvantage of having all the institutions of the place—its schools and endowments for example—worked to their prejudice, squires of high degree and of low degree, nobles, members of both Houses of Parliament—who, by the way, laughed, instead of having blushed, in their seats, the other day, when told how fairly they were represented at the scene of brutality which was so unhappily notorious—where two fine men for two hours and three-quarters employed themselves in planting two hundredweight of fist in the human face divine, to the disgrace and scandal of two of the most christian and enlightened countries upon the face of the globe. He did not mention this to show how much the labours of this society were needed; he did not mention it to show how much education was needed; these were educated men—they were not poor men, they were not working men: if they had been they would not have paid £3 a-piece for the privilege of being present at that degrading and brutalising spectacle. Had they been poor men, he did not doubt that the police would have hindered it, or the amount of bail would have hindered it, or the Brighton Railway Company would not have taken them. No, it proved this, that the centre and the seat of all the practical heathenism that lingered in this country was not in the poorer class, but somewhere else; and it proved also that no amount of secular education, as it was called, was sufficient to redeem mankind from a gross brutality. But these squires of high degree and of low degree brought to bear all the weight of their local influence and property to bear upon—what? beating down the vulgar fanaticism, as they pleased to call it, and to preserve all the people within the bounds of a chilling formality; that was the secret source of the greatest part of the

difficulties which their brethren had to encounter in the small towns, villages, and hamlets. If a poor person asked for assistance, the first question was, "Where do you go on a Sunday?" and if the answer was, "I go to the baptist church," he was told to go to the baptists for help. The same system was carried out with regard to children. Did a poor boy come to the day-school, he was asked what Sunday-school he attended; and if he was in the habit of attending a dissenters' Sunday-school he was not admitted to the national day-school. This was the case throughout the length and breadth of the land; their brethren had to encounter that difficulty day by day; and it was no wonder that it pressed hard upon them, and that in their sorrows and discouragements they should fly to the mercy seat of God for comfort and support. There was another thing about which he thought they would have something to say before long, upon the system of National Education. This was an open question a little while ago amongst the dissenters and baptists themselves. But he thought before long they would have the question raised up again of national grants for educational purposes. Now the question they would have to ask was this. Where does the money go to? How is it used? He would tell them how it was used. Except in the very largest cities and towns of the country it was used in this way. "Unless you come to our Sunday-schools you shall not go to our day-schools," and as it was come to pass in all the small towns and villages in the empire, there was no such thing as National Education. He did not enter into the question between voluntary and compulsory education; he left that to itself; but he did think it was a question whether one sect, simply because it was the Established Church of the country, was to divert and fashion to its own channels the resources set apart for the education of the people, to the detriment of every other denomination. He did think that it was a pleasing circumstance that the report which they had heard read could speak of some measure of success notwithstanding all the adverse influences with which they had to contend. There was a great deal of success which was not seen, and which might never come to light in the present world. An illustration of this came before him about ten

days ago. After preaching in one of the London theatres, he was met by a woman who told him that he was the first person who led her to a knowledge of the Saviour and of the Gospel when he was a village pastor at West Drayton. If he had not preached at the theatre that afternoon he might have gone to his grave and not have heard of that instance of good which had been effected by his instrumentality. He believed there was much of this sort of secret good effected. In conclusion, he would say that he fully subscribed to the sentiments which had been delivered during the evening respecting the motive power, the Divine spark, as being the one thing needed to come down upon every train of usefulness. The church was watching for it—the church had been praying for it; let them not ignore the prayers that had been offered. They were in hopes that it would come—that it was coming. Let the churches be prepared for it. Let them remember that as Christians it would perhaps produce in them very startling effects; it might teach some of them how far below the level of their privileges and responsibilities they had been living. At all events, they might be sure that in this as in all other institutions of like character, it was not by might nor by power, but by the Spirit of the Lord, that any good was to be accomplished; and when they came to pray unitedly and universally for the gift of that Spirit, it would be an earnest that the blessing was about to come.

REV. W. BARKER, of London.—He had been struck with the remarks made by Mr. Katterns in reference to the brutal scene which occurred a short time ago in this country. The spectators of that scene were not the working-men of England. From his acquaintance with the working classes he could bear testimony that they were not the last persons to receive the gospel. On the contrary, he had found that if they went to them with the simple gospel, feeling that they were sent of Christ to speak to them, they would obtain a ready hearing. He had himself stood up in the North of England in the midst of an intensely catholic district; he had been listened to by hundreds of Roman catholics, and had not received the slightest insult. He ascribed this to the fact that he brought the gospel before them in an uncontro-

versial form, and in the plainest language of which the English language was capable. Christ must be preached. With regard to the prospect of success, that was not to be the rule of our action in the cause of Christ. Pleasant as it would be to see souls converted in great numbers, success was not the rule. How often had the want of success driven the true-hearted minister of Christ more earnestly to the throne of grace than he would have gone there if his efforts had been eminently successful! Christ did not hold us responsible for results. It was an important question how far the people among whom they laboured were themselves responsible. He had long entertained the opinion that it was not God's plan that they should concentrate all their efforts upon any particular spot or country, but rather to act upon the diffusive principle. The Saviour himself acted upon this principle, and intended his disciples to do the same. He did not say this to discourage home efforts, but in regard to the charge which was brought against them, of neglecting home efforts in favour of foreign lands. This was disproved by the fact that the same persons who gave to foreign missions gave to home missions. The responsibility of the great ignorance of the masses in this country of religion, was taken from the Church and laid at the door of sinners themselves. Those who had only once heard that Jesus Christ came into the world to save sinners, were no longer in an indifferent position in regard to the gospel. How great would be the guilt of thousands in England upon this principle!

REV. MR. WILSON, of Aberdeen.—In his visitations to the district societies, he had met with much to discourage, connected with much to encourage. In one place, where many had to come from a distance, he found 150 people gathering together, from week to week, to pray to God for a special outpouring of his Spirit. In conversing with one missionary, he asked how he got on with respect to the Church? He said that the rector had told him, a few days before, that all the people belonged by law to him, and that he had invited them to come to hear him preach, and had interfered improperly. This was an instance of the clerical opposition Mr. Katerns had spoken of, but he was glad to say that, into every part of the country into which he had been, the Spirit of God was coming down

and blessing their efforts. He rejoiced to think that the different missionary societies were all in regimental order, each one marching by itself, but all in unison. In time of war officers of different regiments might meet together, have the plans of the country laid before them, and concoct their schemes of aggression. So ought the different regiments in Christ's service to have their conferences of war. The Home Mission in connection with the Baptists formed one battalion, and the Independent Home Mission another; and standing there as the humble officer of one of those battalions, he would urge the necessity of conference, that they might go forward side by side, and might not all work in the same district. He was not, by any means, one who desponded in view of their present prospects. He was supported by facts in the belief that their never was a time since the days of primitive christianity, when so much was doing for the advancement of the cause of God. He had, only that day, heard an account from a gentleman, who said that a friend of his, being in Holywell-street, went into a house to have refreshment. As he asked God's blessing, some one walked up and said, "I believe, sir, you are a christian?" He said, "I believe I am." The stranger replied, "Come down, then, to our prayer meeting?" and he found that a prayer meeting had been going on for some time in that wretched locality. There were many other instances of a like description. The "Independent" society had never been in a more prosperous condition than at present. Only last week, Mr. Morley went down to Peterborough, and presided over a meeting of deputies from the surrounding neighbourhood, who had met to present facts with regard to the spiritual destitution of the county. These gentlemen returned with their hearts greatly warmed and blessed. The good produced by that meeting would be known only in eternity. The speaker then referred to the religious condition of the north-east of Scotland. He said he believed, before long, a state of revival would be the normal condition of the church in that country. These were facts which called upon and encouraged us to pray yet more earnestly that God would pour out his Spirit, and that times of refreshing might visit us from the presence of the Lord.

## Poetry.

## EARTH AND HEAVEN.

## THE DEPARTURE FROM.

SHRINK not, O human spirit,  
 The Everlasting Arm is strong to save!  
 Look up, look up, frail nature; put thy trust  
 In Him who went down mourning to the dust,  
 And overcame the grave!  
 Quickly goes down the sun;  
 Life's work is almost done;  
 Fruitless endeavour, hope deferred, and strife!  
 One little struggle more,  
 One pang, and then is o'er  
 All the long, mournful weariness of life.  
 Kind friends, 'tis almost past;  
 Come now and look your last!  
 Sweet children, gather near,  
 And his last blessing hear.  
 See how he loved you, who departeth now!  
 And, with a trembling step and pallid brow,  
 O, most beloved one,  
 Whose breast he leaned upon,  
 Come, faithful unto death,  
 Receive his parting breath!  
 The fluttering spirit parteth to be free,  
 Hold him not back who speeds to victory;  
 —The bonds are riven—the struggling soul is free!

## THE WELCOME TO.

Hail, hail, enfranchis'd spirit!  
 Thou that the wine-press of the field has trod!  
 On, blest Immortal, on, through boundless space,  
 And stand with thy Redeemer, face to face;  
 And stand before thy God!  
 Life's weary work is o'er.  
 Thou art of earth no more;  
 No more art trammell'd by the oppressive clay,  
 But tread'st with winged ease  
 The high acclivities  
 Of truths sublime, up Heaven's crystalline way.  
 Here is no bootless quest;  
 This city's name is rest;  
 Here shall no fear appal;  
 Here love is all in all;  
 Here shalt thou win thy ardent soul's desire;  
 Here clothe thee in thy beautiful attire.  
 Lift, lift thy wandring eyes!  
 Yonder is Paradise,  
 And this fair shining band  
 Are spirits of thy land!  
 And these who throng to meet thee are thy kin,  
 Who have awaited thee, redeemed from sin!  
 —The city's gates unfold—enter, O! enter in.

## Reviews.

*The Denominational Reason Why, giving the origin, history, and tenets of the Christian sects, with reasons assigned by themselves for their specialities of faith and forms of worship.* London: Houlston and Wright.

THE Compiler of this volume must have expended much time and labour in gathering the large amount of valuable information it contains, for 1138 questions are answered more or less extensively. The answers are chiefly from the recognized writings of the denomination referred to. We furnish a specimen.

*“Why do the Free-will Baptists differ from the other Baptist denominations?”*

Because of the decidedly anti Calvinistic sentiments which they entertain. Upon this point they are even more decided than the General Baptists. Men are capable of voluntarily accepting or rejecting the offer of everlasting salvation. Immediately after death men enter a state of happiness or misery, according to their character. At

some future period, known only to God, there will be a resurrection both of the righteous and the wicked, when there will be a general judgment, and all will be judged according to the deeds done in the body; the righteous to be admitted into eternal happiness, and the wicked assigned to eternal misery.

The Free-will Baptists are most numerous in America, where they originated in 1780. Elder Benjamin Randall, more than any other man in the providence of God, may be regarded as the founder of this denomination. He was born in Newcastle, New Hampshire, in 1749, where he lived until age, during which time he obtained a good mercantile education. From a child he was much accustomed to serious meditation and deep religious impressions. He did not, however, experience a change of heart until his 22nd year, when the distinguished George Whitefield was the instrument, under God, of his awakening and conversion. It was not long before he became convinced, in spite of his early education, that believers, and they only, were the proper subjects for Christian

baptism, and that immersion was the only Scriptural mode. He was baptized in 1776, and united with the Calvinistic Baptist Church in Berwick.

Very soon after this he commenced preaching; and within the first year he saw quite a revival under his preaching, in his own native town. It will be proper here to remark that Mr. Randall possessed strong and brilliant powers of mind; and though he was not liberally nor classically instructed, yet with a good English education to set out with, by close application and untiring diligence, in a few years he came to be well informed in general knowledge, and especially in Biblical literature and practical theology; to which may be added a clear knowledge of human nature, and deep and fervent spirituality. His soul also drank deeply into the doctrine of a *full and free* salvation. From Newcastle and adjoining towns, where he both met with violent opposition and saw many souls converted, he extended his labours more into the country, and himself soon removed to New Durham. There a great revival commenced under his labours. The work spread also into adjacent towns. About this time Mr. Randall was several times called to account for his errors, that is, anti-Calvin sentiments. In one of these public meetings, held July, 1779, at the close of the discussions, it was publicly announced by the leading minister, that he had 'no fellowship with Brother Randall in his principles.' To which Mr. Randall immediately responded, 'It makes no difference to me who disowns me, so long as I know that the Lord owns me; and now let that God be God who answers by fire: and that people be God's people, whom he owneth and blesseth.' In this way was Mr. Randall pushed out, and forced to stand by himself alone. The same year the church in London and Canterbury, with its minister, and the church in Strafford and minister, protested against Calvinism, and stood Independent, until at an early period they came into the new connection. By these ministers Mr. Randall was ordained, in March, 1780; and on 30th June, same year, he organized, in New Durham, the first Free-will Baptist Church. 'This,' in his own words, 'is the beginning of the now large and extensive connection called 'Free-will Baptists.'— (Rev. P. S. Burbank.)

Question, 860, is on Washing the Saints' Feet," a custom which is only observed at this time by a portion of two or three of the churches. But we regret that a question was not asked and answered on the decided stand made by the Free-will Baptists against all participation in any form with the advocates or supporters of slavery.

*Calamity Sanctified in the Martyrs of Tierra del Fuego. A Sermon by the Rev. Charles Stovel. London: Houlston & Co.*

PERHAPS no part of our earth presents a more repulsive aspect to the view of the scientific traveller or the christian missionary, than the region of Patagonia, at the extreme point of South America; whether we refer to its rough physical phenomena, or the character of its savage inhabitants. For nearly forty years every attempt to reach the people with the gospel has only resulted in disappointment and loss. The fate of Gardiner and his companions must be yet fresh in the recollection of our readers. And now eight more valuable lives have been sacrificed in the noble attempt! Who will go next, and venture their lives in the service of the Captain of Salvation? for as surely as Malakoff and Sebastopol were at length taken, so must Patagonia and Tierra del Fuego be won for Christ.

Mr. Stovel, in the course of his sermon from Heb. vi. 11, 12, furnishes much affecting information respecting the sufferers, as well as a copy of a touching letter from the widow of Captain Fell, who commanded the last expedition, and who, with seven others, were stoned to death by the natives when assembled on the shore for Divine worship, one only escaping to tell the mournful tale. Mr. S. says:—

"Patience of hope in Gardiner assumes the features which distinguished the Apostle Paul. In Captain Fell a greater resemblance is found to the first martyr. Like Stephen, he had to endure the action of an infuriated mob. Rage in the tribunal at Jerusalem and in the Patagonians led to the same result. The Jews on Stephen and the Fuegians upon Fell, rushed with furious passions all inflamed. Both fell in the same cause and by the same instruments, for both were stoned to death.— But the reward of faith and hope appears to be declared in the thing that was revealed to Stephen, 'Behold,' he says, 'I see heaven opened, and Jesus standing on the right hand of God!'—as if the Saviour had risen up from His throne, where He sits until His enemies be made His footstool, that He might look upon His suffering martyr, and pour into his soul the peace which would make him rejoice in death.

I knew intimately the experience of my brother Fell, received him into the Church, baptized him into the body of Christ; and

I have rejoiced in his devotedness from that day to this. Not without sympathy a tear falls upon his grave; yet still I cherish gladness in his devotedness and victory. From the commencement of his profession God seems to have trained him in the sympathy which the Saviour himself felt for the spiritual wants of mankind. He and his associates in martyrdom had no peace until they found it in Christ, and then by a right appropriation of His atonement, rejoicing in hope of the glory of God, they rejoiced in tribulation also, and finally gained the victory."

"By prayerful efforts, extending through thirty-nine years, from 1821, when Gardiner first began to pray for Patagonia, to this present year 1860, in which we mourn the death of fifteen martyrs offered up to God in this His work of love, the life and power of Christian zeal has raised above Sectarian frivolities the love of souls in ruin, and the love of Christ, who died for their salvation. Williams was a Methodist, Gardiner, Maid-

ment, and Phillips were Chnrchmen, but Fell was a Baptist; the rest were learners at the feet of Jesus, and all appear in faithful self-devotion to their work. Compromising nothing of what they knew to be the Saviour's will, they served without the Papal affectation of infallibility. They served, endured, and testified as *one* in Christ, who loved them all, and blessed them all, and in whom they have all reached their crowns. They had commenced without compromise fellowship in a life against whose operation there is no law. They loved and learnt together at the feet of Jesus, in whom they found their life, their righteousness, and peace. Like separate burners in the lantern of a lighthouse, lighted at the same fire, and sustained by the same supply of grace from God, they poured the radiance of their example over the dark and troubled sea of sinful life, shining as one; leading souls in danger to their only refuge, and warning souls in sin against the common, unavoidable, and everlasting disaster."

## Correspondence.

### SANDERS J. CHEW AND BOND STREET CHAPEL.

WE have received a "Copy of the answer sent by the church meeting at Bond Street chapel, Birmingham, to the three Trustees (Messrs. Butler, Hadley, and Duke), who were so anxious to obtain possession of the said chapel," with a request that we would "be good enough to insert the same." On receiving the "copy" we immediately read it, and as quickly concluded that we would not; and it now appears that it was well we did not. The copy was dated "June 12th," but on the 20th we received a request from the person who sent it, of whom we know nothing, that we would omit a sentence reflecting on Mr. Duke.

This we did not like, for if the "answer," as stated in his previous note, had been "sent" to the "three trustees," why wish us to omit any part of it? Another thing we notice in the quotation we have given above from his first note, where the writer says, "who were so anxious," *were*, as if they had ceased to be so, or had found it to be useless. We dont like such shuffling. Indeed the "Answer" itself is altogether of the same character. We have nothing to say in reply to E. J. and T. M. No amount of special pleading, from whatever quarter, and especially from parties interested in its retention, can justify, morally or legally, the occupation of Bond Street Chapel by Sanders J. Chew and his supporters.

## Christian Activity.

### THE SABBATH IN BIRMINGHAM.

THE Rev. Canon Miller, at a recent meeting of the Sabbath Observance Society, said:—

"He would now proceed to narrate the recent course of events in the town of Birmingham. It appeared that in Sep-

tember last, out of about 7000 shops in that town, 1689 were open on the Lord's-day. He wished the meeting to understand that the clergy and ministers of religion, as a body, had in reality nothing to do with the movement: it originated with the Watch Committee of the Town

Council. A little conversation took place in that Committee, which was reported in the public newspapers: a few friends combined together, and in the course of two or three days 2500 shopkeepers, many of whom were Sunday traders, memorialized the Watch Committee to enforce the law, being supported by about 1500 Sunday-school teachers in a similar memorial. Now, how did the Watch Committee act under these circumstances? He must say that they proceeded in the most courteous, wise, and christian manner. They published a respectful request, signed by the superintendants of police, to the shopkeepers, to keep their shops closed on Sunday. This was the first note of warning. 800 shopkeepers at once complied. A second placard was issued, warning those who persevered in opening of the consequences of doing so, and one-half of the remaining 800 complied. Up to this time nothing was done in the way of issuing warrants or laying information against tradesmen. The result was, that the Chief Superintendent of Police reported to the Watch Committee, that on one Sunday in last April there were not fifty shops open in Birmingham. The report did not include places in which there was a front room without shutters which might be used for the sale of articles; but, as regarded the shops, the superintendent reported that, having paraded a large district during the hours of Divine service, he did not there see a single shop open.

There were two or three facts in which the meeting might take interest. There was a memorial from 200 butchers, praying the Watch Committee to enforce the law, and assuring them that their own trade was almost unanimous in favour of its enforcement. What was the result of this movement? The licensed victuallers, or at least the more respectable portion of that body, had on the last three Sundays furnished only one case of drunkenness for the magistrates to deal with on Monday, although the population of Birmingham could not be less than 280,000; so close was the connection between the gigantic evil of sabbath-breaking and the gigantic evil of drunkenness.

To show the feeling of the people, he would mention two simple facts. There was a discussion in the Lord's-day Defence Committee, the result of which was, that at five o'clock on Friday afternoon

a resolution, which he himself proposed, was carried; and in consequence of that, between ten and eleven on the following day and the next Tuesday morning, a petition was sent to the Town Council, with no less than 6150 signatures, in favour of the Lord's-day, the names being those of *bonâ fide* householders, tradesmen, working men, merchants, manufacturers, and so on.

As he perceived that a great deal of angry feeling had arisen in the minds of many of the people, and as the ministers of religion had not taken any part directly, and many of them even indirectly, in the struggle; he put forth an invitation, couched in the most friendly language, to the public generally, to attend a week-day special service at his church, where he promised to enter into the question of Sunday observance. The result was, that his church, which would accommodate about 2500 persons, was crowded from end to end by a congregation consisting almost exclusively of men belonging to the working classes, and he could truly say that such a congregation of working men he never saw before. He did not mean to say that all who attended went away with minds friendly to sabbath observance, but he would say that all appeared to listen most attentively, and that he had reason to believe that the sermon was attended with profitable and tranquilizing results.

They would see, from what he had said, in what manner this contest in Birmingham was carried on. It was not a case in which ministers of religion had been endeavouring to make men religious by act of parliament, but one in which the civil authorities had interfered to enforce the law. It was thought better that laymen alone should act, lest the question should be regarded as a parson's question; and the result had proved the wisdom of that view."

#### LONDON OPEN AIR PREACHING MISSION.

THE committee of this active society in a circular lately issued say:—

"The return of the season most suitable for Open-Air preaching induces the Committee of the Open-Air Mission to stimulate the friends of the Society to renewed exertion.

The preaching at Races, Fairs, Wakes, and other crowded gatherings, where



much good was done last year, will, it is hoped, be increasingly useful this season, and the members of the Mission will seek to improve every opportunity presented to them in travelling in England or abroad during their summer tours or holidays.

Permission to preach in the Parks having been lately granted, a vigorous effort will be made to occupy this field.

It must be obvious that the diffusion of intelligence and information on this subject, the payment in some instances of travelling expenses, and the supply of Tracts, constantly expected and always found useful in all parts of England, entail considerable expense on the promoters

of this work; and the Committee feel that those who *gratuitously* give their time, energy, and best services to the work, as members of the Mission, should not be called upon to defray the expenses which necessarily attend it. They, therefore, appeal (the funds being low) with earnestness and with confidence, remembering the help rendered before, expecting a renewal of the contributions from time to time generously confided to this Society, which have been disbursed with economy and with undoubted benefit, under the Divine blessing, to many of our fellow-creatures."

(Office, No. 1, Robert Street, Adelphi.)

## Revivals and Awakenings.

### NORTH OF IRELAND.

WE rejoice to find that the flame of Irish zeal to hear the gospel yet burns brightly, and that many waters cannot quench it. Mr. Eccles, of Banbridge, writes, June 1st.—

"Owing to the state of the weather, we have not yet attempted open-air services in Banbridge; but on the last Lord's-day evening, while Brother Gibson preached for me in the chapel, I went, by special invitation, to hold a field meeting in Ballinafern, a rural district about four miles distant from Banbridge. A popular Presbyterian minister, who has taken a prominent part in the Revival, was to assist me. The weather was most unfavourable. It rained so heavily I was quite wet when I arrived at the place of meeting. My coadjutor, owing to the drenching shower that was then falling, after making but a few remarks, wished me to conclude with prayer. Immediately on my pronouncing the blessing, a farmer, who was present, addressed the crowd, and said, 'I think, friends, were we to go to Anaghlonge meeting-house, Mr. Eccles would give us a sermon.' This place of worship, by the way we must go, was fully a mile distant. Through rain they had come, they had remained under the rain during Mr. White's address, and now would this much-enduring people encounter a further drenching in going such a long way through mud and mire to stay in their

wet garments for my sermon. Upon my remarking that 'if they desired it I was at their service,' the cry instantly arose in several quarters, 'Desire it, sir? aye, that we do!' and with one consent the crowd turned in the direction of the chapel. You can better imagine than I can describe my feelings on the occasion. The place of worship I found, on my arrival, already filled. During the singing and prayer there were indications of the Divine presence. My subject was the words of Jacob, 'The Lord is in this place.' I was hardly half through the remarks I intended offering when from several pews before me and on either side arose the cry of the stricken, which, I doubt not, you remember well. Fourteen were prostrated. To proceed was, of course, impossible. We seemed bowed beneath a weight of glory. All realised

'The speechless awe that dares not move,  
And all the silent heaven of love.'

After preliminary attention to the stricken, the congregation joined with me in singing the first part of the fortieth Psalm. How we did sing it! How evidently the Lord was in that place! We seemed to tread the streets and to breathe the atmosphere of the New Jerusalem! I remained conversing and praying with the stricken till, on account of the wetting and my fatigue, bodily infirmity precluded further effort. May all the neighbourhood soon enjoy scenes like that which then gladdened our hearts in Anaghlonge."

## Narratives and Anecdotes.

### ARMENIA.

THE intelligence recently received by the American Board of Missions from Northern Armenia, is of the most interesting character. That light from heaven which has now, for months, been in such an extraordinary manner breaking in on the darkness of Ireland, appears to be glancing on the wilds of Asia, and awakening numbers there from the dead sleep which has scarcely before been broken. At Breisa, under the date of March 3, we learn that for more than two months, on every evening except Thursday, when the weekly lecture is given, a prayer meeting had been held from house to house, among the brethren. "The last day of the old year was observed by the church as an occasion of fasting and prayer. Many of the best brethren on that day seemed to experience an almost overwhelming sense of sin. Some, who have already been much affected by recent discoveries of inbred depravity, and had made hearty confession, came to the missionaries that day, almost in despair, and, with bitter tears, begged to know whether they thought their could be any hope for them. From week to week there has been progress—a growing sense of the fearful depravity of the heart, of dependence upon God, of the necessity of entire consecration to Christ, and of responsibility in respect to labouring for those who are still in darkness."

Mr. Barnum, by whom these particulars were communicated, in writing again, two months later, from Constantinople, communicates the intelligence sent by the native pastor, that the work has received a new and remarkable impulse. "The members of the church were more active than ever, and in the bookstore and market they found large numbers of eager listeners. Many came to the pastor to inquire after the way of life, and were so persistent, it was difficult to get rid of them, and find time to eat and sleep." He also says, "From all parts of our mission we receive encouraging reports. In almost every business letter which I receive, mention is made of increased congregations, and of an increasing spirit of prayer and attention to the

subject of true religion. The Lord is evidently preparing the way for new displays of grace among the people." "Never before has the prospect of reaching the Turks been so encouraging as at this moment. A wonderful change has been noticed in this respect within the last two or three months. Mr. Williams told me the other day, that he could speak freely to the Turks of all classes, in places where he was, only a short time ago, assailed by jeers and insults; and scarcely a word is spoken in opposition to him now. The Grand Vizier himself came to our bookstore the other day to purchase a bible (though our bookseller did not recognize him at the time), but, unfortunately, not a single copy of the Turkish scriptures could be found."

Another missionary, Mr. Wheeler, of Kharpoot, returning from a tour in the eastern part of the district, expresses himself as rejoiced by the signs of promise; such as an increasing demand for bibles and for instruction in the art of reading, and a greatly improved state of feeling.

Mr. Parsons, of Baghchajnk, describing a series of meetings held during a time of unprecedented religious interest, says, "We have never had more precious meetings for prayer and christian conference. Never had the coffee-shops offered such quiet and attentive audiences. The brethren, two by two, visited among the old Armenian families, finding a wonderful door of access to those who had never attended the public meetings. The enemy became aroused, and persecution followed. Children were turned out of house; partners in business were divided; mammon tried its power to retain its worshippers; and wives were separated from their husbands. One wife kept her husband from attending the meetings by threatening to hang herself. She kept the rope tied in a convenient place, with the noose for her neck ready to use, if she should hear that he had become a Protestant. The priests were awakened, not by the truth, but to oppose the truth. Then came help from abroad. At one time we had four Vartabeds (bishops) in the town. But the Lord has wrought by his Almighty Spirit. The heaven has

been working, and the good seed is widely scattered."

In Southern Armenia, also, there is an unusually awakened state of the public mind. The testimony of Mr. Schneider, the missionary at Aintab, is that, "though there have often been times of very active inquiry, never since the gospel first began to be preached in Aintab, has the Armenian population been so much interested in these matters. Reading and examining the scriptures, conversations, inquiries, and discussions, have become exceedingly common. One marked result has been a decided increase of the sabbath audience; for the last few sabbaths, their could not have been many less than one thousand hearers. As a whole, the state of things in Aintab is very hopeful." "Not by might, nor by power, but my Spirit, saith the Lord of Hosts," is the burden of each story of revival. It is from the depths of self-abasement that the cry arises which calls down the Spirit from on high.

Mr. Barnum's remarks on this point will be read with earnest attention at the present time.

"The only instrumentality which has been employed here is prayer. Next to a sense of sin on the part of christians, has been a conviction of weakness. The question has often been asked, how can it be that we, a mere handful of weak, ignorant persons, in the midst of so much darkness, ourselves sinners, and deserving only God's displeasure, how can it be that we, by our feeble, faithless prayers, can move the great God, and incline him to come among us and display the wonders of his grace? and then, with the conviction that the salvation of others was in a good measure depending upon our fidelity, how often has a trembling soul exclaimed, 'Who is sufficient for these things?' Often have these humble christians said, 'If we could only know that others were praying for us—that our brethren in America were praying for us—what encouragement it would give us to labour and pray; for, perhaps, the Lord would hear their prayers in our behalf.' Never before have I been so deeply impressed with the value of the prayers of other christians, or felt so dependant upon them; and if I could now raise a shout which should reach across the ocean, it would be, 'Brethren, pray for us.' The majority of these christians are weak and inexperienced,

being themselves but recently emerged from the darkness of superstition. The pastor of this church has several times said to me, 'I would gladly go down on my knees to christians, and would kiss their feet, if I might thus incline them to plead with God in our behalf.' No, dear brethren, but a small part of your duty is discharged when you give of your gains to support the cause of Christ in foreign lands. According to the confession of all christians, these human instrumentalities are of no possible avail without the influences of the Holy Spirit to give them vitality and energy. And the Spirit is given in answer to prayer—not a general, formal petition for the spread of the truth, but an ardent supplication from hearts which feel the full power of the words upon their lips. When the church shall become prepared to give the whole heart to Christ, and to pray with the whole heart, then shall we see the kingdom of God coming with great power in all lands. In the divine economy, the poor widow's mite, borne upon the wings of her faith and her prayers, is a more powerful means of good than the thousands which are given from the stores of plenty, with the feeling that, in the mere giving, duty is satisfied, and even merit acquired. Sad as would be the consequences to the missionary work were the funds for carrying it forward to be cut off, this is by no means the worst calamity that could befall it. No poverty is so deep as to hinder any christian—man, woman, or child—from rendering the most important service in carrying forward the cause of the Redeemer, if he will only bear this cause continually upon his heart to the Master himself, and 'give him no rest till he establish, and till he make Jerusalem a praise in the earth.'"

**THE SCOTCH BAPTISTS.**—This denomination was founded in 1765, by Mr. Carnichael, who had been pastor of an Anti-burgher congregation at Cupar, in Angus, who having changed his views on the subject of baptism, repaired to London to undergo the ceremony according to the manner of the Baptists. The rite was performed by Dr. Gill. Upon Mr. Carnichael's return from Edinburgh, he administered the ordinance to five of his friends, and thus laid the foundation for the denomination.

## Baptisms.

**RICKFORD, Somerset.**—On sabbath morning, June 17, after a discourse by Mr. P. Gast, of Appledore, Mr. Thomas Bowbeer, one of the brethren connected with the Bristol Itinerant Society, baptized six followers of Jesus in a beautiful stream of water, which runs through a lovely valley under the Mendip Hills. Although it was a very stormy morning a large number of persons were present. In the afternoon three of those baptized were received into church fellowship at Rickford; the other three we purpose receiving into the church at Redghill on the first sabbath in July. It was truly a gracious season. The presence of the Master was manifestly with us. We rejoice to add there are others waiting both at Redghill, Rickford, Newchurch, and Chew Magna to follow their Lord in his ordinance. We have had quite a revival at Redghill. Some of the young men who were accustomed to annoy and disturb the congregation, one especially, who was a great swearer, now meet with us regularly for prayer and praise. To God be all the glory! G. D.

**LEOMINSTER, Herefordshire.**—We had the pleasure of receiving four friends by baptism on the first Lord's-day in April. In the evening one of these, a young man, preached from "Repent, and be baptized, every one of you." After which the candidates were received at the table of the Lord. Again, on the first sabbath in July two more thus followed their Divine Lord. Such instances of voluntary self-dedication to Christ contrast strongly with the unmeaning, unedifying, and unprofitable custom of infant sprinkling. G. B.

**WESTON-BY-WEEEDON, Northamptonshire.**—We had a baptismal service on the first sabbath in May, and another on the second sabbath in July, and we expect to baptize again in August, for we have more waiting for the privilege of thus obeying their Lord.

**RUARDEAN, Gloucestershire.**—Mr. Mountjoy baptized two believers in the Saviour, June 23; and on July 1, five more thus put on the Lord Jesus. We had overflowing congregations, and found the services to be times of refreshing from the presence of the Lord.

**LANDBEACH, Cambs.**—I am happy to report that on sabbath morning, July 1, our pastor, Mr. J. C. Wooster, after an impressive sermon in defence of believers' baptism, immersed nine believers in Jesus—one male and eight females, all young people except one. Three young females were teachers from our sabbath school, with their beloved superintendent and his wife; another was the daughter, and one the grand-daughter, of our elder deacon; and two the son and daughter of our junior deacon. The congregation was large and attentive, and many were in tears. These were all added to the church in the afternoon; and we have others now inquiring for the good old way. M. C.

**HATHERLEIGH, Devon.**—The ordinance of believers' baptism was administered here on Lord's-day, June 17, when four female believers thus put on the Lord Jesus before a crowded assembly. One was the daughter of one of our deacons, and another a young woman who had proposed herself as a candidate twice before, but was prevented by ill health. Another had been of that body, known among us as "Bible Christians." May the Lord bless both us and them, and make us all faithful unto death, and then give us the crown of life. E. P.

**TAUNTON.**—Three believers were baptized by our pastor, Mr. Green, on Lord's-day evening, June 3; and on the following Tuesday evening nine more were baptized. Six others were also baptized a short time ago. We rejoice that there are many more who, we hope, will soon thus follow their Lord and Saviour. W. D.

**ISLE OF WIGHT.**—I have the pleasure of reporting more baptisms in this "garden of England." At *Niton*, Mr. Horkin baptized four followers of the Saviour, June 17th. At *Wellow*, eight disciples of Jesus, after thus devoting themselves to their Lord, gave themselves to his people on July 8th. A. H. S.

**GREAT SAMPFORD, Essex.**—On Thursday evening, June 14th, three believers were baptized by Mr. W. C. Ellis, after a sermon from, "If any man will come after me, let him deny himself, and take up his cross and follow me."

**LETTERKENNY, Ireland.**—Notwithstanding continued and increasing opposition, the Lord Jesus is adding of the saved to the "little flock." On Wednesday, June 27th, four disciples, following the example of their Lord, were buried with him by baptism. The ordinance was administered by Mr. Elliott, in the river Swilly, in the presence of a considerable number of spectators. A very interesting service was also held in connection with the baptisms, when Mr. Storey gave a solemn and appropriate address.

**NAUNTON, near Winchcomb.**—Our esteemed pastor, Mr. A. W. Heritage, baptized nine believers on the first sabbath in June, viz, one male and eight females. Three were daughters of a recently deceased and honourable member of the church for upwards of forty years; two were daughters, and a third a daughter-in-law, of our senior deacon. We have cause to rejoice that others are inquiring their way to Zion, with their faces thitherward.

R. C.

**LONDON, Cotton Street, Poplar.**—On the first sabbath in July our pastor, Mr. Preece, immersed seven followers of the Saviour, most of whom had been in our sabbath school, or were from the families of our members. God has lately greatly blessed us. To his name be the praise!

J. S.

[London! How few are the reports we get from London—busy, bustling London! We wish we knew more of what is doing in this way in London. Who will spare five minutes, and spend one penny, in letting us and our readers know? Any friend is at full liberty to do this, "no man forbidding him."]

**HELMDON, Northamptonshire.**—Four young disciples of Jesus were baptized by our pastor, Mr. Hedge, on sabbath day, May 20th. One was a teacher, and another a scholar in our sabbath school. We have hope that others will soon follow the example these have given.

**RUSHDEN, Northamptonshire. Succoth Chapel.**—Mr. Drawbridge had the pleasure of baptizing six believers in Jesus on Lord's day, June 24. These, with another friend, were added to the church on the same day.

**CLAYTON, near Bradford, Yorkshire.**—After a suitable discourse by our venerable friend, Mr. Henry Asten, on Lord's day, June 10, six young disciples of Jesus were baptized. They were received at the table on the same day.

G. A.

**WHITESTONE, Herefordshire.**—After delivering a discourse on the design of christian baptism to a large and listening audience, our pastor, Mr. Rees, baptized two disciples of the Holy Saviour on Lord's-day, June 10.

#### WALES.

**CANTON, Cardiff, Welsh.**—Mr. Williams immersed three males and five females, July 1st. One was an old man, above eighty years of age. He had spent a long life in the service of satan, although he had oftentimes been the subject of strong convictions. He was so taken up with the things of this life, that, Felix like, he put off the concerns of his soul to a more convenient season. At length the Lord was pleased in his great mercy to bring this aged sinner to the knowledge of himself, and to give him peace and joy in believing. And now he wished much, ere he was overtaken by death, to make a public profession of his attachment to the Saviour; but as he was a very heavy man, and his limbs rather feeble from the increasing infirmities of age, the minister thought it advisable (he being a small man himself) to have the assistance of a third person at the baptism. Accordingly, one of the deacons led the aged candidate gently down into the water, and then placing his arms underneath him one side and the minister the other, he was immersed as easily as if he had been an infant. His only son, a very thoughtless man, caring for none of these things, was present, and witnessed the more than usually interesting and affecting scene. May it be the means of inducing him now, while the day of grace lasts, to close with the Saviour's offer of mercy, and to choose that good part that shall not be taken from him. I may also mention, that on Wednesday evening, July 11, Mr. Bailey baptized two male and two female candidates at *Hope Chapel*.

J. J.

**CARDIFF, Bethany.**—Mr. Tilly immersed three males and two females June 3, who were added to the church on the same day. On July 1, Mr. T. baptized four males and four females. It was rather a singular circumstance that one was an Englishman, another a Welshman, a third a Scotchman, and the fourth an Irishman. We hope that they are all one in Christ Jesus! They were all brought to the knowledge of the truth through attending the Weekly United

Prayer Meeting, which is doing so much good here, and to which this church, in common with the others in the town, are much indebted for the large additions that have been, and, thanks be to God, still continue to be, made to their number. These were all added to the church. Again, on Wednesday evening, July 4, our baptistry was lent to the "Plymouth Brethren," who are here few in number, and, as yet, have no chapel of their own, but intend building one as soon as the necessary funds can be obtained. At present they hold their meetings in a school-room. After an address by one of their ministers, he immersed two males and four females. J. J.

*Bethel.*—Since my last report in March, Mr. Howe, our pastor, has baptized several candidates. One, an aged disciple, had been a Wesleyan many years. Others were young persons from the Bible class. May these be very useful in the service of their Saviour!

G. S. S.

*EVENJOB, Radnorshire.*—In the presence of about eight hundred spectators, nine believers were immersed by Mr. G. Cousens, of Kington, April 29; and on Lord's-day, June 24th, ten more were baptized by Mr. G. Phillips, of Mochdre. There were upwards of a thousand spectators present. The preaching service was held in the open air, the chapel being too small. A good impression was made upon the attentive audience. Many tears were shed. It was a day long to be remembered by those present, for it was a "refreshing season from the presence of the Lord." The church of Christ here is awakened in a wonderful manner, and we are glad to add that there are many more inquiring the way to Zion.

*MILFORD HAVEN.*—Five were baptized by Mr. Thomas, July 15, three of whom were from the sabbath-school. Our beloved pastor, although upwards of seventy years of age, appeared to be in the very best spirits, and said that he never enjoyed the exercise so much before. The ordinance was administered in the sea; and on the shore a most orderly and attentive congregation of about 2000 persons assembled to behold the scene. About 1500 tracts on baptism were distributed among the people as they were dispersing. Three others were added to the church by baptism in June, and it is expected that several more will soon be forthcoming. J. W.

*GLADESTRY, near Kington, Radnorshire.*—On Lord's-day, May 27, several hundreds met at the side of the brook near the above place to witness the ordinance of baptism administered. After showing the nature, subjects, and design of the holy ordinance according to the New Testament, four believers were baptized by Mr. G. Phillips, of Mochdre. And on Lord's-day, June 24th, three more were baptized, after a discourse from, "Leaving us an example that ye should follow his steps," by Mr. G. Phillips. The greatest order prevailed, and the assembly was very much impressed. There are many more desirous of following Jesus. The Lord is pleased mercifully to visit us with the copious showers of Divine grace. J. T.

*MORIAH, Radnorshire.*—We had a delightful meeting on the banks of the river Wye, June 17, when Mr. T. T. Phillips, our pastor, after an appropriate address on the law, the design, the subjects, and the mode of baptism, baptized a young woman in the presence of a large crowd of spectators, who listened very attentively to all he said. T. P.

*SANDYHAVEN, Pembrokeshire.*—After speaking for some time on the subject of baptism, our pastor, Mr. J. H. Walker, baptized two candidates into the names of the Father, the Son, and the Holy Ghost, on June 3. May the Lord continue such marks of his goodness! J. R.

*HOLYHEAD.*—On May 20, twelve believers were baptized; on June 15, two; and on July 14, three, by Mr. W. Morgan, our pastor. All were received into the church. I am happy to say we have many more waiting. One of those baptized was nearly eighty years of age. J. L.

*BEAUFORT, South Wales.*—After English and Welsh preaching by the water-side, Mr. Edwards, Welsh baptist minister of this place, baptized four candidates, June 17, who were, the same evening, received into church fellowship. A. F.

*PONT LYFNI, Carnarvonshire.*—On Friday evening, June 8, after a discourse on the nature and proper subjects of baptism, by Mr. Robert Jones, Llanllyfni, Mr. Owen J. Roberts, our minister, immersed one brother. J. S. H. E.

*KNIGHTON, Radnorshire.*—Ten followers of the Lamb were baptized in our river by Mr. Davies, of Presteign, July 15, when hundreds of spectators crowded the banks to witness the solemn scene. B. R.

# Baptism Facts and Anecdotes.

## BAPTISMAL HYMNS.

COME, ye followers of the Saviour,  
Tread the path your Master trod;  
He has called you, He has blessed you,  
He has bought you with His blood;  
He will lead you,  
Living witnesses for God.

Buried in the spotless water,  
Emblem of His blood-sealed grave,  
May you rise o'er sin victorious,  
Live for Him who died to save.  
He will guide you,  
Guide you through the swelling wave.

Though the worldling may despise you,  
Welcome earthly shame or loss;  
Know no other name but Jesus,  
Tell of Calvary to the lost.  
Precious Saviour,  
We will glory in the Cross.

Jesus, Saviour, deign to bless us,  
Perfect what Thou hast begun;  
Lead us on from grace to glory,  
Shouting, as we are marching home,—  
Hallelujah!  
Glory, glory to the Lamb!  
—*Mrs. Macgowan, China.*

### TO THE HOLY SPIRIT.

DESCEND, celestial Dove!  
And make thy presence known,  
Reveal our Saviour's love,  
And seal us for thine own;  
Unbless'd by thee, our works are vain,  
Nor can we e'er acceptance gain.

When our incarnate God,  
The sovereign Prince of light,  
In Jordan's swelling flood,  
Received the holy rite;  
In open view, thy form came down,  
And Dove-like flew the King to crown.

The day was never known,  
Since Time began its race,  
On which such glory shone,  
On which was shown such grace,  
As that which shed in Jordan's stream,  
On Jesus' head the heavenly beam.

Continue still to shine,  
And fill us with thy fire,  
This ordinance is thine,—  
Do thou our souls inspire;  
Thou wilt attend on all thy sons,  
Till time shall end, thy promise runs.

## Sabbath Schools and Education.

### THE CONDEMNED SOLDIER.

A MISSIONARY related, at a public sabbath school meeting, this interesting and affecting fact. He said:—

“When I was in the West Indies, I heard of a soldier who had been condemned to die, and I wished to see him in his condemned cell. On applying to the gaoler, he allowed me to do so, on condition that I should be enclosed in the dungeon during the interval of meals, for some hours. That, in a West India dungeon, was not a very agreeable thing. However, as I had a sincere desire to talk with this man, I submitted to the condition, and was shut up with him. I found him an interesting young man; and, to my surprise, his countenance indicated pleasure, rather than grief, when I presented myself before him. I began to inquire relative to the state of his mind; and, to my astonishment, he told me that he had obtained salvation through the Lord Jesus Christ. He went on to detail,

in a most interesting manner, how he had found his way to the Redeemer. Knowing that no pious person had previously visited him, I wished to be informed how he had obtained his light; when he gave me the following narrative:—‘Oh! Sir, I was a scholar in a Sabbath-school at Nottingham. I was a very bad boy. I was expelled from the school twice, in consequence of my conduct. I cherished evil principles in my heart, because I was an exceedingly dissipated young man. In a fit of intoxication, I enlisted as a soldier, and, in a few days, left my native town. Soon afterwards, I was sent out to this country; and I fear my conduct has broken the heart of my widowed mother. After I had been in this country some time, I did not like the army, and deserted. I was apprehended, and flogged. I deserted again. I was betrayed by a companion, apprehended, and am now sentenced to die. When I came to this loathsome place, I was as dark and as

ignorant of God as it was possible for any sinner to be. I meditated vengeance against the person who had informed of me, and against my Judges; and I thought that I would be amply revenged, if I could but escape from my place of imprisonment; but, when left alone to my own reflections, I thought of the Sabbath-school at Nottingham, and all at once the instructions which I received there, flashed upon my mind. I wept,—I prayed,—my heart was broken; and I found my way to that Saviour who had so often been named in the school to which I refer; and, blessed be God,' said he, 'he has manifested his love to my heart, and saved me from the fear of death.' The time came when he was led forth to be shot. When he arrived at the place of his execution, his conversation, and the

whole of his proceedings, indicated the tranquility of his mind. He then knelt upon his coffin,—prayed for himself, for his regiment, for his mother, if still alive, and expressed himself in terms of hope. The commanding-officer appeared deeply affected, and evidently felt much reluctance in performing his painful duty. At length, however, in a tremulous voice, he said, 'Make ready!—present!—fire!'—and, in a moment, that interesting young soldier lay a bleeding and a lifeless corpse. Here was bread found after many days. That Sabbath school teacher at Nottingham had no idea that he had done any good to this young man; when he left the school, he had no hope concerning him; and yet the seed, which had been scattered in Nottingham, produced glorious fruit in a West India dungeon."

## Religious Tracts.

### "BREAD ON THE WATERS."

*On Emigrant Ships.*—Dr. Fry, of Hobart Town, Tasmania, says:—"The first incident I will refer to occurred on board the emigrant ship in which I last sailed. I found a bundle of tracts had been pushed over the door of my cabin, and I found that a parcel had likewise been distributed to each individual on board, amounting in number to 180 persons. Now these tracts were not thrown away. Some had brought with them *their* tracts—packs of playing cards; but these of ours did good service. With the assistance of the doctor, a very pious man, a Wesleyan local preacher, and an old school-fellow of my own, I was enabled to establish Bible classes throughout the ship. On the sabbath afternoon I saw a tract in every man and woman's hand, which formed a subject of conversation; and I know that those tracts were of incalculable benefit, and a blessing to many. That is the first incident I mention. It has been spoken of tracts, as if they were only to be given to the ungodly. That is a great mistake. For my part, as an old minister, I should be very sorry to think I could dispense with tracts. I find the Bible and the simplest christian teaching the best. I delight in a tract. It is to me a most gratifying thing to open a tract and read it. Tracts are, in fact, spiritual seed, which the people of God

are scattering over the world. Seed scattered—does not that similitude convey to you that which takes place in the distribution of tracts? Does it not? I think it does. In Christ's kingdom there is work for every man, woman, and child. Well, how beautifully this distribution of tracts enables all, even the poorest lover of the gospel, to do something. Every little child can in this way be a teacher, nay, a preacher of the word."

*On Steamers.*—A christian, travelling on a steamboat, distributed tracts. While they were taken and read by many, a gentleman took one, and, folding it up, cut it with his penknife into small pieces; then, holding it up in derision, threw it away. One piece adhered to his coat; he picked it off, and, looking at it, saw only the word "God." He turned it over; on the other side, "Eternity." They stood out as living words before him. "God"—"Eternity!" He went to the bar, called for brandy to drink to drive them away, but in vain; then to the gaming-table, to social intercourse and conversation; but those solemn words haunted him wherever he went, until he was brought a penitent to the feet of Jesus. What an encouragement to the christian traveller to sow seed by the wayside! In preparations for a journey, never forget the package of tracts. Scatter them, that you may thus win souls to your Saviour.



# Intelligence.

## BAPTIST.

### FOREIGN.

PRUSSIA.—Mr. Lehmann has written from Berlin to thank his friends in England for the £2,253 12s. 10½d. they raised for him during his late visit for chapel building purposes. He says:—"Our dear friends will sympathise with me when I relate the reception I met with from my dear people. I left London by the Hamburg steamer on Wednesday, the 30th of May, accompanied by Mrs. Lehmann, who a short time previously had come over to enjoy and to admire for her lifetime England and its wonders; and after a very smooth passage, just between two very heavy gales which were so destructive to many, we arrived safely in Hamburg on Friday following. We rejoiced to find Brother Oncken and his family quite well, and also to see our dear son Joseph, who had come over from Lubeck, where he now labours under signal Divine favour and strength. After a day of deep interest and cordial transaction with the brethren, we arrived on Saturday afternoon in Berlin, being delighted at the terminus by the sight of our dear children and several friends. But a great surprise waited for me still. In the evening I was led by two of our deacons into our chapel, and how great was my astonishment when I found it quite filled with our dear members and friends, and entirely transformed by green garlands and flowers. At my entrance a hymn welcomed me solemnly. I was so overwhelmed by the sight of all my beloved ones and the display of their affection, that I sank down on my knees in adoration of Him who had thus wonderfully brought me home and crowned me with loving kindness. The 103rd Psalm was read, after which our choir got up and welcomed me by singing a beautiful poem composed and exercised by our dear brother Millard (your countryman); then my fellow labourer, the Rev. H. Thies, addressed me in the name of the church in a very affecting speech, pointing to a very splendid writing-desk, which along with several other nice things my people presented to me, and which he bade me to accept; after which the church rose again, singing a beautiful hymn, and then Brother Millard prayed most fervently and led our devotion up to the throne of grace. A printed programme, which was handed to me also, regulated all this. In conclusion, I gave them an address, in which I endeavoured to express the deep feelings of my heart, and to relate condensedly my proceedings in England, and the great things and love I had seen and experienced

there, but that, after all, I felt extremely happy to be again at home and to enter into our glorious work. I then shook hands with all of them, thanking them with tears for their great love. On the following day, being Sabbath, I preached in the morning and evening to overflowing congregations, feeling extremely happy in this blessed work, but seeing at the same time how necessary the enlargement of our place of worship now is."

### DOMESTIC.

KINGSGATE CHAPEL, HOLBOEN.—On Monday, the 25th June, the friends assembled in the lecture-room to take tea. After which a meeting was held, the pastor, the Rev. Francis Wills, presiding. Several addresses were delivered by the officers and members of the church, in reference to the importance of personal and individual religion, and exhorting those present to earnest prayer, and cordial co-operation in extending the knowledge of the Lord in the neighbourhood of their place of worship. Mr. Shepherd May, one of the members of the church, on behalf of the whole, then presented the pastor with a purse of gold—the purse mounted in silver—and bearing the following inscription:—"This purse with its contents was presented to the Rev. Francis Wills, by the church and congregation worshipping in Kingsgate chapel, as a testimony of their esteem and appreciation of his labours amongst them, June 25th, 1860." Mr. Wills, in returning thanks, took occasion to refer to their new chapel, and the various institutions connected therewith, during the seven years he had laboured amongst them. Soon after his settlement it became absolutely necessary to take down the old meeting-house and rebuild their present chapel. The result was, that a considerable debt remained. Still there was no cause for despondency. They had a noble chapel, and the whole premises were freehold. The estimated value of the buildings were over £6000, and the remaining debt was £2300. He hoped by steady perseverance the debt would soon be considerably reduced. During his seven years' pastorate, 182 persons had been received into the church. One had been called to the pastorate and was settled over a church in the country. The sabbath schools were prospering; there were nearly 250 children in the schools, many of whom had been received into fellowship, and the whole of the teachers were in membership. The Compassionate and Christian Instruction Societies had been re-organised, and were now in a vigorous state of operation,

having about 400 families under regular visitation, comprising a population of between 1400 and 1500 souls. Thus, upon a review of the whole, he considered they had abundant cause to "thank God, take courage, and go forward."

**RAWDON, COLLEGE, Yorkshire.**—The annual meeting was held in the library of the new building, at Rawdon, on Wednesday, June 27. A considerable number of ladies and gentlemen assembled, and the proceedings throughout excited great interest. The Rev. Dr. Acworth presided, and, after devotional services, conducted by the Rev. F. Edwards, B.A., called upon the Rev. T. Pottenger, tutor and financial secretary, to read the report, which commenced by congratulating the meeting on this the first gathering in the new college. In the erection, cost of ground, furnishing, &c., and in the loss upon the premises at Manchester, purchased some years ago, but resold, a sum of £12,000 had been expended; to meet which there were donations of somewhat more than £10,000; a few promises not as yet redeemed; and the value of the old premises at Horton. The number of students during the year in the college was twenty-six, so that it was quite full. Three, or at most four, vacancies would be left for the ensuing session; but a much larger number of candidates had presented themselves. Out of these nine had appeared for examination, and the committee thought so favourably of all that they much regretted being unable to admit more than the above number. A strong appeal was made for additional support, not without reference to the prospect of enlargement—a measure which the growing wants of the churches, and the increasing number of applications, already render highly desirable. The testimony of the examiners was highly favourable, as to the diligence and success of the students. The financial statement showed a balance in hand, less, however, than that of last year. After the report the usual resolutions were moved.

**BRISTOL COLLEGE.**—The annual meeting was held on Wednesday morning, June 27, at Broadmead Chapel. The attendance was not numerous, which was, no doubt, attributable to the rain which fell at the time of the meeting being held. Essays were read by Messrs. Reed and Rose, two of the senior students, who are about to leave the college to labour in India. That of Mr. T. F. Reed was on "Indian Missionary Enterprise," whilst Mr. T. G. Rose's subject was, "The Fruits of English Missions," and were both very superior productions. The Rev. F. Trestrail then ascended the pulpit, and read an excellent and appropriate address to the students of the college. The business meeting was then held in the vestry of the chapel,

presided over by W. D. Horsey, Esq., of Wellington, Somerset. The report stated that there were at the commencement of the session twenty-one students in the college, seven of whom had left during the session, or were now leaving. Five others had been admitted, and one or two other applications remained to be decided. The reports of the examiners had been very satisfactory. It appeared that the balance due to the treasurer at the end of the previous year (£190 3s. 9d.) had been increased during the year to £395 18s. 3d. Several resolutions were then passed. The Rev. F. Bosworth, M.A., was appointed as third tutor, who will still retain his position as minister of King Street chapel. The president was desirous that £100 per annum should be considered as relinquished by himself in consideration of the increased expenditure of the society.

**THE NEW BAPTIST HANDBOOK AND MANUAL.**—Mr. Heaton, of Warwick Lane, London, says:—"A resolution was passed at the last meeting of the Baptist Union in favour of incorporating the 'Baptist Manual' with a 'Handbook and Manual of the Baptist Denomination,' which I intend to publish. I am very desirous that the handbook should be as *accurate* as possible, and as *complete* as is consistent with the limits to which I am obliged to confine myself. I venture, therefore, to ask for suggestions from friends as to the best way of producing a book that will serve *all* its purposes: I shall also be thankful if any who feel interested in the project, and who are possessed of local and general information, will allow me to submit proof sheets to their revision, and will favour me with their addresses for that purpose. By securing for the work—if I am fortunate enough to do so—the revision of a considerable number of friends residing in different parts of the country, I hope to be able to obtain a very near approach to accuracy, if not accuracy itself. I should add that, as the work is *now* in preparation, I shall be glad to hear from my friends as early as possible."

**NITON, Isle of Wight.**—On the 28th of June, the anniversary of Her Majesty's coronation, this village was the scene of unusual excitement. Our annual tea meeting usually takes place on that day, when friends from all parts of the island visit us. This time 331 persons sat down to tea, in two companies, in the chapel—a handsome little place—and which was on this occasion tastefully decorated. After tea a public meeting was held, over which our pastor, Mr. Hockin, presided, and several ministers and friends delivered addresses. The proceeds of the tea and collections amounted to £34., thus freeing the chapel from any further pecuniary burden.

**LEE, Blackheath.**—On Lord's day, the 24th June, the Rev. R. H. Marten, B.A., had the satisfaction of announcing to his congregation that the debt on their chapel and school-room was entirely liquidated. This gratifying circumstance is mainly attributable to the generosity of those gentlemen who, in the first instance, had kindly undertaken the responsibility of the contract with the builder. The chapel was erected in 1864, and when it was opened for public worship a debt of £2170 was sustained in equal proportion by Henry Wood, Esq., Joseph Warmington, Esq., and the late J. R. Bousfield, Esq. On the settlement of Mr. Marten, in the following year, these gentlemen generously determined to demand neither capital nor interest for three years, and at the expiration of that period Mr. Warmington announced his intention to remit entirely his claim of £722. John Bousfield, Esq., as the representative of his late father, also consented to do the same, provided the sum of £600 was paid to Mr. Wood on or before Midsummer of the present year, to which amount that gentleman, who is connected with the Independent chapel, Lewisham, had offered to reduce his claim. In the meantime a commodious school-room and vestries had been erected, involving an enlargement of the chapel, at an additional cost of £1816. At the anniversary last year another gentleman, James Allan, Esq., promised the sum of £120, provided this debt was also liquidated by Midsummer. Through the efforts of the congregation, assisted by many other friends, this has now been accomplished, and the whole of this freehold property, held in trust for its present uses, is thus relieved of all pecuniary burden.

**SOUTHSEA, Portsmouth.**—The friends at Paul's chapel, under the pastorate of Mr. J. Hunt Cooke, are now enjoying tokens of prosperity. Greatly needing school and lecture rooms, the foundations of a new building were laid July 5th, and after taking tea a meeting was held, the Mayor of Portsmouth presiding, and several ministers, both churchmen and dissenters, delivered addresses in favour of the object.

**THE NEW SELECTION HYMN BOOK.**—The trustees of the New Selection Hymn Book, at their annual meeting on the 20th June, had the pleasure of voting £348 to fifty-four widows of ministers and missionaries. The sum exceeds by £42 the distribution of any previous year, and raises the amount of the grants since the first publication in 1829 to £5615.

**NEWPORT, Isle of Wight.**—We have lately had a public meeting in our chapel, Dr. Wavell in the chair, to promote the objects of our county mission. Several ministers attended, and I am happy to state that Cowes is to have our first attention and help.

**LETTERKENNY, Ireland.**—Our first baptist tea meeting was held on Monday, July 9th. After tea Mr. Elliott presided, who stated that the principal object now in view was to devise means for procuring aid to build a suitable place of worship. There was now urgent necessity for action, as the present place was too strait for them. Mr. Storey then related the past history, present position, and future prospects of the church; and referred to the outpouring of the Holy Spirit in 1859, and the great blessing and increase which had followed. Mr. Charles Morgan, of Dublin, urged the friends to prompt and energetic action. The Rev. John Keed, of Cambridge, who had just arrived from Londonderry, then gave us a practical, encouraging, and cheering address, expressive of hearty sympathy with the struggling church. At the close a subscription list was opened, and the brethren, who are all of the humbler classes, gave cheerfully, "every man according to his ability." All were greatly pleased and filled with hope.

**DOWLAIS, Merthyr Tydvil.**—We are requested to return the best thanks of the friends at the English Beulah chapel, of which Mr. J. Williams is pastor, to those who have sent them a little aid to help them in the repair of their place of worship, and they humbly beg for a little more, if only a few postage stamps.

**UXBRIDGE.**—We had a most interesting service here on July 10th, to commemorate the settlement of Mr. G. Rouse amongst us four years ago. After a happy tea meeting we had a crowded chapel to hear Mr. Samuel Martin, of Westminster. We also had special sermons on the next sabbath, for we greatly need pecuniary help.

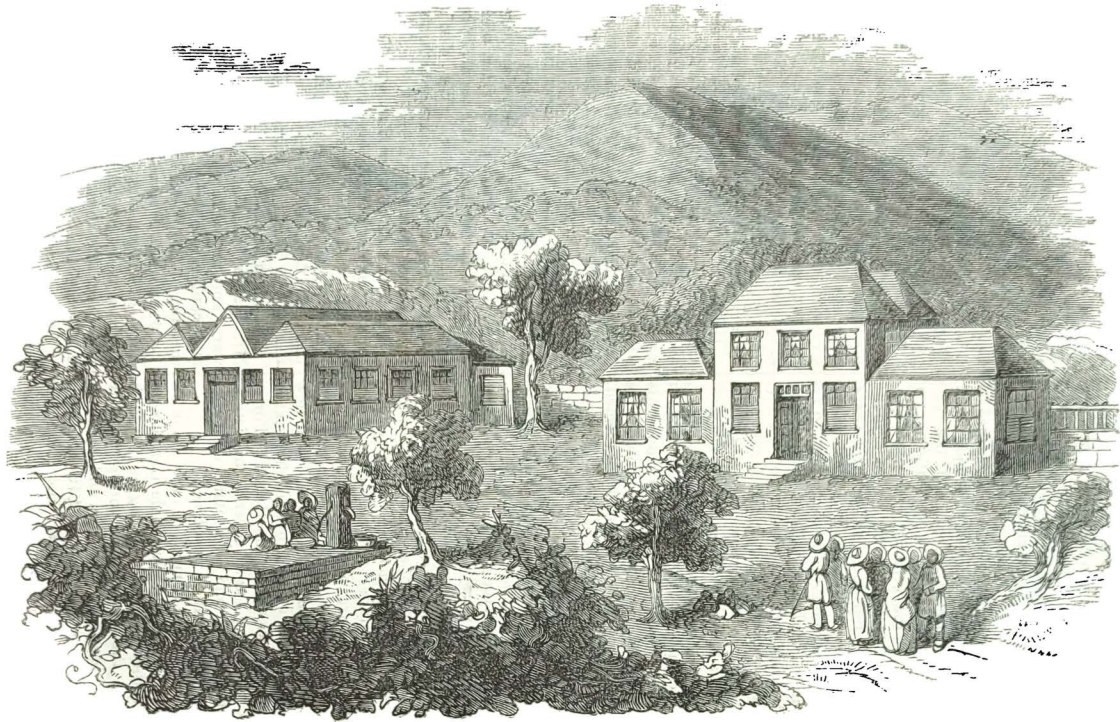
**BADDALEY EDGE, near Hanley.**—For some time the baptists of Hanley have had cottage preaching and a sabbath school at this place. Mr. W. Cope, of Hanley, having given the land, the foundation stone of a new chapel was laid by Mr. L. F. Abington, June 25.

**NEWCASTLE-ON-TYNE, Bewick Street.**—Mr. Walters, late of Halifax, met with a warm and cordial reception from the church and congregation, on June 19th, at a tea meeting of 400 friends.

**COLERAINE, Ireland.**—Mr. T. W. Medhurst, of Kingston-on-Thames, has received a unanimous invitation from the baptist church at this town, and will enter on the engagement in September.

**RYDE, Isle of Wight.**—Mr. J. B. Little, late of South Moltou, was recognized as pastor of the baptist church in this town, on May 31st. Pleasing anticipations are now indulged by the friends.

**EYEMOUTH, Berwickshire.**—Mr. J. K. Grant was recognised as the pastor of the baptist church here, on June 18th, under promising auspices.



CALABAR INSTITUTION, JAMAICA.

## MISSIONARY.

## JAMAICA.

HAVING furnished at page 107 the "Tabular view" of the baptist churches on this island, we now give some extracts from the Report of the Union for the year ending February 1, 1860.

After referring to the expected visit of the deputation from England—Messrs. Underhill and Brown, the report proceeds to observe:—"In looking back on the past year, we are called upon to recognize the sustaining providence of God to the people in many parts of the island, in a season of deep distress. Though in two or three districts the seasons were favourable, in extensive circuits of country long and severe drought produced much suffering. In St. Ann, St. Mary, Metcalfe, Clarendon, Manchester, St. James, and other places, many of the people have been more sorely tried than perhaps in any period since 1838. The drought, accompanied with failure in the provision and staple products, involved many in distress, not only affecting the resources of the community but, we fear, producing an injurious influence on the moral and spiritual welfare of the members of churches. Multitudes, however, were graciously sustained during this trying period, and can bear testimony to the faithfulness of Him who has said, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

The past year has continued to witness great and glorious revivals of religion in America, and some parts of Great Britain. As we have listened to statements illustrative of displays of the riches of divine grace—the power of prayer, and the zeal of christians, our souls have ardently longed to see the clouds charged with spiritual blessings directed to this portion of the Lord's vineyard, and pouring their contents on the churches of this land. Hopefully have we waited to see whether days of refreshing were about to dawn upon us. In Feb., 1856, the Union passed resolutions, and proposed plans to promote a revival of religion; and though it is possible that in some cases the subject may have ceased to engage attention, yet the reports from the churches assure us that since that time, many of the servants of Christ have used various means to secure prosperity. One report says—'Efforts have been made in town and country to promote revivals.' Another—'Sermons have been preached to excite a scriptural desire for a revival of God's work, and a few persons are very earnest in prayer.' 'Earnest prayer has been offered for a revival of religion among us;' and again—'We would call upon our

fellow christians to unite with us in praying for a revival of religion.' What then, we would ask, is the result of the prayers offered, sermons preached, and efforts made? Has there been a shaking among the dry bones? Are the blessed influences of the Holy Ghost poured out on the people of God generally? Do we see backsliders in multitudes returning to the Lord, and sinners converted and saved? Would that we could reply in the affirmative! Alas! the reply, save in a few instances, shows that the blessing has not yet been granted. True, in not a few instances, the gentle dews of grace have kept many plants from spiritual death, and the Saviour has lovingly manifested himself, and given peace and harmony among christians. Congregations, too, are generally pretty good. Still the truth forces itself upon the mind that spiritual life is not in healthful vigour. Hence such reports as the following:—"We cannot say that much has been done." 'Deaths have been numerous, and exclusions still more so, while our restorations have been few and we have had no baptism.' 'There is much spiritual deadness among the members.' 'Peace has prevailed, and the congregations have been undiminished, but there has been no apparent progress.' Now, when it is remembered that the prosperity of a church is not to be measured alone, either by the size of the congregation—the sums of money which are raised for local and general objects—the beauty of the building—or the worldly respectability of the congregation, but by the DEEP-TONED PIETY of professors, who manifest an evident growth in christian graces, and who display manly activity in bringing sinners to Jesus, then we must acknowledge that as yet 'Jernsalem is not become a praise in the earth.'

It is with unfeigned gratitude that we record the pleasing circumstance that as last, so this year, death has not removed any pastor connected with the Union. We regret, however, to have to record the death of Mrs. Duckett, the wife of the Rev. A. Duckett. She died in peace, and has gone to receive her reward in heaven, and to be with Jesus for ever. The Rev. T. Henry has resigned the pastorate of New Birmingham church, which remains unsupplied. Two ministers, the Rev. W. Teall, of Lucea, and the Rev. J. Clark, of Brown's Town, were compelled to visit their native land in search of health. We rejoice to announce that the Rev. D. Day, of Port Maria, returned to his work in the month of June, and the Rev. J. Clark in November.

Shortly after the last annual meeting of the Union, the church assembling at Annotto Bay was plunged into deep distress through the destruction of the chapel and school-house by fire. These substantial premises

were erected in 1843 by the indefatigable efforts of the Rev. W. Lloyd, (then pastor of the church) at a cost of nearly £4,000. The chapel measured 65 by 63 feet, and the school-room 45 by 21 feet. It was the best building in the town, and was a credit to the denomination. On the night of April 14th a fire broke out in a neighbouring dwelling, it communicated with the chapel, and in a few hours the entire premises were destroyed, with the exception of the bare walls. It will cost between £1,700 and £2,000 to re-build the premises. Appeals have been made to the churches and the public, and about £600 have been received. From a variety of circumstances, some churches in the Union have not yet made a collection, but it is hoped that every church will give a helping hand to our brethren in distress. The pastor, the Rev. Samuel Jones, proposes to go to England to collect funds towards the re-building of the chapel and school room. Earnestly do we hope that his zealous efforts may be crowned with complete success. May it not be well for the churches to consider the desirableness of insuring their buildings against fire. We believe there is only one chapel in the Union insured, and it may be a question deserving of consideration whether others should not be advised to follow the example.

We rejoice to observe from the reports that this subject and the repairs of buildings is engaging attention at some stations, as at Sligo Ville, Moneague, Ocho Rios, Point Hill, and Watford Hill. The work too, of purchasing, building, and completing places of worship, is going on at various stations. Montego Bay second church has bought and fitted up premises at an expense of nearly £300, of which about £200, with the aid of sister churches, have been paid. At Mandeville, in Manchester, the chapel, accommodating four hundred persons, has been completed, at a cost of £250, and is nearly paid for. Paradise Church, in Clarendon, has erected a temporary chapel in a populous locality, where the rivers will not prevent the people from going to or returning from the sanctuary. The buildings at Enon, in Vere, and Kettering, in Trelawny, have been roofed in. At Hayes, in Vere, a pastor's house is being erected, and at Unity, in Trelawny, Mount Peto, in Hanover, Vauxhall, in St. Elizabeth's, and Mount Merrick, in St. Dorothy's, materials and funds are being collected to raise substantial houses of prayer. Appeals for aid come from Hayes, Enon, Mount Merrick, Point Hill, Kettering, Unity, Vauxhall, while the church at Port Maria solicits the generous sympathy of sister churches, to assist in clearing a debt which has taxed the energies of the members, and which, with the welcome offer of the Deputation from England, the devoted

sacrifice of the pastor, and the kind aid of friends, they are determined if possible to extinguish in a few months. May the friends of Zion experience the truth of our Lord's saying, that 'it is more blessed to give than to receive,' and indulge in the luxury of liberally helping those who are in need."

## RELIGIOUS.

**SWEDEN.**—A Royal proposition tending to abolish the penalties of confiscation, exile, &c., pronounced by law against those who abandoned the official church, and voted by three of the four orders of the Diet, has obtained the force of law. The Government which proposed it has applied it in the most equitable manner. In a district in the north, where the pastors lack spiritual life, separatism has made rapid progress. The Consistory demanded that the State should at least punish the heads of the movement. The reply of the Minister of Public Worship has been quite different from what might have been feared. The Government refuses to interfere directly; it wishes the clergy themselves to act by persuasion, and it reserves its influence to fill the place of pastors by men of a living piety. Although the Minister does not say it directly, it is easy to infer from his letter that, in his opinion, it is the spiritual death of the clergy that is causing separatism, and that the remedy ought to be applied where the evil really is. Recent news from Sweden concurs in representing that their is a fresh awakening of religious life.

**HARVEST PREPARATORY SERVICES.**—It has been proposed that special religious services be held previously to the coming harvest, 1st. That gratitude to the bounteous Giver of all be aroused and increased, and our entire dependence on him acknowledged. 2nd. That the weak and wavering of God's people, who do the work of harvest, may be cautioned against their peculiar temptations. 3rd. That all Christians who engage in harvest work may be stirred up to adorn their profession, and seek to bring their fellow-labourers to a saving knowledge of the Gospel. 4th. That earnest prayer be made to God to uphold his people, to bless their labours, and to grant suitable weather for their work.

**INDEPENDENT CHAPEL BUILDING SOCIETY.**—During the seven years of its existence, it has given material aid to the erection of 120 chapels, containing 70,000 sittings; and, besides an income for last year of more than £3,000, it has now accumulated £4,000 towards the proposed Loan Fund of £10,000. It is thus scarcely possible to overrate the importance of the aid the society affords to

the development of the Congregational body throughout the country, and on the principles now so distinctly laid down in the report of its committee, everyone must be rejoiced to find the society in such a condition of vigour.

**THE MISSIONARY BARQUE, JOHN WILLIAMS,** which has been in the service of the London Missionary Society in Polynesia for the last sixteen years, has arrived in the West India Docks, and has thus completed her fourth voyage to and from the many important stations occupied in the South Pacific. She left Raiatea, her last port in the islands, on the 12th of March. She has returned with several missionaries and their families, all well.

**THE TRICENTARY of the Reformation** in Scotland will be commemorated during the present month (August). It is proposed to hold a great aggregate meeting in Edinburgh, and raise funds to establish a Protestant Institute.

#### GENERAL.

**RAILWAY ACCIDENTS.**—It appears by a recent return that in the five years between 1854 and 1858 inclusive, 408 accidents occurred on railways under the jurisdiction of the Board of Trade, being at the rate of 82 annually. Of the total number of accidents, 203, or nearly half, were collisions, and in 85 cases the trains left the rails. Ten accidents occurred at level crossings, 13 from entering stations at undue speed, 29 at facing points, 17 from explosions, 12 from fractures, 15 from persons in trains striking against bridges, &c., and 22 from miscellaneous causes. Not only are collisions the most numerous class of accidents, but they are also the most serious in their effects. 1,641, out of 2,068 sufferers in the five years (exclusive of servants) being classed under this head. In other words, 50 per cent. of railway accidents and nearly 80 per cent. of railway casualties arise from collisions.

**THE PRINCE OF WALES** before his departure to Canada, took his first step in public life by officiating at the laying of the foundation stone of the Lambeth School of Art, in the old Vauxhall Gardens. An address was presented to his Royal Highness, to which he replied with considerable effect and distinctness.

**THE NEGRO RACE OF THE UNITED STATES.**—The relation of the races in 1860 will be:—Whites, 27,000,000; coloured (slaves 4,000,000, free 500,000), 4,500,000. The coloured race will make 14½ per cent. of the entire population.

**CROWNED AND UNCROWNED SOVEREIGNS.**—Among the present sovereigns of Europe, three only have been crowned solemnly and

according to ancient usages—the Emperor of Russia, the Queen of England, and the King of Sweden.

#### REVIEW OF THE PAST MONTH.

*Monday, July 23rd.*

**AT HOME.**—The Prince of Wales is on his voyage to Canada, and it is said that Her Majesty has written to the President of the United States respecting the expected visit of his Royal Highness to the United States.—Prince Alfred is expected to visit the Cape of Good Hope.—The Great Eastern reached New York in ten days and a half.—The Prince Consort opened the fourth session of the "International Statistical Congress" in London, this month, with an excellent address. Several hundreds of the most eminent men in Europe were present. Lord Brougham observing a black gentleman there, called out to the American Ambassador, "Mr. Dallas, here is a negro come to see you!" Mr. D. was dumb-founded, but Dr. Delany, the negro, rose and said, "Gentlemen, I am here as a man!" Ringing cheers followed this simple but dignified reply.—The House of Commons has contented itself by only adopting a protest against the action of the Lords in rejecting the repeal of the Paper Tax. The Bankruptcy Bill has been given up; and so, but with a bad grace, have the obnoxious clauses of the Census Bill. And so the Dissenters of England have beaten Palmerston and Disraeli united.

**ABROAD.**—The King of Naples has proclaimed the constitution of 1848. A part of Garibaldi's army has attacked Mellazzo. But this day's telegraphs announce, "To avoid a civil war, the King (of Naples) has ordered the whole of Sicily to be evacuated," and "It is reported that Garibaldi has disembarked on the Neapolitan coast."—The report of proposals for peace from China were unfounded.—Ambassadors from Japan are now in the United States, an unprecedented fact.—Syria is at this time the scene of horrid massacres! The old feud between the Druses (idoltrous fanatics) and the Marouites (Christians) who occupy the mountain ranges of Lebanon, has broken out afresh. The old city of Damascus has been attacked by the Druses, and 500 persons are said to have been killed. Beyrout too, is in danger. France and England are sending out vessels to receive the Christians, and troops to quell the tumult, for the Turks cannot, or will not, act.—The last tidings from New Zealand are unfavourable, the rising of the natives was not put down.—Jerome Buonaparte, brother of the first Emperor and uncle of this, and once King of Westphalia, died a few days ago in Paris, at an advanced age.

## Marriages.

June 7, at the baptist chapel, Leominster, by Mr. Nash, Mr. T. Sommers to Miss M. Willett.—July 7, by license, Mr. W. Jones to Miss E. Price, both of Presteign.—July 14, Mr. H. Bridgewater to Mrs. M. A. Morris.

June 14, at the Tabernacle, Westerleigh, by Mr. Roleston, baptist minister, of Chip-ping Sodbury, Mr. Orlando Foxon, of Slim-bridge, to Sarah Jane, second daughter of Mr. Richard Iles, of Wapley. Also, Mr. Nathaniel Vick, of Birr, to Mary, third daughter of Mr. Iles.

June 17, at the baptist chapel, Hunslet, by Mr. Bowden, Mr. Charles E. Crosthwaite, of Hunslet, to Sarah, third daughter of Mr. J. Haigh, near Rothwell.

June 19, at the baptist chapel, Wells, by Mr. Davies, Mr. William Haine, to Ann, youngest daughter of the late Mr. William Gray, both of Glastonbury.

June 20, at the baptist chapel, St. Clem-ents, Norwich, by Mr. T. A. Wheeler, Mr. Edwin Holt to Miss Jane Lomas.

June 21, by license, at the baptist chapel, Penknapp, Westbury, by Mr. Hurlstone, Mr. Henry Eyres to Miss M. A. Hale.

June 23, at the baptist chapel, Painscastle, Radnorshire, by Mr. Phillips, Mr. James Lloyd to Miss Ann Smith.

June 27, at the baptist chapel, Bewick-street, Newcastle-on-Tyne, by Mr. Walters, Mr. Thomas Charles Thompson, to Miss Margaret Pharaoh.

July 3, at the baptist chapel, Stroud, the Rev. J. Wall, of Calve, to Emily Judson Yates, by the Rev. W. Yates, the father of the bride, and minister of the place.

July 4, at Salthouse-lane baptist chapel, Hull, by the father of the bride, John Crab-tree, Esq., Bradford, to Sarah, daughter of Mr. D. M. N. Thomson, minister of the place.

## Deaths.

May 31, aged 69, Sarah, wife of Mr. J. Dawson, baptist minister, of Coltishall.

June 12, Miss Sarah Jackson, of Reading. Baptized when fifteen by Mr. J. H. Hinton, then pastor, she remained faithful unto death. Deprived for many years of sight, in her last hours she had wondrous visions of the "Beautiful City." [The memoir we have received will appear in our *Baptist Youths' Magazine* for September.]

June 13, at Dardham Down, Bristol, after a long affliction, Mr. Joseph Clare, late pastor of the baptist church at Perth, aged 42.

June 14, at Moulton, Norfolk, Mr. John Smith, aged 92; many years a member of the baptist church at Fornceit.

June 22, at South Grove, Walthamstow, Elizabeth Mary, widow of the late W. H. Denham, baptist missionary, Serampore, after long affliction.

June 23, at Marlborough, Devon, Mrs. M. Crossman, aged 78, wife of Mr. H. Cross-man, baptist minister. Mrs. C. was a very consistent member of the church of Christ for more than fifty years. On Saturday, June 16, she was seized with apoplexy, and the attack was so sudden and severe that she was deprived of speech up to the time of her death, yet gave signs that all was right for an eternal world. She lingered until the following Saturday, and then calmly fell asleep in Jesus.—Also, at Batson, in the same parish, Mrs. M. Goodyear, aged

67. They were both members of the same church, and old associates, and soon followed each other to join the better church above.

June 26, at Munsley, near Ledbury, Herefordshire, Anne, the beloved wife of Charles Counsellor Kendrick. She was a consistent member of the baptist church, Stow-on-the-Wold, greatly esteemed by her pastor and a large circle of friends. Her end was peace.

July 3, at the residence of her son, the Rev. W. Walters, baptist minister, New-castle-on-Tyne, Sarah Walters, aged 81. She had been a follower of Christ for sixty-seven years, and died in peace.

July 8, Mr. Thomas Edmonds, formerly many years baptist minister at St. Andrew's chapel, Cambridge, aged 76. Mr. E. was deprived of sight in 1831.

July 9. Early in the morning of that day or late on the previous evening, aged 54, Mr. W. S. Grant, baptist minister, Ald-winkle, Northamptonshire. On Lord's-day Mr. Grant had exchanged pulpits with Mr. Lord, Independent minister, of Brigstock. He preached three times, and conducted family worship in the house of Mr. L. in the evening, and went to bed, when he was found dead next morning at nine o'clock. This solemn event was rendered yet more impressive by the text of the evening, from those remarkable words of Paul to Timothy, 2 Epis. iv. ch., 6, 7, 8 verses.



THE

# BAPTIST REPORTER.

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SEPTEMBER, 1860.

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## ANNUAL MEETING OF THE GENERAL BAPTISTS—1860.

THIS year the ministers and representatives of the churches of, what is yet called, the *New Connexion* of General Baptists met in the Eastern District, at Wisbeach, in Cambridge-shire. We say what is "yet called," for it is time that this distinction were dropped. The old Unitarian General Baptists have nearly fulfilled their expected destiny of dying out; for how can a body live without blood or breath? And they, having unhappily and fatally denied the atoning power of the blood of Jesus and the regenerating influence of the breath of the Holy Spirit, are now nearly extinct. The ancient General Baptist churches of England were not only evangelical, but they were among the first dissenting communities in Britain after the so-called Reformation; nay, we think it can be shown that they were *the* first. It now appears that after the Revolution of 1688, their congregations sunk into that state of lethargy which then prevailed in the religious world. None, however, of the dissenting bodies suffered so much from the prevalent supineness and indifference as the Presbyterians and the General Baptists—the former more than the

latter; for while many, perhaps most, of the Presbyterians gradually settled down in the cold and chilly region they had chosen, the General Baptists made a vigorous and successful effort to get out of it. Hence it was that in 1770 what is called the "New Connexion" was formed; not altogether new either, for it consisted of those ancient churches which had held fast to evangelical truth, and several new churches of the same faith and order which had lately spontaneously arisen in Leicestershire and Yorkshire. Few and feeble when first united, under the able management of the late Dan Taylor, who may be regarded as the founder of the new Union, they were amalgamated into one compact body, and ever since they have been making slow but steady progress; and now, though yet "little among the thousands of Judah," they have, by the favour of God, secured a position which promises permanency and growing prosperity. "Who hath despised the day of small things?"

But the Centenary of this section of the baptist body is approaching, and then, it may be, the distinctive title of "New," yet used, may with

propriety be dropped, except, as some seem to desire, the baptists of Britain should in the meantime agree to sink their theological distinctions and become one united body like the Independents, among whom may now be found both Calvinists and Arminians.

But *anent* the "Association." And here again one word, the word we have just written, stops us. The term "Association," which is used by the Particular Baptists to describe their county or district annual meetings, is, by the General's used to describe the annual assembly of all their churches. This sometimes causes misapprehension and confusion. The old General Baptists called their annual meeting the "Assembly," but that term was purposely avoided at the formation of the New Connexion; and it seems now desirable, to avoid misunderstanding, that some other name than "Association" should be adopted. The General's have their county, or rather district, meetings as well, which are held quarterly or periodically within each year, but they are called "Conferences."

It may also be well to point out that the Particular Baptists have no such annual gathering of all their ministers and representatives as that which takes place at the Annual Association of the General Baptists, or at what is called the "Congregational Union" of the Independents; the annual meeting, usually held in London, of what is called the "Baptist Union," being nearly altogether confined to statistics, correspondence, and the passing of resolutions. Whether that "Union" could be enlarged into a more popular form, like the "Congregational Union," is a question which deserves the serious consideration of those who are seeking for the amalgamation of the whole of the baptist communities. At present, the General Baptist churches only are united in

one compact body, and though comparatively few in number, their annual meeting is generally much larger than that of the "Baptist Union;" as large, perhaps larger, than any other religious assembly of the same kind in the kingdom, not excepting the Independents, if their autumnal meeting at Leicester a few years ago may be taken as a fair specimen. We make these remarks in order to shew that the organization of the whole of the baptist churches of Britain might be improved to their mutual advantage, and without the sacrifice of their individual independence or theological convictions. At present we are a three-fold cord, but not united.

But we must go to Wisbeach. How to get down into the "Fens" is not now the serious question it was when we were contemplating such an errand in years gone by. In 1824, we were two whole days on foot, by coach, or in a waggon sent up to meet a score of us at Peterborough, in reaching the town of March, from Melbourne, near Derby. At the last Association held at Wisbeach, a party of us hired a conveyance, and we were on the road from three in the morning until nine at night in reaching the place from Leicester, all wet through when we got there. "We cannot but remember such things were!"

Now we start by Rails, and but for an hour's delay at Peterborough, we should have been at Wisbeach in three hours. All along the lines we could not but notice the backward state of vegetation. No grass cut down in the meadows of Leicestershire and Rutland, and no corn in the ear in that land of "Goshen," the fens of Lincolnshire and Cambridge! And then, we had not on the hedgerows, here and there, as hitherto, what we had never once failed to have for now nearly forty years, any of our favourite wild roses, blooming and blushing in virgin

beauty—no not one! We could not but feel pensive on noticing the absence of our old companions, who always seemed to bid us welcome and wish us good-speed on our journey.

Now we must proceed to business. This was the Ninety-first Annual Association, which, being held in a comparatively small chapel, and in a town more remote from the majority of the churches, was not so numerously attended as that in the spacious chapel at Derby in the preceding year.

On Monday evening the "Business Committee" met to make the necessary arrangements; and a public prayer-meeting was held in the chapel at seven o'clock. Many were present, and it was felt to be a season of hallowed enjoyment.

On Tuesday morning, from seven to eight, "States of the Churches" were read—the minister of the place, Rev. T. Watts, presiding. At nine, the Rev. R. Kenney, of Burton-on-Trent, appointed at the former Association, took the chair, and the Rev. James Lewitt, of Nottingham, and William Bennett, Esq., of Sawley, were chosen as Moderators, with Messrs. Marshall and Newman to assist the Secretary. It was then agreed that ministers and members of other christian churches be allowed to attend and occupy seats in the gallery—the representatives of the churches occupying the sittings in the body of the chapel below.

Rev. D. M. Graham, M.A., of New York, was next introduced to the meeting by Dr. Burns. Mr. Graham was deputed by the Free-will Baptists of America to represent them at this Association. A more suitable person for the purpose it would perhaps have been impossible to find. Dr. Burns, in a few interesting and telling remarks, illustrative of Mr. Graham's position in the Free-will body, and of his intellectual and moral worth,

prepared all present to give Mr. G. a thoroughly hearty welcome to the Association, to our churches, our homes, and our hearts. He was received by the whole of those present standing up. Mr. Graham, in his reply, after referring to the great pleasure he experienced in meeting so many ministers and representatives of our body, and of realizing at that moment a long and pleasant dream, proving himself well up in the history, both of the Free-will Baptists on the other side of the Atlantic and of the General Baptists on this side. Hence he graphically described the common origin of the denominations in regard to time and circumstances, and men and early struggles. Having referred to the visits of Dr. Sutton, and Dr. Burns and Rev. J. Goadby, to the Free-will Baptist churches, Mr. G. gave a detailed account of their educational efforts as a denomination, and stated, that from the time of the visit of Dr. Burns and Mr. Goadby to the present period, about 80,000 dollars had been raised and invested in different institutions. They have nearly 60,000 communicants in the body; their sabbath schools are increasing in numbers; and they are greatly desiring to plant churches in great cities. Recently, a spacious and beautiful place of worship has been erected by them in 28th Street, New York, of which place Mr. Graham is the minister. In conclusion he expressed an earnest wish that those who have friends proceeding to that city, or to any other part of America, *via* New York, would give them letters of introduction to him—especially in the case of young men, several of whom he had been instrumental in providing with situations and reclaiming from vicious courses.

At twelve o'clock the Chairman gave his address, in which he endeavoured, in the first place, to

impress upon the minds of the representatives the fact that they were acting not merely for themselves but for the whole denomination: and that, therefore, they should deal faithfully, conscientiously, and in a truly christian spirit, with every question which would demand their attention. In reviewing the past year grateful allusion was made to the fact that, while six ministers of the body had during the previous year been called to exchange worlds, only one, very aged, had been removed from us during this year, and that all the more prominent and responsible members of the body had been spared.

Special reference was made to, and some judicious advice was given in regard to a case from the Midland Conference. As this case is one confessedly of great importance, and as it will again be discussed at the next Association, we will omit reference to minor topics and dwell more at large upon this. The case, as presented by the Conference, is as follows: "That this Conference desires again to bring before the attention of the Association the painful fact, that a considerable number of our churches are known to do little or nothing for the Institutions of the body, impairing its efficiency and retarding its progress; and that as such conduct amounts to a neglect of the moral obligation which is implied in such union, this Conference requests the Association to take into its serious consideration the adoption of the following resolution: 'That such churches as do not contribute to the Institutions of the body shall have no power by their delegates to vote in the disposition of the funds of such Institutions, nor in anywise to exercise control over their affairs.'"

This question, in the opinion of the Chairman, was one of the gravest importance, and considering the disinterested motives of those who

brought it forward, and the great value to the whole body of the object sought, it should bespeak the most patient, charitable, and thorough consideration. A satisfactory settlement of the question would probably strengthen our position, improve our action, and extend our influence. The case seems to involve the solution of the problem—how most effectually to harmonize voluntarism with connexionalism, or how so to excite and regulate the voluntary principle throughout the entire body, that it may most effectually work out the objects of our union. One of these objects was said to be the support of those Institutions of the body which contemplate the extension of the Redeemer's cause at home and abroad. Special reference was made to the Home and Foreign Missions and the College. These Institutions were said to be closely connected; to depreciate one would injure the rest. The support of the Foreign Mission depends upon the strength of the churches at home, but neither of these can be sufficiently carried on without such agents as only a well-conducted and well-sustained College can supply. To appeal to no higher law, both reason and equity declare that each church of the body should contribute its share in the support of the Institutions of the body. We have not, nor desire to have, the power to compel to duty. It is, however, a sad perversion of the voluntary principle to construe it into an apology for doing nothing, or for giving nothing, to the cause of Christ. We should all aim to promote the stability, activity, and usefulness of the entire connexion. Whatever will promote this should be diligently sought, and whatever will obstruct this should be carefully avoided.

The Chairman concluded with the wish that this might be one of

the happiest, best, and most productive Associations which the New Connection of General Baptists have ever held.

At three o'clock on Tuesday afternoon the Association Letter was read by the Rev. J. Salisbury of Hugglescote. The subject, "Scriptural Election and Predestination," naturally elicited some discussion, but by no means so much as was anticipated. This was owing chiefly to the very able and christian manner in which this difficult subject was treated by the writer. The letter was ordered to be printed.

In the evening the Home Missionary meeting was held, R. Wilkinson, Esq., of Totteridge Park, in the chair. Interesting addresses were delivered by Revds. W. R. Stevenson, M.A., J. Lewitt, C. J. Middleditch, of the Baptist Irish Society, and D. M. Graham, M.A. Among other projects urged upon the consideration of the body was the establishment of a General Baptist church at Liverpool. Powerful reasons were assigned why we should do so. "Is it not," said Mr. G., "to be deplored that, when your children leave their homes to cross the Atlantic, there is not one of your pastors in that port to care for them, and bid them farewell? Let there be in future one of your ministers to implore a blessing on your children as they leave *your* shores for the new country, and there shall be another to bid them welcome when they land on *ours*; and thus shall there be a new and holy bond between New York and Liverpool." Mr. Middleditch spoke in favour of the Irish Mission, and at a subsequent meeting it was resolved: "That we commend the important work of the Baptist Irish Society to the sympathy and support of our churches."

On Wednesday morning, from six till seven o'clock, a prayer meeting was held. From seven till eight,

and from nine till a little before eleven, "States of the Churches" were read. At eleven o'clock the first sermon was preached by the Rev. J. Preston of Chesham. Text: Malachi iii. 10, "Prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The preacher represented this as a Divine challenge, and showed that there was involved in our acceptance of it—an increase of vital piety in the individual members, in the ministry, and in the churches at large; that there must be a more zealous and systematic effort for the conversion of souls; that this was the only way of conserving our own piety, of preserving the peace of the churches, and of fulfilling the purpose for which churches were formed: and also that there needed more earnest and importunate prayer; that this would rest on ourselves; that it would increase our spiritual influence, and must bring down that energy without which all effort must be in vain. The result of the challenge being accepted must be a certain and an abundant blessing.

In the afternoon a second sermon was preached by the Rev. D. M. Graham, M.A., who, after a graceful apology for occupying the place of an appointed preacher, announced for his text, 2 Cor. v. 5, "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." After some prefatory remarks, the preacher stated the circumstances under which his mind was called to the text. A member of his church—a mother—sent for him; he found her dying. After commending her family to him she turned her whole thoughts to the future, and, beginning with this chapter, she at length reached that verse, and then, while uttering her

thoughts about it, repeating the verse, she expired. What were some of the thoughts which comforted this dying saint? What is "the self-same thing?" It is that mortality is to be swallowed up of life. Mortality is much more than death. It includes all the pain, remorse, and anguish we endure—all the evils of our fallen condition. There was, however, something better to come. Mortality is to be swallowed up of life. What is life? Not simply breathing. Life here means life with blessing—to the soul, spirit, body; the opposite of all sorrow and all evil. But this was not enough. There was something pressing on the writer's heart. Paul remembered how it was that he became thus changed. Now he that hath wrought us for the self-same thing is God. He was once in a state not fit for the glory of the future; but God had made him fit. The figure is derived from sculpture. Paul was once a stubborn rock, but out of the shapeless mass he was wrought out into a perfect man. He remembered when he was as a dead man. The being who had thus changed him from a state of death to life was God. It was no human change; it was a change which God wrought. And yet Paul co-operated with God. Did God find Paul as a block of granite, and work on him as if he knew nothing about it? He worked on him as a being in possession of every human faculty—conscience, will, &c. At his conversion he began to obey the Lord Jesus, just as the pupil obeys the teacher. Paul's mind began to work with God's. And thus it must ever be. Who also hath given unto us the earnest of the Spirit. You have had an intimate friend,—that friend sickened, and at length died; but his image is still present; you think of him in his glorified state. The Holy Spirit has preserved the character of Christ in the Bible. The Holy Spirit is

God in spirit form, and performs his work in the way of enlightenment, revealing the richness and fulness and glory of Christ. Paul even realized the presence of Christ. What we need as effective ministers and christians is to realize Christ's presence. He knows as much of us now as he did of his disciples when on earth.—He that hath wrought *me*. Personal experience of this change is necessary to usefulness. We need to incarnate the truth we present as Christ incarnated the love and truth and God.

On Wednesday evening the Foreign Missionary meeting was held, R. Pegg, Esq., of Derby, in the chair. The chapel was crowded. The Secretary read an abstract of the report, after which addresses were delivered by the Revds. J. B. Pike, T. Goadby, B.A., D. M. Graham, M.A., E. Stevenson, J. Burns, D.D., I. Stubbins, W. Brooks, and H. Wilkinson. The addresses were worthy the honoured names borne by several of the speakers.

On Thursday morning another prayer meeting was held from six till seven o'clock. The remainder of the day was devoted to business. All the meetings were commenced and concluded with prayer. Among the brethren who took part in this exercise were the Revds. J. Stevenson, M.A., R. Ingham, S. Allsop, G. Maddeys, J. F. Winks, C. T. Crate, J. Taylor, T. Gill, T. Horsfield, E. Bott, and J. Cholerton.

On the whole the Association was, as the Chairman in his opening address wished, a happy one; and may it be seen in future years that it was, as he further wished, "productive" of great good to the denomination and to the world.

The business transacted was of the usual character, comprehending "Churches applying for admission—Cases from Conferences, Churches, or Individuals—The College at Nottingham—The Home and Foreign

Missions—The Hymn Book and the Magazines—The Association Fund—Admission of Ministers—The next Association and Annual Letter—Correspondence with America and Miscellaneous.”

The only minister deceased was Thomas Yates, sen., a venerable servant of Christ, who was born in 1774, and died in Leicester, May, 1860, aged 86 years. Mr. Y. was converted in youth, and was early engaged in preaching the gospel. He was pastor of the church at Thurlaston, near Leicester, thirty years, and was afterwards engaged in the villages. He was a great walker, and when seventy, he frequently walked many miles and preached three times on the sabbath. He was the writer of several small publications on religious subjects, which met with acceptance from many, passing through several editions. Among the last words he was heard to utter were these:—

“Jesus! my all to thee I trust;  
And if thou call me down to dust,  
I know thy voice, I bless thy hand,  
And die in smiles at thy command.”

Mr. Y. was father of the Rev. T. Yates, now of Wirksworth.

SUMMARY OF STATISTICS.

Numbers added this year, viz.—	
Baptized .....	1431
Received .....	381
Restored .....	115
New Church .....	20
Unaccounted for .....	101
	2048
Numbers reduced this year, viz.—	
Dismissed .....	900
Excluded .....	208
Withdrawn .....	395
Removed .....	160
Dead .....	365
Extinct Church .....	14
Unaccounted for .....	310
	1747
Clear Increase .....	301
Total number of Members, 19,298; Sabbath Scholars, 27,683; Teachers, 4,208; Chapels, 205; Other Preaching Places, 48.	

The reports from the churches, usually called “States,” were, of course, of a varied, but upon the whole of a cheering character. Those from the larger churches, whether in towns or cities, or formed into one church from several village congregations, were the most gratifying and promising; whilst those from isolated or disunited village churches showed that they were struggling for life against adverse local influences, and proved what is obvious to all lookers-on, that all such small congregations must at once seek for union with others in a similar position around them, in order to form one compact and efficient church, or place themselves under the wings of some neighbouring larger church, or dwindle away. Perhaps nothing has so much retarded the progress of the General Baptists as the passion, in every separate village congregation, for independency of constitution and action—but it is independence running to ruin. What renders this self-destructive policy more painful is the fact, that nearly all these small churches are in positions where they might easily unite, but some resident “Diotrephes, who loveth to have the pre-eminence among them,” by “prating” about independence, prevents.

The discussion on the important question noticed by the Chairman in his opening address, was animated but pacific, and it was finally

“Resolved: That this Association regards it as the duty of all the churches in the body to support the three recognised Institutions of the Connexion, viz., the Home Mission, the Foreign Mission, and the College; and resolves that a Committee be appointed, who shall be earnestly requested to give this subject their grave consideration, and bring up a recommendation to the next Association.”

This was, perhaps, under the circumstances, a wise arrangement, but the root of the mischief lies deeper. No such “Case” would have

been needed but for the indulgence of that fatal passion for independence in small disunited churches, which not only prevents their own progress, but renders them quite incapable of helping others.

The attempt to revive the ancient cause at Lincoln met with warm approval; and a similar attempt at Norwich, under the ministry of brother Wilkinson, who is unable to return to India, was commended to the notice of the General Committee of the Home Mission, who immediately voted twenty pounds to that object.

The consideration of the establishment of a General Depository for Trust Deeds, and the appointment of a Registrar, was referred to a Committee.

A kind and fraternal letter from Mr. T. Cooper, explanatory of his absence from the Association, having been read, it was

“Resolved: 1st, That Mr. Cooper's letter be received, and that we express our regret at his absence. 2nd, That we request the General Home Missionary Committee, at an early opportunity, to consider the practicability of obtaining the services of brother Cooper, at least for a few months in the year, in the work of evangelization in connection with our churches.”

The Secretary of the Home Mission, having communicated with Mr. Cooper, finds that under his existing arrangements he is not able to comply with this request.

An application having been made for a missionary from Brisbane, Queensland, Australia, a committee was appointed to receive applications from any minister disposed to engage in that service.

The affairs of the College occupied considerable time and attention. Two students, having completed their course, had received and accepted invitations, two had been admitted, and three other applications had been made. The design of erecting suitable buildings for the College was again dis-

cussed, but postponed for future consideration. The reports of the Examiners were, upon the whole, satisfactory. The President and the students had been fully engaged in preaching.

The Committee of the General Home Mission was re-appointed, Mr. J. F. Winks, of Leicester, Secretary, Mr. W. Stevenson, sen., of Derby, Treasurer; the vacancies in the Committee of the Foreign Mission were filled up; Rev. J. C. Pike, of Quorndon, Leicestershire, Secretary, and Robert Pegg, Esq., of Derby, Treasurer.

The Hymn Book Committee reported that they were now clear of debt, and placed £75 in the hands of the Treasurer of the Association. A new edition of a medium size and type is contemplated.

The Ministers admitted into the Connexion this year were, T. T. Wilson of Edinburgh, J. Jefferson of Sheffield, J. W. Beevers of Rotherham. One application was delayed, for want of the necessary testimonials and information.

A fraternal letter from the “General Conference of the Freewill Baptists” of the Northern States of America was read, to which the President of the College—the Rev. W. Underwood was directed to reply. The brethren there continue to maintain their uncompromising course in opposition to slavery in all its hideous phases. The present number of members in their Churches is now about 60,000, and they are vigorously supporting and extending their educational and missionary institutions. Mr. Graham was commended to the brotherly affection and aid of the brethren in England. In response to this commendation the association earnestly requested all the churches to receive Mr. G. with cordiality, and render him liberal assistance in his noble attempt to establish a prosperous church in the new and handsome



building he and his friends have recently erected in the city of New York.

The "Association Rules," as revised by the President of the College, were read, considered, amended, and adopted.

The Committee for erecting a suitable Monument over the earthly remains of the late Rev. J. G. Pike in the cemetery at Derby, having completed their work, received the thanks of the Association.

A Petition against the proposed "religious questions" in the Census Bill, was prepared, adopted, and forwarded forthwith.

On the proposal for a closer union with other baptists, it was resolved: "That this subject be considered at an early stage of the next Association."

The next Association to be held at Dover Street Chapel, Leicester. Rev. Isaac Stubbins, Missionary from Orissa, President. Rev. T. Watts of Wisbeach to write the Letter on "The non-attendance of Influential Members at Prayer Meetings."

This year the sittings terminated shortly after eight o'clock on Thursday Evening, when the Chairman expressed the gratitude all felt to God, by offering devout thanksgivings for his mercy and favours.

A supper soiree, if we may so call it, was then enjoyed in the large public hall, where during the past three days refreshments had been provided. After partaking of the "good things" which yet remained, calls were made for various speakers, and of course for our tall and comely trans-atlantic visitor, who after entertaining the friends with some of his "Yankee witticisms," was fol-

lowed by a little broad-set Englishman—brother Hester of Long Sutton—who proved himself a match in "that sort of thing" for his American brother, reminding some of a recent contest of a less peaceable and friendly character. Warm thanks were expressed to the friends at Wisbeach for their kind and generous hospitality, but they were reminded that before another Association was held there, they must enlarge their place of worship. The town was increasing in respectability and population and would require it. Now was the time to do it; and they had better do it at once while some of them were yet alive. If it cost them £3,000, £4,000, or even £5,000, they could do it; and do it with as much ease themselves, as our friends at Sacheverel Street, Derby, who are about to erect a building worthy of themselves and the times in which we live.

Next morning many of the friends, young and old, male and female, ministers and brethren, our American visitor among them, took a trip down the river in a steamer, to one of the villages on the coast, returning safe in the evening after breathing the refreshing sea-air and enjoying a pleasant relaxation after the close sittings and anxious discussions of the week, which, including the early morning devotional meetings, usually lasted from six in the morning until nine at night.

Others spent the morning at Wisbeach in seeing some of its recent improvements, and in calling on old friends, it may be for the "last time," and after dinner had a pleasant ride home again, where we found our own houses in peace.

## Poetry.

## WHAT SHALL I GIVE?

BY MRS. SIGOURNEY.

*"It is more blessed to give than to receive."*

Give prayers; the evening hath begun.  
Be earlier than the rising sun.  
Remember those who feel the rod;  
Remember those who know not God.  
His hand can boundless blessings give;  
Breathe prayers; through them thy soul shall live.

Give alms; the needy sink with pain;  
The orphans mourn; the crushed complain.  
Give freely; hoarded gold is curst,  
A prey to robbers and to rust.  
Christ, through his poor, a claim doth make;  
Give gladly, for the Saviour's sake.

Give books; they live when you are dead;  
Light on the darkened mind they shed;  
Good seed they sow, from age to age,  
Through all this mortal pilgrimage.  
They nurse the germs of holy trust;  
They wake untired when you are dust.

Give smiles, to cheer the little child,  
A stranger on this thorny wild;  
It bringeth love, its guard to be—  
It, helpless, asketh love of thee.  
Howe'er by fortune's gift unblest;  
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;  
Remorse doth need a comforter.  
Though in temptation's wiles they fall,  
Condemn not—we are sinners all.  
With the sweet charity of speech,  
Give words that heal, and words that teach.

Give thought; give energy to themes  
That perish not like folly's dreams.  
Hark! from the islands of the sea,  
The missionary cries to thee;  
To aid him on a heathen soil,  
Give thought, give energy, give toil.

## NOT MINE, BUT THINE.

Thy way, not mine, O Lord,  
However dark it be;  
O lead me by Thine own right hand,  
Choose out the path for me.

Smooth let it be or rough,  
It will be still the best;  
Winding or straight it matters not,  
It leads me to Thy rest.

I dare not choose my lot,  
I would not if I might;  
But choose Thou for me, O my God,  
So I shall walk aright.

The kingdom that I seek  
Is Thine; so let the way

That leads to it, O Lord, be Thine,  
Else I must surely stray.

Take Thou my cup, and it  
With joy or sorrow fill;  
As ever best to Thee may seem,  
Choose Thou my good or ill.

Choose Thou for me my friends,  
My sickness or my health;  
Choose Thou my joys or cares for me,  
My poverty or wealth.

Not mine, but thine the choice  
In things or great or small;  
Be Thou my guide, my guard, my strength,  
My wisdom, and my all.

## Reviews.

*A Blow at the Root of Puseyism.* By James Mules, LL.B. London: H. J. Trexler.

THIS pamphlet consists of a Preface and a Baptismal Address—the former being nearly as long as the latter.

It appears that Mr. Mules was a clergyman of the Established Church, for he calls himself "Late a Presbyter of the Church of England." The deci-

sion on the Gorham case first caused him to doubt, and after a

"Careful examination of the other side of the question—in regard to tenets anciently held, and maintained by the labours, the learning, pious lives, and happy deaths of a people wonderful for the simplicity of their faith and manners, their persecutions endured for the sake of the truth they held and cherished, and their steadfastness in maintaining the same even to bonds,

tortures, imprisonment, and death, the delusion of his mind was dissipated."

Mr. M. further states, that meeting with the works of the learned Dr. Gill—

"An examination of the whole subject of baptism in extenso was instituted—the arguments and proofs pro and con duly weighed. A determined battle was fought against the truth—the works laid aside again and again; but at length truth proved mightier than error, and the cause of a despised body of poor christians, ever under ban, and cut off from all hopes of worldly honour and emolument, embraced. The way in which an escape from the labyrinthine mazes of tradition was effected, is rather a curious page in the conduct of the understanding. The claims of a counter tradition were first instituted and established. The historic records of sixteen centuries were searched—wherever attainable, original sources of information were sought, in undoubted contemporaneous histories; and documents, proofs, and not bare opinions; facts, not surmises, were alone regarded of moment; the testimony of friends and foes was sought and recorded, and after a period of anxious search and suspense, the voices were taken, and a verdict recorded in the author's conscience, that the baptists have the best of it in the controversy; and whether judged by the claims of the purest and earliest antiquity, the force of their proofs, and the soundness of their reasonings, they are the true exponents of the doctrine of Christ and his apostles; and the nearest approach to the primitive church, in the judgment of the author, of any existing body of professing christians."

*Ten Days in Kingstown and Dublin with the Rev J. D. Smith, in May, 1860. By Dr. Massie. London: Snow. Fourpence.*

MORE pleasing intelligence from the scenes of awakening and conversion. Mr. Smith has been highly favoured in being made instrumental in producing such happy results as are here described. When shall we witness such demonstrations of the power and mercy of God in proud conventional England?

*Visible Fellowship: an Inquiry. By Robert A. Bellman. London: Tresidder. Sixpence.*

MR. BELLMAN informs us that after much research he found it impossible to resist the conclusion that, "The scriptural principles of the visible fellowship of the saints, and the unity of the church are, Confession of the name of Jesus in baptism." This proposition Mr. B. aims to establish; but the question returns, "What is baptism?" for do not pædobaptists require what they call baptism before fellowship?

*Baby Baptism. A Correspondence questioning its legality, between Thomas Dunn, and a Minister at Stepney. London: Arphorp, 22, Bishopsgate Without. Twopence.*

BRIMFULL of strange instances and biting sarcasms. We dont know who Thomas Dunn is, or who the "Minister" is whom he addresses, but we should hesitate to indorse some of his alleged facts, and we very much doubt the propriety of discussing a sacred subject after this fashion.

## Correspondence.

### THE BAPTISTS IN IRELAND.

*To the Editor of the Baptist Reporter.*

DEAR SIR,—The friends in Ireland among whom I have been labouring for four sabbaths are anxious that in your periodical, which is read among them, a short account should appear of the work of God now being carried on among them. I therefore send you the following sketch for your next month's issue, for which on their behalf I ask admission.

With sentiments of christian esteem,

I am, dear sir, yours truly,  
Zion House, Cambridge, J. KEED.  
Aug. 17, 1860.

LONDONDERY.—In this interesting and ever memorable city, the Baptist Irish Society have been requested to render aid to their young cause, and, in compliance with this request, I was solicited to visit, as the first minister, these people. My labours extended over four sabbaths, and the interim was actively filled up in visitations, preaching, church meetings, and other labour. I spent a very happy, and I hope useful, season with them, and found there a people prepared of the Lord both to appreciate the blessings of the gospel, the advantages of a christian church organization, and the privileges of chris-

tian fellowship in a high degree. Both here and at Letterkenny, a place about twenty miles distant, there is now a prospect of extensive usefulness, and the Lord has raised up in their midst a considerable number of intelligent, earnest, active young men, who are seeking to spread the pure gospel in the neglected districts of that country. Baptist principles have been little known in Londonderry, and the church has been formed as recently as the 13th of May. I think their number then was under twenty, about eighteen; since which time sixteen have been added by baptism and a few removals—in all thirty-four. They have hired the Masouic Hall for two years. It is a commodious building, and there is a very interesting congregation assembling there every sabbath-day, hearing the word of God with interest, and being led to inquire for themselves of that "sect" that in "that land" are so generally spoken against. I preached the gospel there many times, and in the Corn Market, and on the Quay to the sailors, and everywhere found "a people ready to hear the word of life." There is a beautiful spirit of union among the church. It has more of the "*family character*" about it than is usually found in our English baptist churches—something to me very primitive and attractive, and that promises well for the stability and success of the church. With such a people, so living and acting, the Spirit of the Eternal God must and will dwell to enrich them. I found a spirit of generous co-operation and deep desire for usefulness, and I could but remark that their petitions were sweetly filled with the perfume of the "name of Jesus and his precious merit." They thoroughly hold to the old glorious doctrines of the Cross of Christ, and eschew the negative theology. "Rationalism," so called, has no part in the faith or practice of our Irish brethren there. We had two most interesting services of baptism during my stay; one on the sabbath morning at nine o'clock, in the river Faughan, which being "the first" that was ever witnessed in Londonderry created considerable stir, and some hundreds assembled, to whom I had the opportunity of preaching the gospel, and explaining our views of "believers' baptism," as the only correct one set forth in the New Testament; I baptized eleven that morning, eight males and three females, and

received them into the church that day; and on the following Friday, at Letterkenny, I baptized four more in the river, three of whom were "sisters" in the flesh, and sisters in Jesus and in his church too. I believe these services will never be forgotten. So powerfully wrought upon was one man that, without delay, he sought one of the deacons, and anxiously desired baptism at once, and knowing him to be a christian, and for some time anxious about this ordinance, he prepared himself at once whilst I was baptizing the ten, and came into the water and asked, "What doth hinder me to be baptized?" I left the little church, rejoicing greatly in the liberty of God's dear children, with many anxious inquirers, and I have to-day received a letter stating that five more young men are to be baptized at the same spot next Lord's-day, and added to the church. I earnestly desire that the English baptists may feel more concerned and alive to the demands of their brethren in Ireland in this revival season. Hitherto as a section of the church of Christ we have occupied a limited sphere, and we have been "few among the masses"—but a loud cry is sent over the Channel for help, and the Baptist Irish Society is endeavouring to reply to it most effectually. I am grateful to God for the opportunity afforded me in visiting these churches, and also at Coleraine, and thankful to my own church, who made the sacrifice cheerfully to answer to the call, and also to the Baptist Irish Society for their generous confidence; and I have reason to believe that the interview was blest to many, and that in the day of the Lord some spiritual children may bear witness to this hallowed engagement. Oh, brethren, forget not Ireland and the baptist churches there, who are labouring under many disadvantages, and in the midst of the awful errors of the Romish church and priesthood. Help them by your prayers and, if required, by your minister's labours for a limited period, and I am sure you will find, as we have done, that "he that watereth shall be watered in return." Ireland, long-neglected, priest-ridden Ireland, has seen a brighter day, and amid the general agencies for her good may the baptist churches play their part well. So prays their friend and well wisher in Jesus,

J. KERR.

## Christian Activity.

### EARNEST PREACHING.

RICHARD BAXTER, than whom, perhaps, few were more earnest, once said—

"I have been ready to wonder, when I have heard such weighty things delivered, how people can forbear crying out in the congregation; much more how they can rest till they have gone to their ministers, and learned what they should do. Oh that heaven and hell should work no more upon men! Oh that everlastingness should work no more! Oh how can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or in torment! I wonder that such thoughts do not break your sleep; and that they come not in your mind when you are about your labour! I wonder how you can almost do anything else; how you can have any quietness in your minds; how you can eat or drink, or rest till you have got some ground of everlasting consolations! Is that a man or a corpse that is not affected with matters of this moment? that can be readier to sleep, than to tremble, when he heareth how he must stand at the bar of God? Is that a man, or a clod of clay, that can rise or lie down without being deeply affected with his everlasting estate? that can follow his worldly business, and make nothing of the great business of salvation or damnation; and that, when they know it is hard at hand? Truly, sirs, when I think of the weight of the matter, I wonder at the very best of God's saints upon earth, that they are no better, and do no more in so weighty a case. I wonder at those whom the world accounteth more holy than needs, and scorns for making too much ado, that they can put off Christ and their souls with so little; that they pour not out their souls in every supplication; that they are not more taken up with God; that their thoughts be not more serious in preparation of their accounts. I wonder that they be not an hundred times more strict in their lives, and more laborious and unwearied in striving for the crown than they are. And for myself as I am ashamed of my dull and careless heart, and of my slow and

unprofitable course of life; so, the Lord knows, I am ashamed of every sermon I preach; when I think what I have been speaking of, and who sent me, and that men's salvation or damnation is so much concerned in it, I am ready to tremble, lest God should judge me as a slihter of his truths and the souls of men, and lest in the best sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence, without tears, or the greatest earnestness that possibly we can; were not we too much guilty of the sin which we reprove, it would be so. Whether we are alone, or in company, methinks our end, and such an end, should still be in our mind, and as before our eyes; and we should sooner forget any thing, and set light by any thing, or by all things, than by this."

We are not in *earnest* either in preaching or in hearing. If we were, could we be so cold, so prayerless, so inconsistent, so slothful, so worldly, so unlike men, whose business is all about eternity? We must be more in earnest, if we would win souls. We must be more in earnest, if we would walk in the footsteps of our beloved Lord, or if we would fulfill the vows that are upon us. We must be more in earnest, if we would be less than hypocrites. We must be more in earnest, if we would finish our course with joy, and obtain the crown at the Master's coming. We must work while it is day; **THE NIGHT COMETH WHEN NO MAN CAN WORK.**

"Tis not for man to trifle. Life is brief,  
And sin is here;  
Our age is but the falling of a leaf,  
A dropping tear;  
We have no time to sport away the hours,  
All must be earnest in a world like ours.  
Not many lives, but only *one* have we—  
One, only one;  
How sacred should that one life ever be,  
That narrow span!  
Day after day filled up with blessed toil,  
Hour after hour still bringing in new spoil."

"WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT; FOR THERE IS NO WORK, NOR DEVICE, NOR KNOWLEDGE, NOR WISDOM, IN THE GRAVE, WHITHER THOU GOEST."

## Revivals and Awakenings.

### REVIVAL INCIDENTS.

DR. MASSIE, in his last pamphlet, "Ten Days in Kingstown and Dublin," says :

"I heard two gentlemen engage in the devotional exercises who had recently relinquished their connection with the church of Rome. Their expressions were evangelical, beautifully simple, and full of gratitude. Their petitions were fervent and appropriate, in sympathy with the work, and compassion for such as were still out of the way. One case was mentioned to me, of an intelligent and thoroughly informed Roman Catholic, who had stood for years as a champion of the popish faith; taking a conspicuous part in discussions and controversy, and leading multitudes who trusted to his talents and skill in defence of the great dogmas of their church. His honest integrity was acknowledged even by Protestant antagonists, and the arena of discussion was usually thronged when it was known he was to take part in the debate. During my visit this man avowed the change of his mind and heart, first privately, then at the place where he had formerly appeared as a controversialist, and then at Mr. Smith's chapel before the company who remained for prayer with the young converts and anxious inquirers. He avowed that the change was not owing to controversial discussion, but to the spirit of prayer, of love, and faith, which he had witnessed, and to the assurance he had in his heart of the love and grace of a Divine Redeemer. His conversion was a true fruit of the Revival services under the grace of the Holy Spirit. A gratifying feature of this incident was, that it seemed to create no bitterness or animosity in the spirit of those whom he had formerly led in polemical warfare. Many of them accompanied him to the chapel when he appeared to declare what the grace of God had done for his soul. The change which has passed on the Roman Catholic mind since the Bible-burning, two or three years ago, at Kingstown, surprises all, and can only be accounted for by the sufficiency of Him who is over all, blessed for ever.

An incident occurred in connection

with the services at Kingstown which excited much sympathy, and stimulated many praying hearts to fervent supplication. The dealings of a good Providence appeared to warrant the conviction that Jehovah heard and graciously answered the prayers of His people. A gentleman from L——, largely engaged in secular pursuits, had been drawn to Kingstown, and mingled with the suppliants who pleaded for the prosperity of Christ's church. He had just closed a prayer which he offered in behalf of the congregation, when, in reply to a friend's inquiry, he said he expected his wife by the boat then about to arrive from England. His friend informed him that the boat had just come round the pier. Apprehensive his wife might land before he could reach the boat, he hurried toward the landing stage, and, ignorant of, or having forgotten, a steep ledge upon the water side, he stepped over the precipitous chasm and fell many feet among rough and ragged rocks. He was found in a helpless state; besides sustaining other injuries, his leg was broken in three places, and the compound fracture was so dangerous, that the only alternative seemed amputation or death. His wife had arrived, and she was conducted to the same hotel to which he had been conveyed as a dying man. The most eminent surgeons having held a consultation, it was determined that it would put the patient to unnecessary pain to proceed to amputation, as he was sure to die either way. In mercy, therefore, he was left to linger, in the full knowledge that such was the medical opinion. But prayer was made without ceasing of the church unto God for him. Whilst in this perilous condition, a telegram was received, intimating that a near relative had suddenly died. Such tidings overwhelmed his afflicted wife, now watching his bed; but his mind was sustained and composed. Another telegram followed, communicating intelligence that his business premises in L—— were on fire, and, before he could be apprised of the disaster, a farther message reported that goods valued at ten thousand pounds were consumed. It was entrusted to Mr. Smith to prepare him for the tidings;

but other circumstances occurred, so that Mr. Smith was himself so agitated as to be compelled to retire from the room and implore Divine help that he might impart the intelligence without excitement to the patient. The interview was held, and the information given, and the man, who was thought to be dying was himself enabled to give comfort to others, and, bowing his head to the accumulated dispensation, said, "Good is the will of the Lord. The will of the Lord be done." But, farther, to the surprise of the medical attendants, the broken bones began to knit together, part to part, and the circulation was restored, so that even the extremity for which nothing but mortification was expected assumed a healthy appearance, and the process of recovery was completed. The most lively gratitude and general joy were diffused among all to whom the circumstances were known. It proved a new argument for prayer, and encouraged suppli-

cations for spiritual blessings. Natural causes, no doubt, were providentially brought into operation; but spiritual causes also had their influence on his mind, and, through composing his mind, acted on his frame. The Divine blessing was conspicuous in both directions, and that blessing could be given with infinite propriety in answer to prayer. And since prayer was offered in faith by many, it was neither fanaticism nor presumption to give thanks unto God because he had answered prayer in the experience of his servant. It was also true philosophy and evangelical piety to argue from God's temporal mercy that he is ready to bestow eternal blessings on them who pray and believe, who seek his glory, and confide in his faithfulness. As far as I could learn, lessons of great value were derived from this incident, and many prayers and thanksgivings were made to abound in the circle by a consideration of the Divine goodness."

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## Narratives and Anecdotes.

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### UNITED STATES SLAVERY.

At a public meeting held in London, August 1, 1860, to celebrate the abolition of British Colonial Slavery, Dr. Cheever, of New York, delivered a speech of surpassing eloquence. We give a few extracts.

Our great work now in America is to rouse the church and ministry, armed with the thunderings and lightnings of God's word, against this complicated and infinite wickedness of slavery—complicated in so many directions and forms that the hour of this occasion would not suffice even to indicate them, and infinite in essence, in consequence, in perpetuity, from generation to generation. You have no adequate conception of its debauching, devastating, uncontrollable sway. It has gone through the land, and through the sweep of years, and through every successive barrier reared against its progress, removing them out of the way, when the time came for its blows to be struck, with an almost sublimity of case and recklessness. It has taken captive the greatest minds, suborned the

most enlightened consciences, commanded the service and debauched the principles of the most acute and colossal legal intellects, and retained in its behalf the greatest masters of a gorgeous and imaginative rhetoric. It has set the seal of a complicit, guilty silence upon the most orthodox pulpits and the saintliest tongues. It has opened consecrated lips to forswear and forbid in the very sanctuary even the privilege of prayer for the enslaved, as endangering the stability of the Union by the possibility of an answer. Its empire over men's minds is complicated out of every element of influence, and secured by every security of selfishness—complicated as a vast network of law, monopoly, prejudice, power, pride, interest, fashion, social habitude, perverted Scripture, false and inveterate opinion, licentiousness, truth held in unrighteousness, and the unrighteousness ecclesiastically admitted and enforced as the interpretation of the truth; all these snares thrown upon society, and, as the result of the complicity of the church, a conscience seared as with a hot iron, and the

power and dreadfulness of that last stage of social, ecclesiastical, governmental, and national delirium, where crime is enshrined as law and religion—a judicial blindness, the being given over to strong delusion to believe a lie. This monstrous sin, thus fortified and enthroned, is a reproduction of that *Anomos*, that lawless one, described by Paul in foreshadowing the grim features of the great apostasy; lawless towards God, yet full of viperous, venomous law towards man; a power boundless, absolute, involved, and intricate, of statutes with all the diabolic ingenuity and ensnaring technicality of entanglement and opportunity of evil, ever contrived in the worst code out of Pandemonium. There is nothing like it now upon earth, reproductive, self-renewing, with a capacity of spiu-ning and fastening new webs of laws, of which, together with the venom of their work in the conscience, and on the social frame, and of the horror of such a nuisance, a poisonous spider as big as St. Paul's cathedral, with the power of ejecting chain cables from its ecclesiastical bowels, to fasten on its victims, would be a faint emblem. A capacity also of darkening men's moral atmosphere, and paralysing their moral sense, that is like the faculty of the squid with its ink-bag, and for years has been shrouding and perverting men's moral vision as with the film of a cataract, so that they put darkness for light and light for darkness. They have reversed the elements both of reasoning and intuition, and have taken the vilest, basest, most rapacious form of cruelty against man, and set it as the missionary providence of God, and the key-stone of their chosen social and religious institute, with shoutings of Grace, Grace unto it.

There is no possibility of exaggerating the terribleness of the congeries of cruel opinions, propositions, arguments, and laws, concentrated in this system, of the hideousness and execrable impiety of which, examined by the Gospel, but especially when considered as having been contrived and established under its light, no symbol can convey any adequate conception. The slave code of the United States, with the sentence of supreme judicial wisdom, piety, and jurisprudence crowning it, that black men have no rights that white men are bound to respect, is a knotted pyramid, as of skulls and serpents, of cruelties cabled into law,

forged into chain cables, anchored with precedents, cruelties of custom, covetousness, and practised fraud, serpentine, inveterately intertangled, upcoiling, and with lambent, sibilant tongues and fangs protruding, reminding us of the sight that once in a South American wilderness nearly froze Humboldt's soul with horror,—the spectacle of a pyramidal column of living congregated snakes, interfolding, interknotted, in one body, but with heads and necks shooting forth in individual snaky vitality from the corporate solidity and socialism. So do the very meanest securities and complexities in the slave system gather strength and significance from the compacted, knotted, strong-drawn unity of the whole, on the basis of compromise, and of asserted constitutional law, expediency being set in the place of righteousness, but the malignity and intensity of living covetousness and cruelty animating all the convolutions, and ever and anon, forth from the frightful, never-resting, corded pyramid of serpent life, there shoots out some new glittering colossal American adder's head of fresh and of far-darting statute, threatening and wrathful, with all the consolidated venom of the congregated mass. The slave system being the governing system and power, and the Constitution itself being interpreted according to its requisitions, the jurisprudence of that system is the ruling national jurisprudence; and the consequence results that, by reason of the multiplied and vast related interests, the prevailing sentiment and sensibility becomes a habit of cruelty and oppression, and an absolute jealousy against equity, as being the enemy of the vested rights in this system of iniquity.

To this dreadful pass we have arrived. I think you never came to this, either in the growth of your colonial slavery, or in your moral, spiritual, and parliamentary conflict against it. Dreadful as that system was, you little knew the power and horror of it at your own doors—a pestiferous, social, and religious tyranny of cunning and power, setting its seals on every habitation, its minister and altar of moral death and worship in every household. You never arrived at the deliberate wickedness, in your national jurisprudence, of declaring that black men have no rights that white men are bound to respect, and that precedents of antique mischief and darkness are to be



set as the rule of christian practice and law, so that, whenever your judges find in past centuries of ignorance and insensibility, any inhuman, barbarous, detestable opinion prevalent, sanctioning any atrocious cruelty, they are bound to enthroned that in the place of justice, and, instead of rectifying a past error and abolishing a past crime by the light of christianity and the decisions of equity, they are bound to seize and impress christianity and equity itself as legal servants of the crime and forennners of the wickedness. The mark of American justice on the whole coloured race is that of vagabonds upon their native soil, and of criminals, that every one that findeth them may slay them. When Cain was sent forth from Eden, though red with the blood of his brother's murder, the mercy of God provided for him against the vengeance of private retribution; but American slavery, and American justice at the bidding of slavery, brands not only its immediate victims, but their whole affiliated race, in colour or in blood, as the legitimate prey of every social pirate, and pursues them everywhere with implacable ferocity, denying even to injured innocence a pity that the very justice of God accords even to crime. You never had a whole tribe of judges legally commissioned, and new tribunals established, to see to the complete and perfect execution of cruelty and crime against a whole race of millions of innocent beings. You never had the Constitution of your country perverted, scandalized, and made a tool of tyranny and cruelty, by a forgery foisted into it, a series of diabolic cyphers fraudulently inserted at the right side of the figure 1, and thus making the unit of freedom and justice a million of iniquity and slavery. The dead flies of your ointment you take out as fast as the nostrils of the people perceive their offensive savour; our slave moralists and legislators carefully preserve them, and grind them up, and distil their essential oil to penetrate the whole mass, as the very essence of its preciousness and fragrance. Your cockatrice's eggs were never crushed nor hatched to break into new vipers, and, above all, were never given to the people as their food. Bad as some of your judges at one time were, you never had even one Jeffreys so inhuman as some of the creatures of slave law; and, above all, your laws were never yet constructed on the prin-

ciple, and your judges chosen, disciplined, and rewarded by the same rule, of favouring wrong instead of right, and pressing the utmost exactness of cruel law against mercy, against liberty, and in behalf of cruelty and slavery. But the nature of our system of slavery is such, and of the laws contrived to uphold it, of which the infamous Fugitive Slave Law is an example, North as well as South, that it may be said of those judicially ordained to these functions, as it was at the vilest period of Judean wickedness, her judges are evening wolves; and we have had cases of men awarding helpless babes, whose mothers have fled with them into a free State, back into the hell of slavery, under pretence of service due, as if there could be such a thing as service due from a babe whose only faculty is that of tugging at its mother's breast—service due from the babe to the pretended owner of the mother, or the possibility of such service—so that a literal impossibility is made the ground of a pretended contract; and on the figment of such contract is grounded the claim of perpetual property, descending, as an entailed inheritance, of course, from father to son, on the part of the pretended owner, and of cruelty and misery on the part of the innocent victim of such iniquity, to the latest generation. We have had such cases, and worse than such, in which the only suitable figure emblematic of such justice, and of such monsters as such justice educates, would be not merely the evening wolf, as drawn by the pen of Divine Inspiration, but the statue of a hyena of the desert with an infant child upon its tusks.

Now, I may safely say that you in this country never have had such a colossal work to accomplish as the destruction of such a system as this, right at your own doors; your own merchants imagining that the stability of your wealth, and even your very existence as a nation, were bound up in its permanence; your own neighbours, and those that go with you to church, and the church that admits you to her communion, and the ministers of God that break to you the bread of life, upholding and justifying the whole iniquity, infected with it, under subjection to it. You have not had to endure an enforced silence of your pulpits, on pain of being deprived of your chosen spiritual guides, and your pastors have not been under the tempta-

tion of keeping silence at the peril of distraction and division in their churches, banishment from their parishes, and almost starvation. I know that your faithful Nonconformists laid the foundation and fought the battles of your own religious freedom at just such cost, but you never have had this conflict unto death against slavery. Yet the peril is no just excuse for silence or inaction. I am reminded of a good Quaker's reply in our country to a pro-slavery minister, who told him, when he had been inquiring why he did not take ground against slavery, "Why, Sir, you know we are dependent on the people for our bread, and we must live." "I see very plainly the fact of your dependence," was the answer, "but I do not see so plainly the necessity or importance of your living." Here at home, in your own dear, native, beautiful England, at least from the time of Lord Mansfield's decision, and through the influence of some of your noblest statesmen and divines, and, with some exceptions, throughout the whole body of your literature, your moral philosophy, your poetry, and the principles of your jurisprudence, from Bacon and Coke downwards, you have had a tide of power to drive against this iniquity, and it has been to you a foreign evil and sin. At length, by the grace of God, you have, at a great cost, broken the chains from 800,000 slaves in your Colonies. God has, by training you to this magnificent act, put you under bonds for the emancipation of every slave on the face of the whole earth, and has given you the means of fulfilling this obligation. He has given you an authority and power towards us greater than that of all your navies, nobler, grander, mightier than that of all your armies, more legitimate, more irresistible. He has prepared you to be, what we cannot yet be, because our hands are red with African blood, God's priesthood to a world. Be ye clean, ye that bear the vessels of the Lord. In whatsoever vice God commissions us to attack, we can do nothing if we leave it in the power of the enemy to say, Physician, heal thyself! The spread-eagleism of our Fourth of July eloquence is all hypocrisy and fustian, when, at the very same moment that we are mounted to the clouds as on eagle's wings, the vulture of slavery, with the crooked talons of our slave laws, is

perched upon our national tribunal of justice. Now, by the grace of God, you are free from this iniquity, however in time past it must be said, "and such were some of you;" and by very virtue of your having been yourselves conspicuous in this guilt, and renounced it, and, to the praise of God's grace be it spoken, renounced it through the conviction of its wickedness, you may be to the rest of the world a royal priesthood, to show forth the praises of Him who hath called you out of this darkness into His marvellous light.

It is a literal impossibility for me at this time to intimate, even in general, what I would be glad to spread before you in detail. But I may say two things, induced especially by recent developments and pressures. First, you may help us greatly by grappling with the dreadful prejudice against colour, and rebuking and denouncing it. Treat it, as well as the slaveholding which is at the bottom of it, as a wickedness expressly forbidden by the Almighty. It is the spawn almost solely of Southern slavery, and we have had in our own country recently a demonstration of the infinite hypocrisy of this prejudice, which has not even the merit of being natural, is the sheer creation of circumstance, in the procession through our cities of some sixty or seventy Japanese, with a skin as tawny as that of our mulattoes; and if they had been dressed in a slave's trousers, with unshaven crowns, they would, any of them, perambulating the Southern States, have been clapped up as good slave material, thrown into prison as vagabonds, and sold to pay their gaol fees. But their colour has not prevented their being followed and flattered, caressed and feted, as no retinue of strangers ever has been since Lafayette visited our country. Such a demonstration of the falsehood of the existence of any natural prejudice against colour as an instinct is almost ludicrous. The truth is, if the Africans could be placed at the top of society and the whites at the bottom for one or two generations, the prejudice in regard to colour would unquestionably be reversed also. Let the wealth and power of society be placed at the disposal of the coloured race, and the sentiments and the very theories of men would change in favour of their sootiness.

## Baptisms.

### FOREIGN.

INDIA, *Lahore*.—The *Oriental Baptist* for June contains a letter, from which we select some pleasing facts:—Dear Sir,—We have much pleasure in communicating the gratifying intelligence that four believers were immersed at this place on Monday evening, the 14th May. Corporal T—— was the first who offered himself for the Lord's ordinance, and he did so on the 21st April. He is the son of baptist parents; and in India it is his present high privilege to attend on the ministry of an excellent and beloved servant of Christ, the chaplain of the 79th Regiment. Two years ago the subject of baptism first began to receive from him its due share of attention, and the examination of the New Testament doctrine respecting it led to his conviction of the necessity of being immersed according to the precept and example of his Divine Master. His wish was to be dipped by one of the brethren here, or to be advised what to do. He was told we believed it would not be contrary to scripture for one of us to dip him, but that as it was known our Pædobaptist brethren here had conscientious objections to the administration of ordinances by "laymen," it seemed inexpedient to disturb the peace and unity prevailing here by pushing our principles so far, if our end could be gained by procuring the services of a recognized minister from the nearest station, Delhi—failing which, it was resolved that one of us would have no further hesitation in baptizing him. We undertook to make the necessary arrangements, and advised Corporal T—— to make known his decision to the chaplain of the regiment immediately. In the absence of Mr. Smith we fixed upon Mr. Broadway, the senior missionary at present in Delhi. Corporal T——, however, was not the only believer who was seeking out the "old paths." His friend D——, of the 51st Regiment, was also a sincere inquirer after the rule of Christ's house respecting baptism; and having reached the point of apprehension lest, after obeying Christ's commandment, he should fall away and dishonour His name before men, he was soon enabled to confide in *Divine strength*, and wrote on the

9th May, thus:—"I feel it my duty this morning to embrace the opportunity of being baptized. Although I am a sinner, Christ is mighty to save to the uttermost all that ever come unto him." We could not "forbid water that he should not be baptized, who had received the Holy Spirit as well as we." Mr. Broadway left Delhi on the 7th and arrived here on the 11th. A baptistery having been erected at a private residence, conveniently situated between the Civil and Military Stations of Lahore, it was decided that the ordinance should be administered there on Monday evening the 14th. Up to Sunday the 13th, it was believed that the two brethren whom we have particularly mentioned were the only applicants for baptism, but on that day our christian friends Mr. and Mrs. A—— requested to be admitted to the ordinance. This was a joyful surprise, and it was most satisfactory to learn that these persons were not actuated by a hasty impulse. Mr. A—— was to have been baptized at Agra some years ago, but his sudden removal from that station prevented him. His wife's mind had been exercised on the subject for about a year. As the want of a baptist minister had hitherto restrained them from making any distinct avowal of their sentiments, the presence of Mr. Broadway seems to have roused within them the latent force of truth, and hence their decision to follow the Lord in an ordinance of his own appointment. On Monday evening a private prayer meeting was convened by Mr. Broadway, at the request of the soldiers who were about to be immersed. This was followed by the public exercises, which commenced at about half-past five. They consisted of singing, a prayer, reading of the scriptures, and an address by Mr. Broadway from the words: "But they have not all obeyed the gospel." Then followed the solemn administration of the Lord's ordinance of baptism, during which a hymn was sung. It was a time of refreshing to all our souls, and we hope the testimony which was then borne to the "truth as it is in Jesus" may greatly contribute to the glory of the Father, Son, and Holy Spirit. In conclusion we have to record

our sense of deep obligation to Mr. Broadway, for having promptly undertaken an inconvenient journey of twice 310 miles to help us, and for his cheerful and hearty co-operation with us during his sojourn here. May the Lord abundantly recompense his work of faith and labour of love! Yours faithfully,

W. E. GORDON,  
C. C. SEYMOUR.

—*Lahore, May 17th, 1860.*

#### DOMESTIC.

**IPSWICH, Stoke Green.**—For some time now you have had no account of baptisms at Stoke Green. Since the death of our esteemed deacon, Mr. W. Pollard, I have been hoping some friend would inform you, but finding none have done so, I write to say that during the last five months our esteemed pastor has had the pleasure of baptizing as under. On the first sabbath in April, seven; in May, five; in June, four; in July five; and in August, four. There are others waiting to be received next month, and many others are inquiring after the good old way. Two of the above were children from our sabbath school, and three were teachers. The Lord is indeed blessing the labours of both pastor and teachers, and we rejoice that the work of God is proceeding with power amongst us.

G. K.

**TORRINGTON, Devon.**—On Wednesday evening, July 25, our pastor, Mr. W. Jeffery, baptized seven believers. Some of them were cases of conversion attended with very striking circumstances. Two of the men baptized were notorious in the vulgar world, but are now full of light, love, and zeal for Christ and his cause. Others, of the lowest class, are submitting themselves to Christ, and bending under the transforming power of the word preached with the Holy Ghost sent down from heaven.

W. L.

**WOKINGHAM.**—On the evening of Lord's-day, July 22nd, we held our last public service in the old chapel, which has since been taken down preparatory to the erection of a new and more commodious one. This occasion was rendered the more interesting by this circumstance—a large congregation assembled, in the presence of which nineteen dear friends avowed their attachment to Christ by being baptized into the names of the Father, and of the Son, and of the Holy Ghost.

**PADIHAM, Lancashire.**—After the evening service, July 29, our pastor, Mr. Brown, baptized four disciples into the names of the Sacred Three. Among these were a man and his wife and daughter, and the other was a young girl from the sabbath school. The place was crowded to the doors by an attentive audience, who seemed to listen with much interest. These were received at the Lord's table next sabbath. More are coming forward. We have great cause for gratitude to God. A few years ago we had only an old room on a waste piece of ground, where some zealous friends from Sabden taught a few children and exhorted the people. Now we have a good chapel and a church of 105 members, a sabbath school of 250, and a day school of 200 children, with a good library, and other means of improvement. Mr. Cooper has lectured here, and done good. Mr. G. Foster, of Sabden, has been a good friend to us. But to God be all the praise! A. B. B.

**FROME, Ebenezer.**—Our pastor, Mr. Noah Rogers, baptized, in the river Frome, thirteen persons on a profession of repentance for sin and faith in Jesus Christ, on the first sabbath in August. Of this number seven were men and six women, and one of these women was 83 years of age, having lived in blindness and sin (her own expression) for eighty years. This solemn ceremony was witnessed, it is computed, by upwards of 2,000 persons, whose conduct was decorous and respectful throughout, and a gracious feeling pervaded the assembly. We hope much good will be the result. To name one incident, several "navvies," of the rougher sort, were standing together, and a friend overheard one of them say, "How happy he and all of 'em do seem to be; what can it be? We be never like that!" This is the second baptism this year; ten having been baptized on the first occasion. Our friends here aim at usefulness among the very poor of the people.

J. D.

**BIRMINGHAM, Heneage Street.**—We had a baptism of nine followers of the Saviour on the first Lord's-day in August, after a sermon by our pastor, Mr. Hanson, from "But first gave their own selves to the Lord, and unto us by the will of God." I am happy in being able to report that our services are better attended, and we believe the work of God is progressing amongst us.

J. B.

EBBW VALE, *Monmouthshire*.—After an appropriate address by the water side, Mr. W. J. Godson immersed two young men in our river, on Lord's-day, July 8. One was a Primitive, who, like many others, had been striving to quiet his conscience, but in vain, and now yielded obedience to the Divine command. On his return to his friends, not receiving a cordial reception, he is now seeking a refuge with us. T. B.

RUSHDEN, *Northamptonshire*. — Mr. Drawbridge immersed ten believers in the Lord Jesus, on Lord's-day, July 29, when husband and wife, brother and sister, were seen descending into the watery grave of the Redeemer to own their Lord and Saviour. It was a cheering sight to the vast congregation assembled to witness the solemn scene. It is now believed that "many more must come."

WESTON BY WEEDON, *Northamptonshire*.—I see that you stated in your *Reporter* for last month when we baptized, but not the number. I said in my note, or intended saying, that on the first Sabbath in May, we baptized seven; on the first Sabbath in July eight; and now, I add, that on the first Sabbath of this month (August) we baptized two more.

NORTHAMPTON, *Princes Street*.—With pleasure I report the progress we are now making under the ministry of Mr. Simons. On the first sabbath in April two were baptized; in May, two; in July, three; and in August, six. We have yet many inquirers, and there is quite a revival amongst us. God is with us. Blessed be his Holy Name! B. S. W.

BERWICK-ON-TWEED.—*Walker Gate*.—We are informed that Dr. Bannister baptized six candidates in June, and three in July; and that the congregations at this place of worship are so much improved, that the place has become too strait for those who wish to attend, and the Corn Exchange has been engaged for the evening service.

ISLE OF WIGHT, *Newport*.—On Wednesday evening, Aug. 1st, Mr. A. C. Gray baptized six believers, who were added to the church on the following Lord's-day. One other, a female, not baptized, was also received, as her doctor deemed it unsafe on account of her ill health.

Ryde.—Mr. J. B. Little baptized six believers on the first sabbath in August.

A. S.

LEEDS, *South Parade*.—After a discourse on "The despisers of the Cross," by Mr. Edwards, July 29, seven believers were buried with Christ in baptism. These, with two others by letter, were received into the church. We have now eight more candidates for the holy ordinance. G. C.

[We wish we could bear more frequently from Leeds.]

MAIDSTONE, *Bethel*.—Nine believers were baptized, July 29, into the names of the Sacred Three, viz., five males and four females, who, with another friend dismissed from a neighbouring church, were received into full communion next sabbath. May Divine grace keep them faithful unto death!

KIRTON LINDSEY, *Lincolnshire*. — A young female, a teacher of our sabbath school, was baptized by Mr. J. Stapleton, our minister, May 20. The service was deeply impressive; the text was "baptized for the dead." May this young disciple have grace to be faithful!

T. D. C.

TREDEGAR, *Monmouthshire, English*.—Mr. Lewis led five believers in the Holy Saviour down into the water, and baptized them in the likeness of his death and resurrection, on Lord's-day, July 22.

GRANTHAM.—Two young friends were baptized at Bottesford, by Mr. W. Bishop, of Bourne, and received into the church at Grantham on Lord's-day, June 3. W. A.

WALES.

FROM a friend at Newcastle-under-Lyne we have received a copy of the Statistics of the North Wales Baptist Association for 1860. We give the baptisms, omitting only the seven churches which remain blank, as if no reports had been forwarded by them to the Association.

Ainon ... ..	7
Amlwch ... ..	59
Bagillt and Flint ... ..	14
Bethel, Lanfyllin and Pontlogell	18
Bontnewydd ... ..	11
Bodfari ... ..	1
Brymbo, Moss and Treuddu ...	40
Bodedeyrn ... ..	13
Birkenhead ... ..	20
Bethania, Llanelian ... ..	13
Bethel Rhosybol ... ..	33
Brynsiencyn ... ..	2
Belan ... ..	32
Beaumaris ... ..	16
Bangor ... ..	23

Bethesta ... ..	19	Pencarneddi ... ..	7	
Cefn-ychan and Ebeneser ... ..	3	Pwllheli ... ..	30	
Cefn-mawr and Oswestry ... ..	59	Porthmadog ... ..	16	
Cynwzd Llansantffraid & Tre'rddol	43	Pontlyfui ... ..	10	
Chester ... ..	7	Porthynlleyn ... ..	22	
Cemaes ... ..	7	Rhuddlan ... ..	20	
Capel Newydd ... ..	31	Rhuthyn and Llanfair ... ..	24	
Carmel, Pensarn ... ..	61	Rhosllanerchrugog ... ..	33	
Capel Gwyn ... ..	10	Rhyl ... ..	41	
Caerceiliog ... ..	27	Roe and Conway ... ..	28	
Caernarfon ... ..	55	Rhydwyn ... ..	37	
Cefn-cymmera ... ..	7	Holyhead ... ..	146	
Capel y Beirdd ... ..	31	Siloh ... ..	28	
Cerygypryfaid ... ..	2	Sardis ... ..	22	
Denbigh... ..	33	Soar ... ..	17	
Dolgellau and Dolmelynlyn ... ..	27	Treffynnon and Milwr ... ..	43	
Edge Hill, Liverpool ... ..	18	Traeth-coch ... ..	13	
Garth and Fron ... ..	20	Tyddyn Shon ... ..	17	
Gefailrhyd and Llanrhaiadr ... ..	32	Wyddgrug ... ..	26	
Glynceiriog ... ..	53	Waen-fawr ... ..	3	
Gaerwen ... ..	16			
Garegfawn ... ..	3			
Great Cross Hall St., Liverpool ...	49	The summary of the statistics is:—		
Garn ... ..	30	Baptized .....	} Received by {	
Gilfach ... ..	16	Restored .....		} { 2524
Gilfach ... ..	16	Letter .....		
Helygen ... ..	30	Letter.....	} { 356	
Hauley ... ..	13	Excluded .....		} Lost by {
Llcswn ... ..	7	Death .....		
Llanefydd ... ..	33	Members ... ..	} { 123	
Llandudno ... ..	43	Clear Increase ... ..		} { 149
Llanddyrnog ... ..	2	Sabbath Scholars ... ..		
Llanellian, Llanddulas & Abergele	62		} { 2825	
Llansanan & Llanfairtalhaunn ...	25			} { 9852
Llangerniw and Dawn ... ..	71			
Llangollen and Glyndyfrdwy ...	22			
Llansantffraid & Eglwysfach ...	52			
Llanrwst and Llanddoget ... ..	31			
Llansilin ... ..	19			
Llanuwchllyn and Bala ... ..	16			
Llanwydden ... ..	39			
Llanellwy ... ..	29			
Llanfachreth ... ..	44			
Llanddeusant ... ..	18			
Llanerchymedd ... ..	33			
Llanfair, Seion ... ..	30			
Llangefri ... ..	46			
Llangoed ... ..	5			
Llandegfan ... ..	26			
Llanberis ... ..	46			
Llanllyfri ... ..	16			
Llanaelhaiarn ... ..	12			
Moelfre ... ..	22			
Manchester ... ..	4			
Niwbrwrch ... ..	6			
Nefyn ... ..	29			
Pandyn-capel and Llanellidan ...	61			
Penycae ... ..	19			
Penyffron ... ..	10			
Penygelli ... ..	11			
Pontripton ... ..	43			

The summary of the statistics is:—

Baptized .....	} Received by {	} 2524	
Restored .....			} { 541
Letter .....			
Letter.....	} Lost by {	} 324	
Excluded .....			} { 123
Death .....			
Members ... ..	} { 8924		
Clear Increase ... ..		} { 2825	
Sabbath Scholars ... ..			} { 9852

*Franksbridge, Radnorshire.*—I have had pleasure in reading your *Reporter* for many years, but observing that you have not often had reports from this place, I intend to send them regularly. On Lord's-day, July 7, our pastor, Mr. Harvard, immersed three believers in the Lord Jesus. These were all in the bloom of youth, and their parents are members with us. They were added to the church. The chapel, on this solemn occasion, was filled to overflowing, and we hope good impressions were made on many. On Aug. 4, a young woman thus followed the example of her Lord and Saviour. We hope to have the pleasure of reporting again soon. T. H. H.

*Beaufort, Brecknockshire.*—Mr. Edwards baptized two believers in the Lord Jesus Christ, August 12, one, a young man from the Primitives, the other from the sabbath school. Both were received. The Primitives assembled at the water side in great numbers as if to discourage the young man, but he took up his cross manfully, and followed his Lord. We hope that his faithful conduct will produce a good effect on the hearts and consciences

of those who witnessed the scene, and that they will examine the New Testament with reference to the important ordinance of christian baptism, and act in accordance therewith. This young man will, we hope, make himself useful amongst us. Twelve months ago we had no English baptist society in the neighbourhood, but now, thank God, we have a small but increasing church. May the little one become a thousand, and the small one a strong nation! A. T.

*Pwllheli, Carnarvonshire.*—After a discourse by Mr. Howells, of Pontypool College, June 24, five females were baptized on a profession of their faith, by Mr. Jenkyns; and on Aug. 19, two youths from the sabbath school were baptized, with a friend who had been a member with the Welsh Calvinistic Methodists for years; but now, convinced that she had never paid obedience to her Saviour's ordinance, she walked upwards of four miles that she might be buried with Him by baptism into death.

B. R. E.

*Evenjobb, Radnorshire.*—The Lord hath done great things for us, whereof we are glad. On Lord's-day, August 19, fifteen believers were baptized by Mr. G. Phillips of Mochdre. Two had been connected with the Primitives, one had been a member of the Independents, and two were husband and wife. A large congregation assembled to witness the ordinance; great attention was paid; and many seemed deeply impressed. We are glad to add that we have yet many candidates.

*Sarn.*—Mr. E. Owens baptized an aged couple, August 10, who had been hearers of the word for forty years. The husband was a blind man of nearly threescore and ten, and his wife nearly fourscore. They both expressed gratitude that they had been permitted to enter the fold of the Good Shepherd, though at the eleventh hour. Little could they now do for Christ but confess him before men, and having done this, they are waiting to depart in peace. D. O.

*Gladestry, Radnorshire.*—We had another delightful season on Lord's-day, Aug. 19, when three believers were baptized by Mr. G. Phillips, of Mochdre. Large numbers were assembled on the banks of the brook to witness the scene. The suitable remarks made in reference to the ordinance of believers baptism, seemed to have a salutary effect upon the very attentive audience. More are waiting the same privilege.

*Gravel, near Knighton, Radnorshire.*—Three candidates were baptized by Mr. Havard, of Franksbridge, on Saturday evening, June 30, and added to our fellowship next day. On Lord's-day, July 29, our pastor, Mr. George, baptized four more, one of whom was an aged female in her 84th year. This was a solemn and interesting service, and we were all much refreshed and encouraged. J. P. M.

*Cardiff, Bethany.*—Our additions by baptism continue, in greater or lesser numbers. On the first sabbath in August Mr. Tilly baptized three disciples of Jesus, who were added to our fellowship.

J. J.

## Baptism Facts and Anecdotes.

### FORMATION OF APOSTOLIC CHURCHES.

MR. MULES, in the pamphlet which we have noticed at page 274, observes of the proceedings after Pentecost, when the multitude, convicted of their great sin, cried, "Men, brethren, what shall we do?" 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.'—'Then they that gladly received his word were baptized,' and then added to the church. The sacred rite was administered to that body of adult believers, doubtless in accordance with what

the word signified, by immersion; to imagine otherwise, viz., that the word was used, and by Peter introduced into the sacred canon, in a sense contrary to general usage, which imports covering over with water or some other fluid, and if employed metaphorically in a sense strictly analogous, by submersion, is to charge the Holy Ghost with a want of knowledge, or integrity. All Jews in that age, and in this age, perfectly understood baptism in the sense contended for by us." In our version of the New Testament the Greek words, when referring to the initiatory rite, are left untranslated;

but the true meaning in pure Saxon is given, when there was no call of prejudice to yield to, or imperial command to obey.—“Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.”—“And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”

“Thus, a church was formed of believers alone, by the Holy Ghost, under the alone and supreme headship of the Lord Jesus, confessing the alone authority of God’s Word, in the matter of eternal salvation—perfectly united in the same faith and one holy fellowship of love. On the like model were all apostolical churches founded, consisting of baptized believers alone.

Priestcraft had not then dared to raise its crest, nor attempted an absorption into itself of all the powers and privileges of the Lord’s people, whereby truth has been bartered for gold, and earthly glory ambitiously sought—the glory of God not unoften trampled in the dust.

Far from including all who bear the name of Priest, in any such intentional

purpose or effort, it is willingly ceded that there are those who bear the title, yet repudiate any such design; there are those for whom the writer entertains a profound sympathy—men, involved in the meshes of an erroneous system, whose evils they are only partially aware of, and aggrieved by subscription to documents they know to be antagonistic to the truth of God, and of most dangerous tendency; and yet see not their way of escape, and want strength of faith and firmness of resolution to free themselves from the thralldom in which they are involved.

There is a mystification and delusion of the mind, a confounding of the boundaries which God has set between light and darkness; there is a fear of man which bringeth a snare and a love of the world, which is not of the Father, that hinders many a christian from ranging himself on the Lord’s side. The time is short, the Judge standeth before the door. What will all these pleas avail in the day of final and searching and impartial account! Wherefore, quit you like men—dare to be honest: Act for God now, and he will confess you before saints and angels in the Day of Judgment.”

## Sabbath Schools and Education.

### THE WELSHMAN’S SABBATH SCHOOL.

A MINISTER of the gospel in the United States says:—“When I stand in the pulpit before my own people on the sabbath, I see before me an aged man in the gallery, for each sabbath he is there, and the sight of him brings with it delightful associations.

In former days he resided in North Wales. There were no Christians in his neighbourhood then. He wished to commence a Sabbath-school, but could find no better place than a back-kitchen. Here he weekly assembled his little flock, and, for eleven years, laboured alone, except with the aid of the scholars he had trained. Among his first pupils were two children of impenitent parents. These two girls had a little brother, to whom they were accustomed to teach what they learned in the Sabbath school. They were so interested in the Bible, that, being occupied in braiding straw as a business, they would first braid, then study a verse, then braid, and then study again,

so that they always came prepared with their Bible lesson.

Their teacher, a long time ago, emigrated to this country, and he showed me a letter he had received from the scene of his early labours. The Sabbath school is still taught there, not as before, in a *back kitchen*, but in a neat *house of God*. The minister of this sanctuary is a devoted man, labouring faithfully and successfully in his Master’s vineyard. He is the ‘little brother’ of those ‘little girls.’ His sisters are married. One is the mother of nine children, and lost her husband the last year by the falling in of a coal mine; but she had the happiness to know that he had consecrated himself to God. The minister lives contentedly upon forty pounds a year, happy in his home—happy in his people—happy in his Saviour—blessed of God, and blessing others. This minister, this church, this flock, all sprang from that *Sabbath school*; and, when I look upon my aged friend in the gallery, I cannot but reflect what a crown he has for his hoary head.”



## Religious Tracts.

### TRACTS AMONG 1000 MILITIA MEN.

THE North Devon Local Militia was about to be disbanded at Barnstaple. The regiment consisted of one thousand men, who were soon to return to their families in almost every parish in the north division of the county. Mr. Mills, with whom I had become acquainted through the Barnstaple sabbath school, said to me, "What a noble opportunity there is for distributing religious tracts in all the dark villages around. The regiment will give us a thousand distributors, if we can only get them conveyed to the men." I said, "How can it be done?" To which he answered, "I have not nerve enough to give the tracts to the soldiers; but I will furnish you with the tracts, if you will circulate them." "Agreed." The tracts were obtained, and I set about my work. The men were assembled in the barrack-yard, waiting for the signal to deliver up their arms. I made my way to the Pioneers, who all stood at the right, and said, "Friends, will you take home a beautiful little book to your families?" They joyfully received them. I next came to the band. I took "Christ the only Refuge from the Wrath to Come," and offered it to the master. He looked at me, and said, "I understand that you go about converting people; can you convert me?" I replied, "It is not in my power to convert people; but if it were, the first person I would convert, sir, should be Sergeant Reynolds." "Well," said he, "that is plain enough." "Yes," I added, "and it is sincere too. Now, this tract may convert you, sergeant; it was written by that great man, Mr. Hervey, who wrote 'Meditations among the Tombs!'" "Ah," said he, "I have read that book, and I will take your tract and read it too." This was just what I wanted, for immediately all the musicians took tracts. I proceeded next to the grenadiers, who were all pleased, until I came to one merry-andrew kind of fellow. He took the tract and held it up, swore at it, and asked, "Are you going to convert me?" I said, "Dont swear at the tract; you cannot hurt the tract; but swearing will injure your soul." "Who are you?" he exclaimed. "Form a circle round him," said he to his comrades, "and I will swear

at him." They did so; he swore fearfully, and I wept. The tears moved the feelings of the other men, and they said, "Let him go; he means to do us good." So I distributed my thousand tracts, and left them to the care of Him who said, "My word shall not return unto me void." Many years after I had taken leave of these soldiers, I returned from India to my native country, and visited Ilfracombe. There I was invited to preach in the open air, a few miles distant. During the time that I was preaching I saw a tall, grey-headed man in the crowd, weeping, and a tall young man who looked like his son, standing by his side, and weeping also. At the conclusion of the service they both came up to me, and the father said, "Do you remember giving tracts to the local militia, at Barnstaple, some years ago?" "Yes." "Do you recollect anything particular of that distribution?" "Yes; I recollect one of the grenadiers swore at me till he made me weep." "Stop," said he; "oh, sir, I am that man. I never forgave myself for that wicked act; but I hope it has led me to repentance, and that God has forgiven me. And now, let me ask, will you forgive me?" It quite overcame me for the moment, and we parted with a prayer that we might meet in heaven. Is not this encouragement? May we not well say, "one tract may save a soul?"—*Life of the Rev. Richard Knill.*

ITALIANS IN LONDON.—I visited an Italian ship now in dock several times. The men are pleased to accept tracts. The mate, who can speak a little English, said he should like to have a Bible. I obtained for him a Testament at the Mission-house. Going on board to present it, I saw the captain, and gave him some tracts in French and Italian, as he could read either, although not English. He asked to see the Testament, and finding it in his own language he was not willing to part with it. I failed to make him understand that it was for the use of the crew, and had to leave it with him. On my next visit the mate asked again for the Testament or a Bible. I procured a second, and gave it to him for the ships' crew. The mate also asked for a parcel of the tracts to distribute in Italy.

# Intelligence.

## BAPTIST.

### FOREIGN.

**AUSTRALIA, Melbourne.**—There is a spirit of prayer abroad for the outpouring of Divine influence upon the population of this land, such as I have never known in Australia before. A committee of gentlemen was lately appointed for the purpose of engaging one of the largest theatres in Melbourne, in which to hold a special service on Sunday afternoons, and the first was held, June 17, in the Theatre Royal, a commodious building, capable of seating 3,000 persons; but on that occasion there could not be fewer than 4,000 crammed into the building, while numbers were unable to get in at all. Mr. Taylor, baptist minister, conducted the service admirably and impressively, and the vast audience listened to him throughout with the most fervid attention. Doubtless, a large number of habitual church-goers were present from curiosity, but it is more than probable that many attended and listened to the preaching of the Gospel who would not enter the ordinary places of worship. A Church of England minister is to preach in the theatre next Sunday, and other ministers will follow. A special public prayer meeting is also to be held weekly, to invoke the Divine blessing on the means employed for the more extensive diffusion of Gospel truth in this land.

**Sydney.**—The baptists are making progress both here and in Queensland; from the latter place we have information that the friends are getting on well and the Lord is blessing them; a cause is being opened up at Ipswich, the largest provincial town in the new colony; several brethren are there who were formerly connected with the baptist church in Sydney. They have also formed a missionary station at Maryborough, Wide Bay, under charge of the Rev. Josiah T. Hinton, son of the Rev. J. H. Hinton. Dr. Hobbs, a baptist minister from Nova Scotia, is now labouring in Sydney, and with great success. Lord's-day, June 17, the ordinance of believers' baptism was administered in the good old primitive style, in the open air, in a lagoon near Newtown, by Dr. Hobbs, to four brethren and sisters; others are coming forward inquiring the way to Zion. The chapel hitherto occupied being far too small, services have been held in a large iron store, capable of holding from two to three hundred people, and which, in its turn, will soon have to give way to a larger building.

### DOMESTIC.

**OAKLANDS CHAPEL, SHEPHERD'S BUSH.**—Mr. Charles Shakespeare, late of Somerleyton, having accepted the unanimous invitation of this church to become their pastor, services were held on Thursday, the 6th July, to welcome him. Mr. Hugh Stowel Brown preached in the morning. The service being over, the majority present retired to the school-rooms, where a cold collation was spread. The afternoon was passed in pleasant rambles through the beautiful grounds belonging to Peter Broad, Esq., which adjoin the chapel, or in the more rural liberties of surrounding hay-fields, and at five o'clock the friends again assembled in the school-rooms to tea. A public meeting followed. Frank Crossley, Esq., M.P., occupied the chair, and suitably addressed the assembly. Mr. Bugby then read a statement containing the history of the cause, in which some striking facts were brought forward. The chapel cost £4,200, besides materials given, and it is entirely free from debt, and stands on unencumbered freehold land which had been given. Addresses were delivered by Messrs John Staughton and W. G. Lewis, and the new pastor, Mr. Shakespeare.

**SOUTHPORT, Lancashire.**—The Town Hall at this favourite bathing place has recently been occupied for preaching by the baptists. The population now numbers 12,000. Neighbouring ministers have engaged to supply the congregation, and hope is indulged that the attempt will be successful, and result in the formation of a church and the erection of a place of worship. The few baptists already resident in Southport have originated this movement, which is countenanced by the association of the county.

**STAINES, Middlesex.**—Mr. G. Hawson, after thirty six years ministerial service, was presented by his friends with a purse of 81 sovereigns, after a social tea meeting on June 20, previous to his leaving a scene of labour in which God had greatly blessed his efforts, in the erection of a new chapel, now clear of debt, and the conversion of many souls. Mr. H. leaves Staines with the sincere esteem of christians of all denominations.

**How was this?**—At a recent ordination of the Bishop of Rochester, Mr. W. F. Clements, son of Mr. W. Clements, baptist minister, Halstead, Essex, was admitted to the order of deacons, and has been licensed to the curacy of St. Peter's, Colchester. One would think this young man must feel rather queer in his new position.

**SOMETHING SINGULAR.**—At all events the relator of this incident thought so. He says:—"In the evening, I went to hear Baptist Noel, and it was surprising to me to hear from him one of the most cogent free-will sermons it was my privilege to listen to in my whole life, here or at home. He preached from 2 Cor. 5, 20. The preacher urged that this invitation from God, is for those—all those not reconciled to God, and that it was to all such in London as well as for those of Corinth. The simplicity and earnestness of the man deeply impressed me. At the close of the service, a general prayer meeting was held in the chief audience room. This was conducted by others, while Mr. Noel and the inquirers, and a few of the more experienced Christians, retired to a vestry room to hold a prayer and inquiry meeting. By invitation from Mr. Noel, I enjoyed the privilege of attending the smaller meeting under his immediate supervision. After singing, and two brief prayers, Mr. Noel invited any inquirer to come forward to converse with him, and directed the other friends to converse with others.—Just at that moment, some rigid predestinarian arose to take exceptions to the doctrines of the sermon, and the repetition of them which Mr. Noel had briefly made in the inquiry meeting. The objector said, 'Mr. Noel, do you believe and teach that Christ died for all?' Mr. Noel answered affirmatively, and upon being asked for his reasons, he quoted more than half a dozen such passages as our preachers would naturally quote upon such an occasion, and then made application of the doctrine to the inquirers before him, and refused to allow the objector to continue the controversy in that meeting. The objector had asked his reasons, he said, and he had given them, and it was not proper there to enter upon 'any thorny controversy.' Mr. Noel was very polite, but very firm, and thus closed the matter more successfully than could have been expected. But the objector went out murmuring that Mr. Noel had failed to explain; while Mr. Noel said it explained itself. The friends then attended to the object for which they came together. It was soon manifest that many were under deep conviction."

**UNION OF BAPTISTS.**—We wish just to say that we have carefully read what has been published on this subject. Some things have been said which should not, especially by "B" who calls himself "a General Baptist." We think he has been something else, and may be again, and soon. But we will wait a little longer, and then review what has been written.

**AN ENGLISH BAPTIST ASSOCIATION** for the counties of Glamorgan and Carmarthen was formed at Bridgend, July 17, when eleven churches entered into union.

**APPLEDORE, Devon.**—After the second anniversary services, held July 8 and 9, the whole of the remaining debt on the chapel and school rooms was cleared off. The original cost was £947. One friend gave at the opening £325. Last year £306 remained, and the same gentleman offered to pay half if the other half were raised. It was, and the place is clear.

**REV. C. H. SPURGEON** has lately spent two months on a tour through the Continent for the renovation of his health. During his travels he preached in the Cathedral at Geneva, and, contrary to the baptist mode of addressing a congregation, ascended the pulpit dressed in full canonicals. So great was the anxiety to hear him that some came as many as 200 miles for the purpose.

**CINDEBFORD, Gloucestershire.**—The new and handsome chapel, just erected, was opened July 31st, with sermons by Messrs. H. S. Brown and James Smith. About 1200 sat down to tea. On Aug. 5, sermons by Dr. Thomas and W. Jones. Nearly £220 were obtained. This was a noble effort, for most of the members are working men. They need further help, and they deserve it.

**BAPTIST BUILDING FUND.**—At the 35th Annual Meeting, held July 10, it was stated that last year eighteen churches had received loans or grants to the amount £1835. It is proposed to raise £10,000 in five years, the regulations to be under the control of subscribers, and churches making collections for the fund. Several handsome subscriptions were promised.

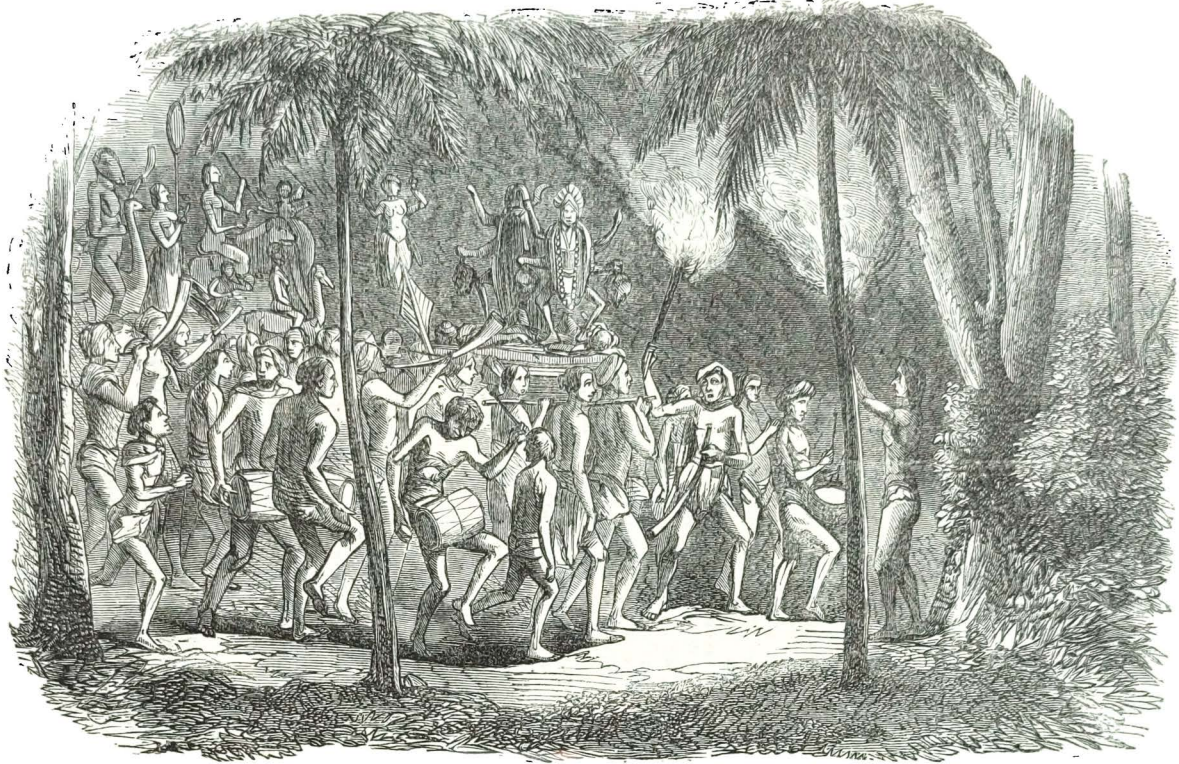
**THE HON. AND REV. BAPTIST NOEL** having announced by printed bills his intention to hold Divine service, on the 29th July, in the saloon of the Frankfort Hotel, in Hombourg, a large assemblage attended at the place of meeting. They were met by a printed notice from the Government that the service was not to take place.

**MR. SPURGEON'S NEW TABERNACLE.**—On Tuesday, Aug. 21, another large meeting was held to promote this great design, when £1000 was secured, but £4,500 more is required.

**LATCHFORD, near Warrington.**—The foundation stone of a new baptist chapel was laid at this place, July 10, by A. Brown, Esq., of Liverpool, to supply the place of the "Old Barn Chapel" at Stockton Heath.

**REV. W. BROCK**, baptist minister, of Bloomsbury chapel, London, it is reported, has received the degree of D.D. from the Harwood University, United States.

**RECENT REMOVALS.**—Mr. E. Morgan, of Pontypool College, to Wem, Salop.—Mr. John Jones, of Haverfordwest College, to Maesyrbeleni, Radnorshire.—Mr. T. Bumpus, of Stratford-on-Avon, to Sparrow Hill, Loughborough.



PROCESSION OF THE GODDESS KALI.

## MISSIONARY.

INDIAN REPORT OF THE AMERICAN FREE BAPTIST MISSION IN NORTHERN ORISSA.

*From the Oriental Baptist for June.*

"As the time has arrived for us to present another report of our missionary labours in this part of Orissa, we would not fail to record our gratitude to the Author of all our mercies, for the blessings that have attended our efforts for the two years past. And although we have not witnessed all that fruit of our labours that we could desire, still we have seen enough to convince us that they have not been in vain in the Lord.

Miss Crawford, who had been a faithful labourer, in connection with this mission, for nearly eight years, left for America in November, 1858. Recent accounts indicate an improvement in her health, and she is expected to return the present year. Our hearts have been cheered by a new accession to our number. Mr. and Mrs. Miller, from America, joined us about the beginning of the present year. They are now located at Jellasure, in connection with Mr. and Mrs. Hallam, where they are diligently engaged in acquiring the native language.

We have been called to mourn the loss of Rama Das, our oldest and ablest native preacher, who died March 22nd, 1859. This esteemed brother and labourer in the vineyard of Christ became connected with our mission in 1840. Long and faithfully did he labour—a living illustration before the heathen of the apostolic injunction, to be 'diligent in business, fervent in spirit, serving the Lord.' He was ordained more than ten years ago. He was always ready to go *anywhere* for Christ, and never seemed weary of his work, though often weary in it. He had great power to interest his hearers, his manner being very winning and conciliating. We shall long remember how regularly he attended the meetings of the church, and how he was called upon to reconcile any difference in the christian community. We have heard the heathen say of him that he was a *good man*; but he has gone to receive the reward of his labours, and they will no more listen to his exhortations; yet the influence of his life will long remain as a demonstration of the power of Christ to save."

The report then states that Brethren Cooley and Smith with their wives, and Silas Curtis, a native preacher, occupy Balasore. Preaching and other means are continued, but serious obstacles obstruct progress. Two only had been added by baptism. The church has now forty members. The christian village, Metrapore, is gradually increasing. The cold seasons are spent in preaching tours, when they often find instances of usefulness

from former visits. The boys and girls schools are continued, and the Dispensary has been useful to thousands.

Brethren Hallam and Miller with their wives, four native preachers, and one colporteur, occupy Jellasure. Several have been restored, and four have been baptized. Present number of members thirty-one, some having removed. More attention is paid by the natives to the addresses of the preachers. The christian village, Santipore, or city of peace, is now nearly self-sustaining, and is improving in other respects, though not yet a "model village." The schools are conducted and sustained as usual, but the Dispensary has not had so many applicants as formerly, sickness not having prevailed, and fewer pilgrims passing to and from Juggernaut.

"The friends of evangelization who have so kindly given us their assistance hitherto, will please accept, once more, our sincere thanks. None can regret, more than we ourselves do, that so little has been accomplished. But, both missionaries, and those who sustain them in their benevolent enterprises, must remember that the work of evangelizing a heathen people is peculiarly a work of faith. It is by a continual, though imperceptible deposit that the beautiful, and sometimes massive stalactite is formed. And so it is by *continued* efforts, and these followed by earnest prayer, that we may hope at last to succeed. 'We shall reap if we faint not.'"

## THE KARENS OF BURMAH.

THE June *Oriental Baptist* contains also a letter from Mr. J. S. Beecher, American Baptist Missionary at Bassein, describing the last Association of churches in that district, which was held at Naupekeh, March 29th, and three next days. Many came two or three days' journey to attend, and at the cost of much hard-earned money. Myatkeh was chairman, with four Karen preachers to assist him. Written and verbal reports were received from fifty-five churches.

"Baptized in 1859 .....	228
Restored .....	22
Excluded .....	62
Died .....	125

Present number connected with 55 churches 5479, which exceeds the whole number last reported by 101."

"We were permitted this year to welcome to our Association for the first time, delegates from a church of Burmese converts, which have been gathered during the past year chiefly through the labours of Brother Douglass, and thus making three new churches that have been formed in this Mission the past year.

The sermon before the Association was preached on Friday evening by pastor Poquay. And that before the Home Mission, on Saturday evening, by pastor Dahbo. Both were very appropriate and excellent discourses.

Sabbath, the last and great day of the Association, witnessed an assemblage of 1400 Karen converts at Naupekeh. But among this great congregation was one convert who attracted more attention that day than any Karen, and this was a Chiuaman, who, with his Karen wife, made a public profession of their faith in Christ by baptism. He was the second of his race who has been baptized in Bassein, but there are three or four others who are interesting inquirers, and one other who has repeatedly asked for baptism, but has been deferred, not so much from any doubts as to the sincerity of his faith in Christ, as from the difficulty of communicating with him. These Chinese converts gained their first knowledge of Christ from their intercourse with the christian Karens.

In the afternoon of the sabbath we had the pleasure of sitting down at the Lord's-supper in company with forty-six pastors and about 1200 communicants. It was a season of great interest and solemnity.

The Home Mission held its final meeting in the evening, when seven Missionaries were appointed for the next season of six months, and thus closed the exercises of the Association."

#### RELIGIOUS.

**A MINISTER KILLED BY LIGHTNING.**—It is our painful duty to announce that the Rev. N. K. George, pastor of the Freewill baptist church, in Franconia, New Hampshire, was instantly killed by lightning, on Tuesday afternoon, June 19, while riding on horseback near the Iron Works in that village; also, the animal upon which he was mounted. Brother George had but recently returned to Franconia, after an absence of two years, which he had spent in preaching with the Freewill baptist church in Springvale, Maine. He was extensively known in this state, also in the states of Vermont and Maine, and esteemed as a devoted and successful minister of the Gospel. His death will be sincerely lamented by thousands. — *Morning Star*.

**THE BISHOP OF LONDON,** notwithstanding unfavourable weather, preached in the open air at Shepherd's Bush to 1,500 brick-makers; his Lordship has also preached in the courtyard of his palace at Fulham.

**BARRE versus COOPER.**—After a sharp correspondence, it has been arranged that the discussion shall take place in St. George's Hall, Bradford, Yorkshire, on the evenings of Sep. 17, 18, 19, 20, 21 and 22.

**A BOY PREACHER.**—During his vacation from school, a boy twelve years of age, has been preaching in Leighton Buzzard, chiefly in the open air. He is short and stout, with an open and intelligent countenance, and many are affected to hear a boy exhorting men and women to give their hearts, as he has done, to Jesus Christ.

**ST. GEORGE'S IN THE EAST.**—It is now said that Bryan King, the vicar, is to retire for a year to rest himself after his long battle with his refractory puseyite-hating parishioners, and that a liberal clergyman will take his place. We are glad to hear that this disgraceful contest is likely to end.

**ROWLAND HILL'S CHAPEL.**—As the lease of this well-known place of worship will soon expire, an attempt is about to be made to purchase it. The late Mr. Hill left a fund, now £8,000, for this purpose, but it cannot be legally used.

#### GENERAL.

**NEW PENALTY FOR DRUNKENNESS.**—"An Attorney" calls the attention of a provincial journal to the following important section (sec. 11) in "The Refreshment Houses and Wine Licences Act," (23 & 24 Vic. c. 27): "Every person found drunk in any street or public thoroughfare, and while drunk is guilty of any riotous or indecent behaviour, shall, upon summary conviction of such offence before two Justices, be liable to a penalty of not more than forty shillings for every such offence, or may be committed, if the justices or magistrates before whom he is convicted think fit, instead of inflicting on him any pecuniary penalty, to the House of Correction for any time not more than seven days."

**THE PRINCESS FREDERICK WILLIAM.**—The announcement of the second accouchement of the Princess on Tuesday, July 24, was telegraphed direct to her Majesty at Osborne, from the Palace at Potsdam, without any break or interruption. The young Princess was born at ten minutes past eight A.M., but the fact was known at Osborne at five minutes past eight! This apparent paradox is explained by the difference of longitude.

**QUAKERISM.**—We are informed by a correspondent that the Society of Friends have resolved not only no longer to enforce peculiarity of language and dress, but that the law hitherto in force amongst them excluding a member who marries out of the sect has been abolished. Such persons may continue in communion, but their children are not members. *Leeds Mercury*.

**ST. MARTIN'S HALL, LONDON.**—This spacious and splendid building, with other valuable property, was destroyed by fire early on sabbath morning, Aug. 26.

**PRINCE ALFRED IN THE BRAZILS.**—A Rio Janeiro letter of July 9 announces the arrival of the *Euryalus* with Prince Alfred on board. The Prince landed and, together with his tutor and the British minister, entered one of the Emperor's carriages and paid a visit to his Majesty at St. Christovao. On the 2nd the royal steam yacht was in waiting to take the Prince to the summer residence of the Emperor at Petropolis, which had been duly prepared for his reception. On the morning of the 3rd the Emperor went on board the *Euryalus* to lunch with his Royal Highness. On the 6th instant, the Prince sailed for the Cape of Good Hope.

**BRITISH INDIA.**—Next year 1200 miles of rails will be laid down. Already 11,000 miles of telegraph are completed. The taxes last year, yielded one million, next year they are expected to yield three and a half millions. Before the mutiny the troops were 45,000 Europeans and 287,000 natives; now there are 80,000, and 300,000, costing with police, nineteen millions—one-third of our revenue!

**SIR MORTON PETO, BART., M.P.** has been presented with a splendid silver service, valued at £2,000, by 800 gentlemen of Suffolk, for the establishment of a complete railway system in the county. The Lord Lieutenant presided at the presentation.

**THE FUGITIVE SLAVES IN CANADA.**—We hear that an attempt is now making in this country to furnish the fugitives with a printing establishment of their own, by which they may advocate their own wants, and the claims of their brethren in bonds.

**THE UNITED STATES CENSUS, for 1860,** is expected to give a population of *thirty-two millions*—one-third more than 1850.

**THE GREAT EASTERN** left New York, Aug. 16, and Halifax Aug. 19, and arrived safe at Milford Haven at 6 P.M., Aug. 26.

## REVIEW OF THE PAST MONTH.

*Monday, August 27th.*

**AT HOME.**—Her Majesty is at present sojourning at her Highland Palace at Balmoral, in Scotland.—The Prince of Wales has met with an enthusiastic reception at all the places he has visited in British North America. The cute Yankees "calculate" that they could find him a wife! But *one thing* will prevent. Can they "guess" what it is?—Lord Clyde has returned in safety and health from India.—Parliament, we hear, is to be prorogued to-morrow. As usual, much business has been postponed, or shuffled over, and immense sums of money, chiefly for warlike purposes, voted within the past few days.—A noble subscription has been opened for the sufferers in Syria.—The state of the weather is exciting great alarm for the crops, but there has been an abundant harvest in America, where extensive shipments are now making for this country.

**ABROAD.**—The latest reports state that Garibaldi has landed on the Neapolitan coast of Calabria, and taken Reggio. Great alarm prevails in Naples and Rome. None of the Great Powers have yet interfered. It is said that Austria will not, except Venetia is attacked.—The Prince Regent of Prussia and the Emperor of Austria have had an interview to concert for mutual safety in case Napoleon again disturbs Europe. But the Emperor and Empress of France are gone on a tour to Savoy, Nice, Corsica, Algiers, and Tunis.—No news yet from the expedition to China, but rumours of contests between the Imperialists and the rebels of a frightful character.—The United States people are busy about their coming Presidential Election. Their visitors from Japan have returned.

## Marrriages.

July 2, at Tewkesbury, by Mr. W. Howieson, baptist minister of Walworth, the Rev. Thomas Wilkinson, to Emma, daughter of Mr. Charles Clifford.

July 4, at the baptist chapel, Bewick-street, Newcastle-on-Tyne, by Mr. Walters, the Rev. W. K. Armstrong, B.A., of Ashton-under-Lyne, to Jane Ivison, daughter of the late Mr. Adam Potts, of Newcastle.

July 7, at the baptist chapel, Faulton, by Mr. T. Davies, Mr. John Rossiter, to Miss Carter, both from Radstock, Somerset.

July 9, at the new baptist chapel, Appledore, Devon, by Mr. Philip Gast, Mr. H. C. Jones, of Plymouth, to Miss Elizabeth Serjeant, of Appledore.

July 12, at the baptist chapel, Loug

Buckby, by Mr. Thorpe, Mr. Joseph Elkins, to Miss Emma Ashby.

July 15, by licence, at the baptist chapel, Hamilton Place, Chester, Mr. W. E. Griffith, of Crewe, to Sarah Venables, eldest daughter of Mr. W. J. Hacker, of Chester.

July 15, at the baptist chapel, Archdeacon Lane, Leicester, by Mr. Johnson Barker, Mr. Joseph Wilmot, to Miss Sarah Newby.

July 15, at the baptist chapel, Ashby-de-la-Zouch, by Mr. Gray, Mr. John Oldacres of Carlton, to Miss Lovett, of Worthington.

July 17, by licence, at the baptist meeting-house, Soham, by Mr. W. W. Cantlow, of Isleham, the Rev. C. J. Middleditch, Secretary of the Baptist Irish Society, to Mary, daughter of Thomas Peek, Esq., Soham.

July 18, by license, at the Tabernacle chapel, Bagillt, by Mr. Owens, Mr. L. Rees, baptist minister, Holywell, to Elizabeth, second daughter of the late Mr. E. Edwards, of Maentrog.

July 18, at the baptist chapel, Kirton-in-Lindsey, by Mr. Stapleton, Mr. John Hunter, to Miss J. E. Parkin.

July 21, at the baptist chapel, Whitechurch, by Mr. Morris, Mr. John Litchfield, to Miss Harriet Barnett.

July 25, at Rosebank Cottage, St. Bernard's Row, Edinburgh, by Mr. Jouathan Watson, Robert John Ellis, missionary to Barisaul, India, to Agnes, second daughter of the late Robert Marshall, Esq., Edinburgh.

July 26, at Zion baptist chapel, Bradford, by Mr. J. P. Chown, Mr. William Edward Thomas, of Huddersfield, to Miss Martha Kilburn, of Bradford.

July 29, at the baptist chapel, Brixham, Devon, by Mr. M. Saunders, Mr. John Towell, to Mrs. Sarah Robinson.

July 31, by licence, at the baptist chapel, Blamywaun, Pembrokeshire, by Mr. J. P. Williams, Captain Thomas Davies, of Liverpool, to Miss Mary Jones, daughter of the late Thomas Jones, Esq., Nantystolwyn.

Aug. 1, at the baptist chapel, Quorndon, Leicestershire, by Mr. Staddon, Mr. Whelpton, to Miss Ann Simpkins, both of Barrow.

Aug. 2, at Broadmead chapel, Bristol, by Mr. Haycroft, M.A., Mr. Thomas Marshall Hunt, of Kingsdown, to Alicia, only daughter of Mr. C. H. Harris.

Aug. 3, at the baptist chapel, Great Sampford, Essex, by Mr. W. C. Ellis, Thomas Andrews, to Sarah Dorken.

Aug. 7, at the baptist Tabernacle, Cardiff, by Mr. N. Thomas, the Rev. E. E. Jones, Tregolwyn, to Mary, only daughter of the late Lewis James, Esq., of Coedybrain.

Aug. 7, at the baptist chapel, George-street, Nottingham, by Mr. J. Martin, B.A., the Rev. James Edwards, minister of the place, to Sarah, daughter of the late John Wells, Esq., of Woodborough.

Aug. 8, at the baptist chapel, Oldham, by Mr. Samuel G. Green, B.A., of Rawdon College, the Rev. John W. Ashworth, to Emma, second daughter of the late Mr. Henry Gregson, of Oldham.

Aug. 8, at King-street baptist chapel, Bristol, by Mr. Bosworth, M.A., the Rev. F. T. Reed, missionary to India, to Sarah, eldest daughter of the late Rev. James Thomas, of Calcutta.

Aug. 9, at Denmark-place chapel, Camberwell, by Dr. Steane, of Champion Park, Denmark-hill, Charles, eldest son of Thomas Price, Esq., L.L.D., of Upper Bedford-place, to Sarah Gutteridge, daughter of Dr. Steane.

## Deaths.

July 28, in his 56th year, very suddenly, after giving an address to the Leeds Town Missionaries, Joseph Town, Esq., one of the deacons of the South Parade baptist church, Leeds. Mr. T. was highly esteemed, and his loss will be felt extensively.

Aug. 3, at Cinderford, Gloucestershire, in her 18th year, Susan, eldest daughter of Mr. W. Rhodes, deacon of the baptist church. She was beloved by a large circle, and is much lamented; but, resting on Christ, she departed in peace, and her friends sorrow not as those who have no hope.

Aug. 5, at Regent's Park, London, aged 59, Jane, wife of Mr. James Bran. Though long a sufferer, yet patience had its perfect work. At length she calmly fell asleep in Jesus, and the loss of the relatives is her eternal rest and gain. She was a member among the baptists forty-four years.

Aug. 6, at March, Cambridgeshire, in his 68th year, the Rev. John Jones, twenty-nine years pastor of the General Baptist church in that town, and formerly of Louth, Castle Donington, and Kegworth. Our departed brother was in many respects a remarkable man. Of unassuming manners and deport-

ment, he united in an eminent degree the wisdom of the serpent with the harmlessness of the dove. His discernment was clear and his judgment sound. Hence his argumentative powers were considerable, and we have often admired his quiet dexterity in unravelling the perplexities of theological difficulties. His piety was of a high order. He walked in the fear of God. At the last Association, in June, Mr. J. was present, but appeared very feeble. At the special request of the brethren, he gave his opinion on the "Letter," the subjects of which were "Predestination and Election." He was one of the senior members of the body, and his loss will be extensively felt and deplored. His end, as his course, was peaceful and happy. Almost his last words were "My precious Saviour! I trust in him, I trust in him now!" Rev. John Jones, of Spalding, is his only son.

Aug. 10, at Sarn, Miss Jane Arthur, aged 31, a member of the baptist church at that place. Trusting on Jesus alone for salvation, she found him faithful and precious in life's last hour. Her last words were, "I am happy in the arms of Jesus."



THE  
BAPTIST REPORTER.

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BAPTISMAL RITUALS.

TEN years ago, when the "baptismal regeneration" question was discussed in the law courts, there appeared in one of our popular periodicals an article with the above title. We did not see it at the time, as we were not in the habit of reading the publication; but meeting with it accidentally a few days ago, we thought it might throw some light on the process by which this scriptural ordinance was perverted, and fashioned into the unmeaning ceremony now performed by the English Episcopalians.

"In the earliest days of the christian church those who were admitted into it by baptism were necessarily not infants but adolescent or adult converts. These previously underwent a course of religious instruction, generally for two years. They were called during their pupilage, 'catechumens,'\* a name afterwards transferred to all infants before baptism. When such candidates were judged worthy to be received within the pale of the church, their names were inscribed at the beginning of Lent, on a list of the competent or 'illuminated.' On Easter or Pen-

tecost eve they were baptized, by three solemn immersions, the first of the right side, the second of the left, and the third of the face. They were confirmed at the same time, often, in addition, receiving the sacrament. Sprinkling was only resorted to in cases of the sick and bed-ridden, who were called *clinics*,† because they received the rite in bed. Baptism was at that early period accompanied by certain symbolical ceremonies long since disused. For example, milk and honey were given to the new christian to mark his entrance into the land of promise, and as a sign of his spiritual infancy in being 'born again;' for milk and honey were the food of children when weaned. The three immersions were made in honour of the three persons of the Trinity; but the Arians having found in that ceremony an argument favouring the notion of distinction and plurality of natures in the Deity, Pope Gregory by a letter addressed to St. Leander of Seville, ordained that in Spain, the then stronghold of Arianism, only one immersion should be practised. This prescrip-

\* From the participle of a Greek verb, expressing the act of receiving rudimentary instruction

† From a Greek word signifying a bed, whence we derive the word *clinical*.

tion was preserved and applied to the church universal by the 6th canon of the Council of Toledo in 633. The triple immersion was, however, persisted in in Ireland to the 12th century. Infants were thus baptized by their fathers, or indeed by any other person at hand, either in water or in milk; but the custom was abolished in 1172 by the Council of Cashel.

"The African churches obliged those who were to be baptized on Easter eve to bathe on Good Friday, 'in order,' says P. Richard, in his *Analyse des Conciles*, 'to rid themselves of the impurities contracted during the observance of Lent, before presenting themselves at the sacred font.' The bishops and priesthood of some of the Western churches, as at Milan, in Spain, and in Wales, washed the feet of the newly baptized, in imitation of the humiliation of the Redeemer. This was forbidden in 303 by the 48th canon of the Council of Elvira.

"The Baptistery of the early church was one of the *exedra*, or out-buildings, and consisted of a porch or ante-room, where adult converts made their confession of faith, and an inner room, where the actual baptism took place. Thus it continued till the sixth century, when baptisteries began to be taken into the church itself. The font was always of wood or stone. Indeed, we find the Provincial Council held in Scotland, in 1225, prescribing those materials as the only ones to be used. The church in all ages discouraged private baptism. By the 55th canon of the same Council, the water which had been used to baptize a child out of church was to be thrown into the fire, or carried immediately to the parish baptistery, that it might be employed for no other purpose; in like manner, the vessel which had held it was to be either burnt or consecrated for church use. For

many centuries superstitious virtues were attributed to water which had been used for baptism. The blind bathed their eyes in it in the hope of obtaining their sight. It was said to 'drown the devil,' and to purify those who had recourse to it.

"Baptism was by the early church strictly forbidden during Lent. The Council of Toledo, held in 694, ordered by its 2nd canon, that, from the commencement of the fast to Good Friday, every baptistery should be closed, and sealed up with the seal of the bishop. The Council held at Reading, Berkshire, in 1279, prescribed that infants born the week previous to each Easter and Pentecost, should be baptized only at those festivals. There is no restriction of this kind preserved by the Reformed Church; but we are admonished in the rubric that the most acceptable place and time for the ceremony is in church, no later than the first or second Sunday after birth. Sundays or holidays are suggested, because 'the most number of people come together,' to be edified thereby, and be witnesses of the admission of the child into the church. Private baptism is objected to, except when need shall compel.

"The practice of administering the Eucharist to the adult converts to christianity after baptism, was in many churches improperly, during the fourth century, extended to infants. The priest dipped his forefinger into the wine, and put it to the lips of the child to suck. This abuse of the Holy Sacrament did not survive the twelfth century. It was repeatedly forbidden by various Councils of the Church, and at length fell into disuetude.

"Christening fees originated at a very early date. At first, bishops and those who had aided in the ceremony of baptism were entertained at a feast. This was afterwards commuted to an actual pay-

ment of money. Both were afterwards forbidden. The 48th canon of the Council of Elvira, held in 303, prohibits the leaving of money in the fonts, 'that the ministers of the church may not appear to sell that which it is their duty to give gratuitously.' This rule was, however, as little observed in the Middle Ages as it has been since. Strype says, that in 1560 it was enjoined by the heads of the church that 'to avoid contention, let the curate have the value of the "Chrisome" not under 4*d.*, and above as they can agree, and as the state of the parents may require.' The Chrisome was the white cloth placed by the minister upon the head of a child which had been newly anointed with chrism, or hallowed ointment composed of oil and balm, always used after baptism. The gift of this cloth was usually made by the mother at the time of Churching. To show how enduring such customs are, even after the occasion for them has passed away, we need only quote a passage from Morant's 'Essex.' 'In Denton Church there has been a custom, time out of mind, at the churching of a woman, for her to give a white cambric handkerchief to the minister as an offering.' The same custom is kept up in Kent, as may be seen in Lewis's History of the Isle of Thanet.

"The number of sponsors for each child was prescribed by the 4th canon of the Council of York, in 1196, to be *no more* than three persons;—two males and one female for a boy, and two females and one male for a girl;—a rule which is still preserved. A custom sprung up afterwards which reversed the old state of things. By little and little, large presents were looked for from sponsors, not only to the child; but to its mother; the result was that there grew to be a great difficulty in procuring persons to under-

take so expensive an office. Indeed, it sometimes happened that fraudulent parents had a child baptized thrice, for the sake of the godfather's gifts. To remedy these evils, a Council held at l'Isle, in Provence, in 1288, ordered that thenceforth nothing was to be given to the baptized but a white robe. This prescription appears to have been kept for ages; Stow, in his Chronicle of King James's Reign, says, 'At this time, and for many ages, it was not the use and custom (as now it is) for godfathers and godmothers to give plate at the baptism of children, but only to give *christening shirts*, with little bands and cuffs, wrought either with silk or blue thread, the best of them edged with a small lace of silk and gold.' Cups and spoons have, however, stood their ground as favourite presents to babies on such occasions, ever since. 'Apostle spoons'—so called because a figure of one of the apostles was chased on the handle of each—were anciently given: opulent sponsors presenting the whole twelve. Those in middling circumstances gave four, and the poorer sort contented themselves with the gift of one, exhibiting the figure of any saint, in honour of whom the child received its name. Thus, in the books of the Stationer's Company, we find under 1560, 'a spoon the gift of Master Reginald Woolf, all gilte, with the picture of St. John.'

"Shakespear, in his Henry VIII., makes the king say, when Cranmer professes himself unworthy to be sponsor to the young princess:—

'Come, come, my lord, you'd spare your spoons.'

"Again, in Davenant's Comedy of 'The Wits,' (1639):

'My pendants, cascanets, and rings;  
My christ'ning caudle-cup and spoons,  
Are dissolved into that lump.'

"The coral and bells is an old invention for baptismal presents. Coral was anciently considered an amulet against fascination and evil spirits.

“ It is to be regretted that, at the present time, the grave responsibilities of the sponsors of children are too often considered to end with the presentation of some such gifts as we have enumerated. It is not to our praise that the ties between sponsors and god-children were much closer, and held more sacredly in times which we are pleased to call barbarous. God-children were placed not only in a state of pupillage with their sureties, but also in the position of relations. A sort of relationship was established even between the god-fathers and god-mothers; insomuch, that marriage between any such parties was forbidden under pain of severe punishment. This injunction, like many others, had, it appears, been sufficiently disobeyed to warrant a special canon (12th) of the Council of Compiègne, held so early as 757, which enforced the separation of all those sponsors and god-children of both sexes who had intermarried, and the church refused the rites of marriage to the women so separated. A century after (815) the Council of Mayence not only reinforced these restrictions and penalties, but added others.”

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### GENERAL BAPTIST MISSIONARY SOCIETY.

We conclude our notices of the proceedings at the Baptist Anniversaries, with some selections from the addresses at the Annual Meeting of this Society, held during the Association at Wisbeach, on Wednesday evening, June 20. The chapel in Ely Place was inconveniently crowded, and much interest was excited from the presence of three missionaries and of the Rev. D. M. Graham, A.M., of New York, deputed by the Freewill Baptists of the Northern States of America. Robert Pegg, Esq., of Derby, the Treasurer of the Society, was called to occupy the chair.

The CHAIRMAN—My christian friends,—Through the good providence of God we are permitted to assemble at another of these important missionary anniversaries. Preserved as we have been during the year that has passed since many of us met on a like occasion in another place, may we not lift up our hearts in thankful praise to Him in whose hand our breath is, who holdeth our soul in life? I confess that I seldom attend an Association without being reminded, with impressive solemn-

nity, that here we have no continuing city; for when do we meet without finding that one dear friend or another, whom we have been accustomed to see on these occasions, has been taken away? Especially is this the case when we look back for a number of years. It is sixteen years since the Association was last held in Wisbech, and then I had the same honour as you have conferred upon me this evening. Of the ministers who were then on this missionary platform, and who took part in the proceedings of the meeting, three are now sleeping the sleep of death, Mr. Pike, Mr. Wallis, and Mr. Goadby. How strongly does this impress upon us the admonition, “Whatsoever thy hand findeth to do, do it with thy might,” and the necessity of our discharging the duties we severally owe to the Redeemer’s cause, and consecrating to Him the talents and influence we possess, seeing that we know not how soon our opportunities for doing so may for ever cease! God’s blessed cause must and will progress, whether we are devoted to it or indifferent, whether we per-

sonally are liberal or the contrary; for we know it is amongst the decrees of heaven that God's kingdom on earth shall eventually prevail. But when that glorious conquest shall have been accomplished, when the blessed triumphs of the Gospel shall have been achieved, surely it will be a matter of infinite moment to us as to what part we have had in bringing those triumphs about. As the Treasurer of the Society, it devolves upon me to lay before you a general statement of the accounts during the past year. A short time ago, the Committee felt, I may say, considerable anxiety as to the financial state of the mission, and they looked forward to this balance-sheet with considerable misgivings; and I am sorry to say that those fears were not groundless, for, whilst the balance against us last year was only £257, at the present time it is £607, making us minus during the year £350. Perhaps I ought to say, that this may be to some extent accounted for by some unusual expenditure during the last twelve or eighteen months, for, during that time, we have had three passages to or from India of our missionaries and their families. Still, on the other hand, there have been some sources of income which do not occur every year; and, therefore, I fear that the real fact is, that our average regular income at the present time falls short of our necessary regular expenditure. This being the case, you will excuse my affectionately recommending to your kind and liberal consideration a circular which has been issued by the Committee, and which, I trust, has reached the hands of most of you. That circular has, I am glad to say, already borne fruit. We have had several most kind and liberal responses to it; and I cannot forbear making especial reference to one case. One gentleman, a long-trying, faithful, liberal, and most distin-

guished friend of our society,—I mean John Heard, Esq., of Nottingham,—whose annual subscription has been of late £50, a few days ago sent me a cheque for £100, intimating that that sum would be his annual subscription for the future. The only thing to be regretted of John Heard is, that that is coming upon him which the Scriptures call being “well stricken in years.” We are almost tempted to wish that such men should live for ever. May God long spare his useful life! To which, I am sure, you will all say, Amen.—The chairman concluded by reading the balance-sheet for the year.

REV. JOHN BAXTER PIKE, of Bourne,—Almost all missionary reports now present two aspects: they generally speak of encouragement and difficulty, of trials and of success. I do not think we need be either surprised or at all discouraged on this account. If it were otherwise, it would not be in harmony with the existing order of things by which we are surrounded. If I were to analyse the report, a variety of topics might be selected, each of which is fitted to supply encouragement; but I will only refer to one. The report speaks of *souls saved*; and after all THAT is the grand encouragement. We know something of the value of the human soul; though, alas, but little compared with its real worth! We know that the whole income of this society, from its formation to the present day—nay, that the gold of all the world—if it were placed in the balance against a human soul, would be outweighed. The soul of man can soar above the sun, above the suns of all systems, and can say, “I am greater than you: with all your magnitude and all your magnificence, you are but lumps of inanimate matter: I am reason; I am feeling; I am thought; I can improve the opportunities of the present;

I can recall the memories of the past; I can pierce the veil of the future; I can stoop to examine intelligently the very minutest of God's works, and I can rise in exulting adoration of His most glorious perfections." And when we think that the souls saved during the past year by the instrumentality of this society have not only been rescued during time from the degradation and wretchedness of heathenism, but also from the impending woes of perdition in the future, and that they will with ever expanding faculties meditate on God's work, engage in His service, rejoice in His favour, and swell His praise through a blessed immortality, must we not consider that these results are an abundant recompense for all the labours, all the sacrifices, and all the money, that have been expended in the missionary field? It is a delightful thought, that not only do angels in heaven rejoice over these ransomed spirits, but that the Lord of angels Himself rejoices over them with exceeding joy, for in them he sees of the travail of his soul and is satisfied. By instrumentally multiplying the number of the saved, we are also multiplying the elements of our own future blessedness and glory. We may well believe that the very highest and purest happiness that a saint in light can enjoy, is to possess a heaven whose inhabitants he has been instrumental in multiplying, and with them to swell the rich anthem of praise which will roll down the coming eternity and deepen as it rolls, "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever." The speaker then referred to the difficulties in the way of this enterprise as being a portion, in fact, of that discipline by which God fitted us to discharge His work; and which, if regarded

with a brave and believing heart, instead of being impediments or discouragements, would be stepping-stones to further progress and ultimate victory. When our first missionaries went to India it was said to them, "You may just as well attempt to remove the Himalaya mountains, and cast them into the sea, as to uproot the system of Hindooism." But our brethren went forth not in their own strength, but in the strength of the Lord, and in the power of His might; they confronted that massive, mighty, hoary system of superstition; and now that great mountain is sensibly diminishing; huge fragments have fallen from its frowning heights; loud rumblings are heard in its cavernous depths; volcanic fires are there preparing for its final overthrow; and ere long that subtle, that metaphysical, but that cruel and soul-destroying imposture of Hindoostan, shall be a thing of the past, like the idolatries of Egypt, of Babylon, of Greece, of Rome, and of Britain. The Hindoos themselves are losing faith in their system; and some of the songs which are popular amongst them indicate not only the feelings of many, but may be regarded as prophetic of the good time coming. Here is a stanza from one of them:—

"Lo! see advance the destined day  
When fall shall every heathen shrine,  
When Brahmín's Shaster shall decay,  
Mohammed's system shall decline.  
No more shall different sects and castes  
Each from the rest like strangers stand;  
Divisions then shall all be past,  
And mankind form one friendly band."

Let us, then, in the words of my resolution, "put forth more strenuous exertions to carry out the still unrepealed commission of the Saviour, 'Go ye into all the world and preach the gospel to every creature.'" A nobler enterprise cannot enlist our sympathies nor excite our zeal. There is none to which we are summoned by such commanding authority, and such constraining motives.

Everything around us seems to say, "Be diligent, be prayerful, be hopeful." Voices from pagans, mussulmans, and papists; voices from the depths below, and voices from the heights above, all say, "Go forward." And *one* voice which we dare not, must not, will not disregard, says, "I have loved you, and given myself for you! Ye are not your own. Ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's;" then

"Press on, press on! nor doubt nor fear;  
From age to age THIS voice shall cheer;  
Whate'er may die and be forgot,  
Work done for God,—*that* dieth not!"

REV. THOS. GOADBY, of Coventry, observed that he could not address such a meeting for the first time without remembering what serious and solemn responsibilities rested upon the young men and the young ministers in this denomination. Their fathers, amongst other great and good works, had founded this Foreign Missionary Society with one simple object—that of promoting the glory of God in the salvation of man. The fathers had fallen in the field; all the first missionaries were dead; and some of the first and chiefest founders of this institution had passed away; and it remained to them who, in the providence of God, had been raised up to preach the unsearchable riches of Christ in this country, to sustain and support the institutions which had thus come down to them. Were they determined that those institutions, and especially this foreign mission, should not in any way suffer from their neglect? Could they suffer those institutions to become embarrassed and impaired in efficiency, and yet put forth no hand to help them? He felt that if he were to do this, he would be a degenerate son of a most noble and worthy sire. Many of the young men of our denomination, and of England in general, had

grown up under certain injurious influences. There was a popular kind of literature which represented in caricature all missionary societies, and held them up to ridicule, on the ground that they neglected home and their very families in order that they might benefit the Hottentots and heathens abroad. When he first entered upon the christian ministry he recollected that feeling occurring to him. But it was but a passing thought; and it did not appear to him that we never made a greater mistake than when we supposed that any work for the heathen abroad hindered or crippled us in our work at home. He looked upon this society as one of the great sources of their strength. Did it not bind them all together and make them all sympathise with those who had gone out to preach the gospel in India? Did it not bring out the public spirit of the denomination when an appeal was made to them on behalf of those who were crushed and corrupted and cursed by a foul and idolatrous system of religion? When anybody asked him what the General Baptists were, and what was their position and worth, he felt that he should like to take them to Orissa, and ask that question of Gunga Dhor. He would stake his word that that individual very much more regarded the General Baptists than he did the late East India Company, and a meeting of this sort as of very much higher importance than any political body in his own native land. The denomination therefore drew encouragement, strength, and self-respect from this society, and they ought, on that account, to support and stand by it. The society was pledged to extend the gospel to the whole of Orissa. It might be said, "That is a mighty work. We are only 19,000 in England, and there are 8,000,000 in Orissa." Why, that was in accordance with the

genius of the British people. There were but 30,000,000 of us, and we were ruling over 200,000,000 in India. Remember what Clive did, how with 5,000 or 6,000 men he put 60,000 to flight; and what Wellesley did at Assaye; and what Havelock did at Cawnpore and Lucknow. Should the soldiers and warriors of Christ be less brave and courageous? No! They had God and His promises on their side; they had Christ for the captain of their salvation; and they never could give up, however great the odds might be against them.

REV. D. M. GRAHAM, A. M., of New York—after referring to his acquaintance by report with the late Rev. J. G. Pike, of Derby, and personally with the late Rev. Joseph Goadby, of Loughborough, and expressing his great satisfaction at hearing their sons speaking in behalf of a cause in which he was so much interested, proceeded to confirm the statement of the last speaker that the denomination lost no strength by working for foreign missions; and illustrated that fact by his own experience—the visit of the late Dr. Sutton to the United States on behalf of the mission having been the means of imparting new vitality and prosperity to the Free Will Baptist cause in every respect. In reference to the statement in the report of what a penny a week would effect; as he (Mr. Graham) was not accustomed to English beer, and would as soon drink castor oil, he had asked some one by his side what was the price of a glass of beer. The answer was, “A penny.” That was the price to the poorest man. He (Mr. Graham) did think that as christians they could, some way or other, endure the awful sacrifice of taking one glass of beer less a week. And that sacrifice would bring in all this fund that had been mentioned! We talked of endurance of toils, and labours, and sacrifices, but what

sacrifices were these compared with those of the men who went to the stake and were burnt for christianity even in England? Mr. Graham said he had heard a man reasoning with his father, who had that very bad habit of using tobacco, and saying that he must feel it quite an expense. “No,” said he, “I don’t feel it at all.” “How can that be?” the man asked. “Why,” “in the beginning of the year I make my calculations for the tobacco.” And so it came in among the necessities, and he did not feel it at all. Now, suppose a man should think Jesus Christ worth just as much as that man thought tobacco worth, and should make the calculation for the missionary cause in the beginning of the year. Then would not he carry it just as easily as the other paid for his tobacco? Mr. Graham then referred to Mr. Hutchins, of America, whose history, he stated, had been very like that of Mr. Pike, sen., and who had laboured as Secretary to the Freewill Baptist Mission. He died last September, after living for much of his time on a salary of 300 or 400 dollars, and out of this he had given over 3000 dollars, in some thirty years, to these causes of benevolence. When he (Mr. Graham) discovered this in looking over Mr. Hutchins’s manuscripts, he thought, “That man made arrangements to pay for his tobacco in the beginning of the year.” This was the secret of the great success of those who accomplished anything for Christ—they made calculations to do it; and they did it. Mr. Graham here related an anecdote of a boy in New Hampshire, whose father had a great quantity of cider and apples, and when other boys came to play with him, his mother would say to him, “I am glad you brought these boys in; go down into the cellar, and get some apples and cider for them.” The boys were very much cheered;



but John did not obey the order. When they had left the house, they took him to task for disappointing them so, when his mother told him to go. "Oh, yes," said John, "she told me to go, but she winked the other way." So we talked about going to missions, and giving to missions, but we winked the other way. Might God help every one, at the beginning of each year, and of this ecclesiastical year just beginning, to make calculations to meet these claims. If they were as regular in their contributions to foreign missions as the consumers of beer and tobacco in meeting their bills for those things, there would be a different report of the society next year.

REV. DR. BURNS, of London, expressed his conviction that there was no more important field of missionary labour than Orissa under the sun; and he thought the success achieved there equal, if not greater, than in most of the fields occupied in the distant east. He had known the society twenty-five years, and he mentioned some of its missionaries, such as Charles Lacey and Dr. Sutton, whom he had known personally, and whose labours were highly valued by persons in her Majesty's service, by ministers of various denominations, and by visitors to India. He expressed his sense of the advantage of having a thoroughly liberal man in the chair; and, rejoicing in what the chairman and Mr. Heard had done for the society, he suggested it would be a capital thing if they would go through the connexion and spread the contagion of their example. He was perfectly convinced with their friend Graham, that no other liberality but *arranged* liberality would be effective. The only way to be sure our stewardship should be a faithful one, was to ascertain with a clear conscience in the presence of God what we could spare for the

great cause of the Saviour and of suffering humanity; and when we had taxed ourselves and found out what we ought conscientiously to give, the difficulty was over. Instead of having to meet little individual obstacles, they would thus be got over once for all. The contributions to these missions might have been respectable; there had, indeed, been noble contributions, and many persons he knew had acted with great self-denial in continually supporting the cause; but it behoved them all to ask, in the first place—Are we giving equally with other denominations? Secondly, Are we giving in proportion to the wealth of the connexion? And, thirdly, Are we giving in proportion to the magnitude of the object? If not, let them pray that the Divine Spirit might stir them up and incite them to a holy and generous christian benevolence, and to distribute freely of those means for which they were accountable before God. Let there be a careful and deliberate arrangement to consecrate to the Saviour what they could spare; and if they could not spare according to the claims presented, let there be self-denial. He could not believe that this great christian institution should retrograde, or that those who had laid their hands so firmly and affectionately on the gospel plough, would withdraw them and thus become unfit for the kingdom of God.

REV. E. STEVENSON, of Loughborough, expressed his opinion that it was time some decided movement was made to restore the balance sheet to a proper state. He had been accustomed to give a guinea a year towards this society, besides his family contributing to it weekly. He had raised his subscription this year to two guineas, but was sure that would not do; and he therefore offered, if one hundred persons would join in raising their subscriptions to five guineas a

year each for five years, that he would be one of the number. Mr. Stevenson subsequently offered to stand by his proposition if only fifty could be found to join, who had hitherto given less than five guineas a year.

REV. ISAAC STUBBINS, from India, said he believed that every farthing given for God would be returned tenfold. Not that he would give from so mean and so sordid a motive as that; but they had been told, "Honour the Lord with thy substance and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses burst forth with new wine." "There is that giveth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." He expressed his rejoicing at seeing his beloved brother, William Brooks, who had just returned from India, on that platform. No man in connection with the mission had laboured more indefatigably, more enduringly, or more faithfully. Might God bless him whilst here, and restore him as one of Orissa's greatest treasures! Mr. Stubbins mentioned the case of a young man of very respectable connections, who had been exceedingly anxious to become a missionary, but being determinedly opposed by his parents, who used almost physical force to prevent his going, he was filled with so much grief, and became so despairing, that by degrees his religion began to decline, and now he is a vagabond upon the face of the earth, and his heart-broken parents knew not whither he had gone. Though he, Mr. Stubbins, had had his trials and difficulties and sufferings for twenty-four years in connection with the mission field, had he a thousand sons and a thousand daughters he would say, "Go, go! and may God be with you."

MR. W. BROOKS, Missionary Printer, from India, gave an interesting account of his labours in the missionary printing office in Orissa for nineteen years, during which time the whole Bible had been printed there, and many thousands of separate gospels, besides millions of tracts. There was no other press from Calcutta to Vizagapatam, a distance of 800 miles. Many of the converts had been first led to forsake idolatry, or to consider the claims of christianity, from the books they had received. Mr. Brooks, however, stated that his labours had not been confined to printing. He had, as far as he was able, accompanied the brethren into different districts, and made known in his humble measure the gospel of Christ. He had also for some time had charge of the boys' asylum; and during the past year he believed as many as in former years had been baptized and added to the church.

REV. H. WILKINSON, of Norwich, expressed his gratification in meeting his Brother Brooks, who had been so long in India, nearly double the ordinary average of missionary life. The labours in which he had been engaged were perhaps of a more enduring kind than those of other missionaries, and no doubt in years hence the fruits of those labours would be seen in distant India. It was fabled in India that pearls originated in drops of rain enclosed by the oyster-shell; and so a little particle of effort and of prayer and earnest interest in the cause of the Redeemer might, by the grace of God, form more than

"A gem  
To deck an earthly diadem,"

but a gem to deck the Redeemer's crown throughout eternity. Mr. Wilkinson enforced by anecdote and persuasion the necessity of rescuing the funds of the mission from their present state.

## Poetry.

## MY LAMP AND LIGHT.

BY R. M. CHEYNE, A.M.

*"Thy word is a lamp unto my feet, and a light unto my path."*

WHEN Israel knew not where to go  
 God made the fiery pillar glow ;  
 By night, by day, above the camp  
 It led the way—their guiding lamp ;  
 Such is thy holy Word to me  
 In day of dark perplexity.  
 When devils' paths before me spread,  
 And all invite my foot to tread,  
 I hear thy voice behind me say,—  
 "Believing soul, this is the way,  
 Walk thou in it." Oh! gentle Dove,  
 How much thy holy law I love,  
 My lamp and light  
 In the dark night.

When Paul amid the seas seemed lost,  
 By Adrian billows wildly tost,  
 When neither sun nor star appeared,  
 And every wave its white head reared  
 Above the ship, beside his bed  
 An angel stood, and "Fear not" said,  
 Such is thy holy Word to me  
 When tost upon affliction's sea ;  
 When floods come in unto my soul,  
 And the deep waters o'er me roll,  
 With angel voice thy Word draws near,  
 And says, "'Tis I, why shouldst thou fear ?  
 Through troubles great my saints must go  
 Into their rest, where neither woe  
 Nor sin can come ; where every tear  
 From off the cheek shall disappear,  
 Wiped by God's hand." Oh! gentle Dove,  
 Thy holy law how much I love,  
 My lamp and light  
 In the dark night.

When Holy Stephen dauntless stood  
 Before the Jews who sought his blood,  
 With angel face he looked on high,  
 And wondering, through the parted sky,  
 Saw Jesus risen from his throne  
 To claim the martyr as his own,  
 Angelic peace that sight bestowed,  
 With holy joy his bosom glowed,  
 And while the murderous stones they hurled,  
 His heaven-wrapt soul sought yonder world  
 Of rest. "My spirit, Saviour, keep,"  
 He cried, he kneeled, he fell asleep ;  
 Such be thy holy Word to me  
 In hour of life's extremity !  
 Although no more the murdering hand  
 Is raised within our peaceful land,—  
 The Church has rest, and I may ne'er  
 Be called the martyrs crown to wear ;  
 Yet still, in whatsoever form  
 Death comes to me, in midnight storm  
 Whelming my hark, or in my nest  
 Gently dismissing me to rest,  
 Oh grant me in thy Word to see  
 A risen Saviour beckoning me.  
 No evil then my heart shall fear  
 In the dark valley. Thou art near !  
 My trembling soul and thou, my God,  
 Alone art there ; thy staff and rod  
 Shall comfort me. Oh gentle Dove  
 How much thy holy law I love !  
 My lamp and light  
 In the dark night.

## Reviews.

*Conference on Missions, held in 1860, at Liverpool; including the Papers read, the Deliberations, and the Conclusions reached; with a Comprehensive Index shewing the various matters brought under review. London: Nisbet. Tenth Thousand, revised.*

WERE we to say that this is a remarkable book, recording the proceedings of a remarkable meeting, we should say much, but we should not say enough. Such an assembly of faithful christian men, gathered together from all parts of the earth for such a great purpose, the world had never seen. The Conference was

opened on Monday evening, March 19th, and continued to the 23rd. One hundred and twenty-six missionaries, secretaries, ministers, and civilians, composed the conference, which was conducted with the utmost harmony. The Papers read were excellent; the conversations were brief but explicit; every one was free to express opinions or tell facts; two shorthand writers reported all that was said and done; and what a mass of facts! We understand, too, that means have been provided for the gratuitous circulation of this volume to missionaries all over the world, and to ministers and

sabbath-school superintendents at home. Surely the grand cause of christian missions will receive a mighty impetus by this extraordinary movement!

*The Two Thousand Confessors of Sixteen Hundred and Sixty-two.* By Thomas Coleman. London: Snow. Three Shillings.

MR. COLEMAN, Independent minister of Ashley, near Market Harborough, in anticipation of the bi-centenary of the ejection of upwards of 2000 pious ministers from the Established Church on August 24, 1662, has collected in this volume a great amount of valuable information. Having read it with much interest and deep sympathy for the noble-minded and faithful sufferers, we tender our best thanks to the author for the opportunity. We wish we had space to make several selections which we have noted, but as that is impossible, we would more earnestly commend the volume to families, sabbath schools, and congregations, that the young amongst us may have before them a brief record of an event such as the world had not witnessed, and seeing what sacrifices these christian heroes made when laying

the foundations of nonconformity in England, they may prize more highly the invaluable privilege we now enjoy of "Freedom to worship God."

*Imputed Righteousness.* By Edward Steane, D.D. London: Jackson & Walford. Threepence.

THE religious press of London having been agitated by this question recently, Dr. Steane has here given his views of it. Certainly it is a most momentous question, and ought not to be tampered with. That "Christ died for our sins according to the scriptures," is the greatest truth in creation, which we ought to hold fast, if need be, as with a tenacious death-grasp.

*Secret Prayer.* By the Rev. Charles Stanford. London: Jackson & Walford. Threepence.

MR. STANFORD, the colleague of Dr. Steane in the pastorate of the baptist church, Denmark Place, Camberwell, has recently published several useful little treatises on practical subjects. This is one of them, and we have pleasure in giving it our best commendation, for the thoughtful perusal of its brief but pungent pages must be beneficial.

## Correspondence.

### AMERICAN DOCTORSHIPS, AND HOW THEY ARE SOMETIMES OBTAINED.

(From the *New York Examiner*.)

So much has been said about the number and nature of the applications made at our seats of learning for honorary degrees, that we cannot deprive our uninitiated readers of an unexpected opportunity of seeing how the thing is sometimes done. The writer of the following letter, addressed to the president of one of our universities, was so much pleased with what he had written, that, upon second thought, he sent it to *The Examiner* for publication, thinking "its strictly secret and confidential character" would not be impaired if the names of the president, university, and author, were suppressed. In that form we give it the desired publicity, not doubting the successfulness of the application, and the consequent safety of adopting it as a well-considered model to be used by other candidates for similar distinctions:

"My Dear Brother,—When your eye lights upon the contents of this sheet, I know you will be occasioned a shock of surprise. I am surprised, alarmed even, myself at myself. Such a thing is so unusual with me, and so unlike me, that I can scarcely realise the guider of this pen to be me at all. However, dismissing the trepidation and hesitation that have always attended the meditation of this long-deferred and singular little job of seeming self-seeking, I would—repeating my lively appreciation of its possible impropriety, and deeply doubting my desert of the favour, and promising the most cheerful submission to your, whatever it may be, decision—I would simply ask—that is, of course, if you think the request is worthy of entertainment—I would simply ask that you—I know your word to be law there, as indeed it is, and ought to be, everywhere else—I would simply ask that you get conferred upon me at the approaching meeting of your, of our—I feel it to be

ours in the most endearing sense—I would simply ask that you get conferred upon me at the meeting of our board of trustees—a body of men whose executive efficiency and high respectability are on the tongues of all—I would simply that you get conferred upon me, at the approaching meeting of our board of trustees, the title of the two D.'s.

“Since penning the above, I have paused. I am even more amazed at seeing, than I was at thinking this to me, unusual to you, unexpected request. I must not send it, therefore, without another, viz: that you will read my reasons for it, that I now hasten to append. By way of a prefatory paragraph, though I totally, warmly, at a loss for language, disclaim the remotest *personalness*, so to speak, in this matter, I do not believe the title to be warranted by the letter or the spirit of the New Testament, but widely contrary to both. And as to any personal honour it might possibly be inferred to bring me, I cannot suppose it necessary to inform you or the world how greatly it is unneeded and undesired. But there are other considerations that have furnished my pen with this extraordinary errand. They are:—

“1. My usefulness would be multiplied. The wider one's sphere of influence, the greater one's usefulness. The minister with the two D.'s is more 'apt to teach' from the 'occasional pulpit,' and the 'anniversary' platform. The 'annual sermon' and the 'set speech' are huge helps. There is no computing the good to be done by them. I would be more known. Usefulness increased by an increase of influence, in the way of being more revered in the parish and the neighbourhood, also I might name. This suggests number two.

“2. My leading members desire it, on the ground of increasing their influence. It *marks* the church as well as the pastor.

“3. It would enlist my church on the side of *your* College, a consummation that I have long coveted. Their interest in our educational affairs is at present distributed amongst several institutions. Indeed, they have too little interest invested in any of them.

“4. It confers character and importance upon our ministers in the estimation of other ministers, to have them well dotted with the D.'s. Our denomination has not the name for learning that it has really earned.

“5. The title is worn by so many now that jealousies are kindled in the few who remain unhonoured. And they are likely to be looked upon as an inferior portion of the ministry, which you well know is not true of them; knowing, as you do, equally well, that neither intellectual pre-eminence nor literary attainments are any longer required in the candidates for the two D.'s. Here I may as well observe that any such disqualification you may think of in me will be abundantly argued away by the fact I have just related.

“Several Doctors of Divinity within the circle of my intimacies cannot so much as recite the Hebrew alphabet or decline a Greek noun. Dr. Ordinarius has himself informed me that the design of his having the title was nothing else in the world than to win away the affection of his wealthy church from a rival seat of learning.

“I pleased myself with the anticipation of sharing your festivities this summer, but am prevented by a press of duties. I intend to attend regularly hereafter. Your institution must be sustained. The Lord is looking kindly on my charge. Several professed hope during our late series of meetings, who are *peculiarly* promising. I have sometimes supposed that a larger and more responsible field would be better commensurate with my abilities, but I feel willing to submit all to the Lord.

“I need not add that this letter is strictly secret and confidential. You alone could comprehend the very peculiar and singular combination of considerations that have produced it, in the face of the protest of my own sense of delicacy, feeling of modesty, and well-known sentiments about being 'called Rabbi.' Pray for me, my brother, that I may be sustained and blessed of heaven in the difficult and sacred labours of the ministry. Reavowing my profound regard for you personally, and for the noble institution over which you so satisfactorily preside, I subscribe myself,

Affectionately yours,  
\_\_\_\_\_.”

We do not wish to abridge the amusement which the perusal of this facetious epistle is calculated to afford, but we shrewdly guess that the whole thing is nothing more than a witty exposure of some of the attempts which certain vain men have occasionally made to secure an honorary degree.

## Christian Activity.

### THE EARNEST AND ANXIOUS MINISTER.

IT is not opinions that man needs, it is TRUTH. It is not theology, it is GOD. It is not religion, it is CHRIST. It is not literature and science, but the knowledge of the free love of God in the gift of His only-begotten Son.

"I know not (says Richard Baxter) what others think, but, for my own part, I am ashamed of my stupidity, and wonder at myself that I deal not with my own and others' souls as one that looks for the great day of the Lord; and that I can have room for almost any other thoughts and words; and that such astonishing matters do not wholly absorb my mind. I marvel how I can preach of them slightly and coldly; and how I can let men alone in their sins; and that I do not go to them, and beseech them for the Lord's sake, to repent, however they may take it, and whatever pain and trouble it should cost me. I seldom come out of the pulpit but my conscience smiteth me that I have been no more serious and fervent in such a case. It accuseth me not so much for

want of ornaments and elegancy, nor for letting fall an unhandsome word; but it asketh me, 'How couldst thou speak of life and death with such a heart? How couldst thou preach of heaven and hell in such a careless sleepy manner? Dost thou believe what thou sayest? Art thou in earnest, or in jest? How canst thou tell people that sin is such a thing, and that so much misery is upon them and before them, and be no more affected with it? Shouldst thou not weep over such a people, and should not thy tears interrupt thy words? Shouldst thou not cry aloud, and shew them their transgressions; and entreat and beseech them as for life and death?' Truly this is the peal that conscience doth ring in my ears, and yet my drowsy soul will not be awakened. O what a thing is a senseless hardened heart! O Lord, save us from the plague of infidelity and hard-heartedness onrselfes, or else how shall we be fit instruments of saving others from it? O do that on our souls which thou wouldst use us to do on the souls of others!"

## Revivals and Awakenings.

### AN IRISH WASHERWOMAN'S PRAYER AT A REVIVAL MEETING.

FATHER! if our hearts deceive us not we have come here to-night to call upon Thy name. We have come here to seek Thee in the appointed way, and to pour out our hearts before Thee in prayer.

Father! wilt Thou not hear us. Thou hast heard me before, and I know Thou wilt hear me again; Thou art the hearer and answerer of prayer. This is the name by which Thou art known among Thy people. Thou didst hear Thy servant Moses when he prayed unto Thee in the wilderness on behalf of the rebellious children of Israel, and Thou didst spare them. Thou didst hear Thy servant Elijah when he prayed unto Thee that it should not rain, and it rained not for the space of three years and a-half. Thou didst hear Thy servant Daniel

when he prayed unto Thee in the lions' den, and the lions' mouths were shut, so that they hurt him not. And Thou art the same God still, the same yesterday, to-day, and for ever.

Thine ear is not now heavy that it cannot hear, neither is Thine hand shortened that it cannot save. Hear us also, therefore, O Father, when we pray unto Thee? hear us when we thus kneel at Thy footstool? and cause our prayer to ascend before Thee?

Father! we pray for unconverted ministers—ministers who are blind themselves and leaders of the blind, ministers who are nothing but finger-posts pointing the way of salvation to others, while they themselves stand still and walk not in that way!

Father! give them grace to hold their peace until they have a message from Thee! And oh, have mercy upon them,

and make them—oh make them ministering spirits, that they may minister unto them who shall be heirs of salvation!

Father! we pray for the new-born babes—those whom Thou hast quickened at this time and made new creatures in Christ Jesus! Wrap them in the swaddling bands of Divine love, compass them with thy favour as with a shield, keep the everlasting arms underneath and round about them, and cause them to thirst after the sincere milk of the Word that they may grow thereby? Hold Thou them up and they shall be safe? Let not the enemy triumph over them, but guide them by Thy counsel, and then shall they have respect unto Thy statutes continually?

Father! we pray for unconverted sinners! Oh, have mercy upon them! Let the earthquake come with its terrible shakings that they may be alarmed; and if the earthquake pass unheeded, let the still voice of conscience come and whisper its warnings; and if the voice of conscience be stifled, let a sound from heaven, as of a mighty rushing wind come; and if still they remain hardened and unmoved, then put the hammer of Thy Word into the hand of Thy Spirit and break their rocky hearts in pieces; and if when thus crushed and broken, they still hold out, then put them, we pray Thee, where Thou didst put Thy prophet Jonah of old—put them into the whale's belly, and keep them there until they shall be constrained to exclaim, "Salvation is of the Lord."

Father! we pray for the Pharisees—those whited sepulchres that appear outwardly righteous, but who are full of all uncleanness within. Our blessed Lord did say unto them, in the days of His flesh, "Woe unto you Scribes and Pharisees, hypocrites;" but do Thou say unto them, in this day of merciful visitation, "Turn ye, turn ye from your evil ways, for why will ye die?"

Oh, Father, have mercy, we pray Thee, upon poor bliud Pharisees!

#### TWO REMARKABLE FACTS

ARE mentioned in the Report of the Suffolk and Norfolk Baptist Home Missionary Union.

"There was a woman living utterly regardless of God or heaven, who had invited a sister's child, about eight years

old, on a visit. That child's mother was a godly woman, who trained up her children in the fear of the Lord: and the first night the little visitor was put to bed, she said, 'Aunt, don't you pray with me? mother always does.' There was the first arrow fixed in the prayerless sinner's heart. On the Lord's-day morning, on her going about some house-work, our little Missionary again said, 'Aunt, mother says we should do no work on the Sabbath-day.' There was another arrow directed to the heart of the Sabbath-breaker. Suffice it to say the result was the conviction and conversion of a careless sinner through the instrumentality of a child. O ye Christian mothers who read this, will you not be constrained so to train up your children, that they also, when they leave their homes, may be like the little maid in Naaman's house, messengers of mercy and salvation to others?

Some cases also of remarkable, instantaneous conversion might be stated. In a village connected with one of our churches, there has been a remarkable spirit of prayer poured out, and while the prayers have been ascending on one side of Jacob's ladder, the answers have been descending on the other. An old member of the church, who for years had been sorely tried with ungodly sons, giants in iniquity, came one day, during the past year, to his Pastor with tears of joy exclaiming, "*O, Sir, at last salvation is come to my house.*" for two of these once rebellious sons are now clothed, and in their right minds, sitting at the feet of Jesus. One of these was walking alone in the fields, and suddenly arrested, like Saul of Tarsus, he was struck with the conviction that he was on the broad road to hell, and was actually prostrated on the ground, and there lay alone agonizing and crying for mercy for three hours, till at length, then and there, Jesus spoke peace to his soul: and oh, the joy of pardoning love! He said "it was heaven on earth; he had no wish to go home, except to tell his friends what great things God had done for his soul, but rather wished he had wings at once to fly away and be at rest." We merely give these specimens to remind our readers that, when looking at the statistical table, they may reflect, that there is something more than the dry statement of 173 baptized and added to the churches."

## Narratives and Anecdotes.

### FATHER CHINIQUE, THE CANADIAN REFORMER.

At the last of the meetings held at Edinburgh in August, to celebrate the "Tri-centenary of the Reformation in Scotland," a converted Romanist priest was introduced, who had been the means of bringing over from 6000 to 7000 of the Canadian papists to the protestant faith.

Father CHINIQUE gave a lengthened and interesting account of his life and experience. After detailing the steps by which through persecution he was led to a saving knowledge of the gospel, he continued—I gave myself entirely and exclusively to Christ. I felt quite as a new man—strong as a lion—and I didn't care for Pope, or bishop, or priest. I felt so happy that I had found the way of salvation, that my heart was overflowing with joy. I paid my bill to the hotel-keeper, and then went away to my colony. I was told that my people would turn me out, and would not receive me; but I said, There is surely room enough for me somewhere in the world. The bishop said to my countrymen that I was excommunicated because I had refused to obey his authority without condition; but they knew it. I arrived in the colony on a Sunday morning. My people were all at the chapel door, and they asked me, What's the news? I have no news to tell you here, but come into the church. I didn't put on my priestly ornaments, but went into the pulpit dressed as I am—as a layman. They were all surprised, and I told them,—My dear countrymen, I don't come here to pray with you, because it may happen that you cannot unite in prayer with me now. I have broken forever with the authority of the Pope and bishops of the Church of Rome. I have taken this step because I can't remain in my conscience longer, but I don't want you to follow me. You must not follow me, but you must follow Christ and the Word of God. If you think that I have done wrong, and if you think it is better for you to remain in the Church of Rome, do so; and if you think it is better not to have me any longer to preach to

you, and if you wish me to go away for what I have done, then I am ready to do so, and tell me so by rising up. Not one moved—they all remained quiet in their seats. I felt much surprised, and told them that I thought they were acting only to please me, but that it would be a great iniquity to do so. I said, You must please only your God, who is now looking down upon you; but it may happen that the Spirit of God has come down here as it came down upon my poor soul. I will put you this question in another shape. I then told them, If you think it is better to follow the Word of God than the word of man; if you think it is better to submit to Christ than to submit to man; if you think, dear countrymen, that it is better to be the children, servants, and followers of Christ, than to be submitted, as we have been all our lives, to the bishops of the Church of Rome; if you wish me to remain among you, and to read the scriptures, and to serve and praise the Lord, then you have only to tell me, and I am your man. They all rose up, without one exception. Then we began to sing the songs of Zion for the first time; and then I saw a thing which I don't think has been seen since the days of Pentecost. That whole multitude of people, about a thousand persons, praising the Lord because they had been made free by the Word of God. They felt that they were happy in the way of light and in the way of salvation,—just as men feel who have been in dark dungeons all their life, or for many years, when suddenly their dungeons are opened, and they see the light, and breathe the pure air which God has granted to man; or as men feel who are blind, and whose eyes are opened to see the light. They felt so happy, that they were almost out of themselves. I have no doubt the angels were singing over this, but it made a great scandal in the Church of Rome. More than two thousand men had left that Church, with their priest at their head, who was well known both in Canada and in the States. They punished the old bishop by removing him, and appointed another of the name of Doggan, who had a great reputation for piety and prudence.



His first act was to write a letter to me, to say that he was coming to recover his stray sheep, and to bring them back to the Church. I read that letter to my people from the pulpit, and I told them, Next Thursday the bishop is coming among you, to try to prove that I have deceived you, and that the Bible is a soul-destroying book, and that out of the Church of Rome there is no salvation. I told them they must be all up to hear him, and that not one—not even the sick—must be absent; and that if the bishop proved to them that I was a deceiver, that the Book was a soul-destroying book, and that there was no salvation out of the Church of Rome, they must make their peace with him. Thursday arrived, and an immense multitude of people came out. I had erected a platform, that the bishop might be seen and heard by every one. The bishop came at the appointed hour, and was surrounded by a great number of priests in rich carriages. Just at the moment he was coming near the chapel, I hoisted a flag which seemed as if it had a voice to the bishop, and said, "Sir, the days of darkness are gone, and the days of light and freedom are come, and are shining upon that flag. You are not coming into a land of the Inquisition, but among a free people, who owe no authority to Pope or Bishop." He understood that voice, and turned very pale when he saw it. The grand vicar, who was beside him, said to the people, "Kneel down! this is the Bishop, he will give you his blessing;" but nobody moved. The vicar said, in a louder voice, "Kneel down, this is the Bishop, he will bless you," when a voice came from the crowd, "Dont you know that we will never bend our knees except before God?" and thousands of voices answered Amen to that. The Bishop went up to the platform, and I followed him as closely as possible. He then gave his sermon, but he failed entirely to prove anything that he had promised. It was clear that he had failed. At the end of half an hour he said to the people, being evidently vexed, "French Canadians, I see that you dont pay attention and respect to my authority, as I had a right to expect; and in the name of God, who is hearing me, I ask you who will regulate you in the ways of God, if you reject my authority?" His request was followed by a solemn silence. After a few moments

a voice cried out in answer, "We reject your authority for ever. We have nothing to guide us now but the Word of God as we find it in our Bible. Mr. Bishop, it is better for you to go away, never to come back again;" and thousands answered Amen to that also.

#### THE POPE AND HIS GOVERNMENT.

WILLIAM ARTHUR, A.M. author of "Missions to the Mysore," having visited Italy during the past spring, has published a volume of facts and incidents,\* which he relates in his own lucid style. Here are some specimens.

"In came a rush of priests with the Pope, closing him round, bearing his train, and following him up the steps till he took his seat upon the throne. It was the first time I had seen Pio Nono. He is a fine, a very fine old man. Tall, portly, indeed fat, with a quick step, and open visage, like an English country gentleman. The face beams with apparently true benignity; but the eye is not easy, and the smile of the lips is not unmixed with a disquiet something at the corners of the mouth. Still he is a noble old man; and, looking at him, one is much more inclined to follow the common idea in England, that he is a very kind and sincere one, than the representation often (by no means always) given in Rome; namely, that he is faithless, unforgiving, and full of vain-glory. Yet even they who say that, give him credit for sincerity in matters of religion, and for disinterestedness and purity of manners.

He sits upon his throne. They offer him a censor, into which he puts incense; they take off his mitre, and put it on; they chant, and cross, and bow; read, and with reverence hold him up a book to kiss; and take the censor, and wave the incense to this enthroned priest, in his royal robe of rose-colour and gold. To him all eyes turn; to him knees bow; to him the incense rises. He sits upon his throne, with superhuman reverence given to him; and look at his countenance! Surely this is not a human being, fresh from putting ten millions of his fellow-men, ay, of his own neighbours and countrymen, outside of the kingdom of God! Where are the tears and traces of horror lying upon his soul in connection with this deed? He smiles, and smiles, and smiles.

\* Italy in Transition. Hamilton & Co.

Again, with knees bowed, the attendant dignitaries take off the rich rose-coloured robe, and disclose a beautiful white dress. With fresh bowing of the knees, a white apron is girded round the white robe. Then the Pope, preceded and followed by dignitaries, hastens over to the Apostles. Before him goes a Cardinal, with a large golden ewer in his hand. Behind, an ecclesiastic, with a tray containing napkins; another with a tray of violets, and a third with a little set of papers. As his Holiness approaches, the Apostles are agitated: their faces change colour: their petticoats shake. The little white boot is slipped off the right foot, well washed as ever it was in its lifetime. The Cardinal, from the golden ewer, pours upon the instep such a wee drop of water; and then his Holiness, taking a napkin, gives the foot just a touch: and that napkin falls to the Apostle as a perpetual memory of the day of his honour. Then the head of the Pope bows down to the foot, and his lips touch the instep.

The Romans often say that the Pope does not kiss the foot, but a bunch of violets, which he lays upon it. This was not the case. Pio Nono really did the work; he kissed the foot. This done, he turned round, took a boquet of violets and handed it to the Apostle, who, receiving it, bowed, and with wonderful satisfaction kissed the back of the superhuman hand.

In the dining room of the hotel at Piacenza was a large company, apparently of men of business, with one lady. Her husband was from Bologna, and was giving the rest stories as to the Papal government. He talked in a dialect hard to understand, and with much rapidity, so that I could catch only the necks and wings of his facts, and I do not attempt to repeat them. When he had

run himself out of breath with one story, his wife reminded him of another, and on and on he went. The statements were horrible, and, to us, beyond belief; yet not one word of doubt escaped any person present. I could imagine that I was back again in the Mysore, hearing a knot of Brahmins telling stories of the days of Hyder Ali and Tippoo Sahib. They were tales of fines and imprisonment without any reason given; of hundreds kept in dungeons untried and uncondemned; of mulctas laid upon whole classes of persons in a day; of plunder concerted between officials and robbers, and prey divided share and share alike; murderers petted and thinkers put to death; and priests and bishops, archbishops and cardinals and legates, all fingering and dividing the spoil. It was something very fearful to hear those tales, and to see the hatred of priests and Church, and Pope and Rome—Rome, odious Rome—which seethed in that company. There was something in the expression of that hatred, such as I doubt whether a company of Englishmen could, under any circumstances, put on. If any one has seen a man in Rome, when something that might compromise him is said or done, look round as though all the walls had eyes and ears, he has recognised a species of fear as new to him as if he had never seen a man look afraid before; a kind of fear that it would be impossible for any man born and brought up under the British flag to throw into his countenance. And so with this hatred. It was not vociferous, but it was dark and hot, and lay down in the secret places of the men, boiling, and smelling of blood. Priests, priests—blacks, scoundrels, robbers, tyrants, devils, priests—how that word *priest* was repeated with every tone which detestation could teach!

## Baptisms.

### FOREIGN.

GERMANY.—The Triennial Conference of the Baptist churches was held at Hamburg during the first days of September. Brother Nielson, of West Seeland, Denmark, said:—Our cause began eighteen years ago, and we had hard

struggles indeed; yet, by God's grace, we have now much overcome, and have received religious liberty; and we now can preach the gospel freely, which is propagated widely. There are many who withdraw from the State Church, and form new interests of their own.

Gradually they get more knowledge of the word of God, and join our churches. One church of a Rev. Mr. Lammers, of Norway, has almost entirely turned to the Baptists. We have accessions every month, and ten brethren now in the ministry cannot satisfy the numerous appeals to them from all quarters. Still there is much to bear also for the cross of Christ. Many of our female members experience very rude treatment from their unconverted husbands; they are beaten by them and driven out of their homes. One sister was bound by her husband, the hands on her back, in order to prevent her from going to the meetings.—Professor Rauschenbusch, of Rochester, America, said: When he was still a Lutheran minister in the United States, he came to Upper Canada, where about 100,000 Germans lived, mostly Protestants, Lutherans, Methodists, Mennonites. The American Tract Society sent two colporteurs amongst them by his solicitation. One of them, Mr. Schneider, had a child born, and requested Mr. Rauschenbusch to come and baptize it, as he did not wish to have the rite administered by an unbelieving minister. Our Brother R. was at that time still a Lutheran pastor, yet under serious struggles about infant baptism; and after much balancing, wrote to Mr. S. that he had better wait till his child had become converted, and then let it be baptized. Mr. S. shook his head at the time at the heretic notions of Brother R.; but after three years, he invited him to come over and baptize him (Mr. Schneider) and a number of other believers who had made up their minds likewise; eight persons there were baptized, and soon afterwards thirty more. These scenes of baptism were most glorious occasions in a country where they needed not shun publicity and baptize at night time, as in Germany they frequently were compelled; but where at full daylight, at the river side, hundreds and even thousands crowded together to witness such scenes. He had then always improved such occasions, and had for an hour or so kept in suspense the curiosity, and had preached to the crowds repentance and faith. The Spirit of God manifested himself on such occasions, and produced powerful convictions of God's truth by the sight even of such scenes. One, a Roman Catholic, exclaimed on one occasion, "Surely this is

the true baptism; there is power and grace!" And, Mr. Rauschenbusch added, "Indeed, I believe baptism to be a powerful means of grace and of regeneration; not to the baptized, who must be regenerated already before, but to unregenerate witnesses, to enlighten and to convert them, for thus we have experienced it many times." There are now in these parts five flourishing churches, all of which sprung out of that small beginning.—Brother Stanguowski, of Goyden, Eastern Prussia, said: We have had heavy tempests, but they are now past; our missionary field is large and constantly extending. Three labourers employed there cannot satisfy half the demands made upon them. Since new year, ninety-two believers have been baptized by him. Several of them just on his journey to Hamburg. Powerful commotions occur frequently in the congregations; sometimes the voice of the preacher is overcome by the weeping and cries of his hearers, while some actually were struck down, remaining on their knees or faces, thus crying for grace.—Brother Berneicke, of Pomerania, states, that love and unity prevail amongst his flock, and that they had a gradual increase—twenty-eight souls had been added during this year. A very glorious love-feast had been celebrated at Whitsuntide, which lived still in sweet remembrance of all.—Brother Geissler, of Königsberg, relates, that two years ago, when he came thither, the church numbered twenty-four members—it was now 124. At Pobethen, also under his care, the church had also had a clear increase of 100. Calls for coming over to help came from so many quarters that he could find no time to comply with them. He was happy to state that they had now acquired a larger meeting-house, of the size of the Hamburg Chapel. Meetings are always densely crowded.—The general report was read by the Secretary of the Union, Mr. Braun, extending over the most important events of the last three years. The increase of the churches during this period was from sixty to sixty-five. Church members were, three years ago, 5,901; now, 7,908. Preaching stations were 574; now, 756. During these three years 3,097 persons have been baptized.

## DOMESTIC.

**BEULAH, Monmouthshire.**—Since the month of March we have had several baptismal services, when thirty-four believers thus put on Christ. They were all baptized by Mr. M. James. One was a member of the Church of England. Many English friends have also been baptized at Beulah since the beginning of the last winter. I am very happy to inform you that they have taken a room to hold their meetings in, but as it is too small to contain the hearers, they have begun to build a chapel, which will be completed in a short time. The Lord hath done for us great things, whereof we are glad. Nearly one hundred have been baptized in our neighbourhood since June, 1859, and many wanderers have been brought back to their Father's house.

M. M.

**BURNHAM, Somersetshire.**—On Tuesday evening, Sep. 4, Mr. Rodway, of Weston-super-Mare, baptized seven believers on a profession of faith in Christ, three of whom were teachers and two scholars in our sabbath-school. Another young female teacher was prevented from being baptized by a delicate state of health. Nearly a year ago we passed through such a severe trial, that some thought we must speedily dissolve. But a few faithful friends held together, and now the cloud has passed away and the light of the Redeemer's countenance shineth upon us. To Him who watched over and supported us be all the glory!

J. P.

**LANGLEY, Essex.**—Having for many years been one of your constant readers, your reports of additions by baptism to Christ's church have often cheered my heart. I now wish to inform you that our pastor, Mr. C. Smith, baptized seven believers in April, and on the evening of August 21, after an impressive discourse from "For one is your master, even Christ," he immersed three more. They are all young, and it is cheering to see them coming forward and by their prayers and efforts aiding in the spread of truth in this locality.

J. W.

**KETTERING.**—On Thursday evening, Aug. 30, Mr. Mursell immersed three persons on a profession of their faith in the Lord Jesus Christ. Two were added to our church on the following sabbath; the other remains in connection with the Wesleyans. The service was held in Ebenezer chapel, which was kindly lent for the occasion.

E. W.

**BRIMPTON.**—After a sermon by Mr. Holloway, of Reading, on sabbath morning, Aug. 2, from the words, "What mean ye by this service?" he had the pleasure of baptizing, in the river near, after the old and impressive mode, two followers of Jesus, in the presence of many spectators. The greatest order and attention prevailed whilst the sacred rite was being administered, and it is hoped that a lasting impression for good was made on the hearts of many. This is the first baptism that has taken place at Brimpton for nearly ten years. E. M.

**KIRTON LINDSEY, Lincolnshire.**—Mr. Stapleton baptized one follower of the Lord Jesus on Wednesday evening, July 25. We had a large congregation, and hope that the picture of the death and resurrection of the Lord Jesus set forth in the watery burial of this believer, was the means of producing serious conviction on the minds of many.

T. D. C.

**LEEDS, South Parade.**—Mr. Edwards baptized eight disciples of the Lord Jesus on the last sabbath in August. One affecting case ought to be mentioned: that of a young lady, from the Established Church, who was forbidden from following her convictions of duty to her Lord and Saviour in baptism, by threats of expulsion from family privileges.

**Call Lane.**—After a discourse by Mr. Stutterd, two sisters were baptized by Mr. Tunnicliffe, on Lord's-day, Aug. 26.

J. S.

**ASHFORD, Kent.**—On the evening of Lord's-day, August 19, our pastor, after preaching from "They were baptized, both men and women," had the pleasure of baptizing three believers in the Lord Jesus, two males and one female—the sister of our pastor. They were all received into the church.

W. J.

**BIRMINGHAM, Hope Street.**—Mr. Griffiths led four believers in Jesus down into the water and baptized them on Lord's-day, August 26. We are thankful for this addition, and hope others will soon follow.

**KINGTON, Herefordshire.**—Since April our minister, Mr. G. Cosens, has baptized twenty-two followers of the Saviour at Kington and Lyonshall, one of our stations.

R. S.

**MADELEY, Shropshire.**—Mr. Evan Jenkins has lately baptized four disciples of Jesus. We had large congregations to witness the solemn scenes.

J. H.

"THE DISCIPLES."—"The Disciples!" some may say; "who are they?" They are those in this country who claim connection in some way with the "Campbelites" of the southern states of America. Alas for us! we baptists are not only divided into Arminian and Calvinist, but there are other parties who, because they dip their disciples, are called by our name—the slave-holding "Campbelites" and the mad Mormons of America, for instance. We cannot help it—the best metals are always counterfeited. But we must weigh and ring what is offered as current coin. We make these remarks, because we have received from one of these "Disciples" a sheet of what he calls "Statistics of the Churches of the Disciples of Jesus Christ in England and Wales, with a few from Scotland and Ireland." We have here about seventy churches enumerated, with 2836 members, only six of which churches number above 100, one reaching 163, excepting *Bond-street, Birmingham*, which now numbers 326. But twenty-eight churches have less than a score members. The total of baptized is 505. *Bond-street, Birmingham*, is again at the head of the list; 114 baptized, with 98 received, and 156 "withdrawn or expelled." Twenty-four churches baptized none; and ten baptized one. Total gain 772—loss 434—increase 338. We give these as simple facts without comment. But there is one significant addition, "Some of the churches have Sunday Schools." Here we must ask, How is this? Do these "Disciples," spend all their time in proselyting from other sects? With the sheet of statistics we received a long letter. We regret to state that we once knew the writer as a modest unassuming man, but since he became a "Disciple," how changed his tone! We could give extracts from the letter before us not only of a dogmatical but of an impertinent character; but we will have no public controversy with men who not only do what they like with their own, but seem resolved, by means which in the commercial world would be regarded as highly dishonourable, to do what they like with other people's, **BOND STREET CHAPEL, BIRMINGHAM**, to wit.

**HENLLYS, Monmouthshire.**—After some brief observations on the words, "Why baptizest thou then?" one female was baptized by Mr. Morgans, of Beulah, July 29th.

**LYDNEY, Gloucestershire.**—On Lord's-day, Sep. 2, nine candidates were baptized by Mr. R. H. Roberts, of Bristol College. Two of the number join the church at Lydney; five will unite with the newly formed church at Parkend, and two remain in connexion with the Primitive Methodists.

**BEDFORD.**—On Lord's-day, Sep. 2nd, Mr. Killen preached on the subject of baptism, and then immersed a young man who has recently been brought to the knowledge of the truth from witnessing the ordinance of baptism administered in this place.

**READING, King's Road.**—At the close of the sabbath evening service, Aug. 26, our pastor, Mr. Aldis, had the pleasure of baptizing one male and six females.  
E. M.

#### WALES.

**Pembroke.**—The first baptism in our new place of worship was administered here on sabbath morning, July 29. After an impressive discourse by Mr. Reynolds, from England, to a crowded congregation, Mr. Rees, of Myrtlewy, baptized fourteen candidates into the names of the Sacred Three. The ages of the candidates varied from the youth in the sabbath school to those of hoary hairs. The first baptized was a female who had long passed the meridian of life, and had been a hearer of the gospel upwards of twenty years, who was now willing to follow her Lord and Master in the waters of baptism. Another had been a member with the Calvinistic Methodists. He had long striven against the convictions of personal duty, as regards baptism; but he now discharged his obligation by obeying Jesus Christ. Perfect order prevailed through the whole of the services. "The Lord hath done great things for us, whereof we are glad." D. E.

**Pembrokeshire** is at the extreme southwest point of the Principality. A friend has sent us a copy of the Report of the baptist association in that county for 1860, in which the statistics of fifty-two churches are given. It appears that during the association year, 765 have been baptized, and the clear increase is 654; total of members, 8,818. The greatest number baptized was 107, at Llangloffan and its branches, the church there now numbering 750. Middlemill and branches baptized 94—the rest vary from one to fifty-one.

*Newbridge-on-Wye, Radnorshire.*—I have had much pleasure in reading the *Reporter* for some time, and finding that you have not had reports from this place, I intend sending them regularly. Since March, our pastor, Mr. Probert, has had the pleasure of baptizing fifty-six believers in the river Wye, on the profession of their faith in Jesus. Nearly all these were from the sabbath school at *Pigah*, a branch of Newbridge. Seventeen have also been baptized by Mr. Jarman, before many spectators. T. P.

*Swansea, Yark Place.*—Our minister, Mr. Hill, baptized four believers, Sep. 3, and introduced them to the church; also five on Lord's-day, Aug. 5. We have more who are inquiring the way to Zion. J. T. W.

*Tyddyn Sion, Carnarvonshire.*—Sep. 9, three females were baptized by Mr. J. Jenkins, of Pwllheli; and on Sep. 16, at *Llangian*, four males and one female were baptized in the river Soch, by Mr. Jenkins.

*Cardiff.—Bethany.*—On the first sabbath in September, Mr. Annear, formerly a Wesleyan Missionary in Western Africa, but now of Truro, in Cornwall, preached, after which, Mr. Tilly immersed two males and three females. One of these was the child of many prayers; the others were from the sabbath school, J. J.

**EXPULSION FOR BAPTISM.**—One of our correspondents in Wales says;—"In my former report I mentioned that a female friend belonging to the Calvinistic Methodists was baptized here. Now, please to mark the intolerance of that body. Our friend intended to remain with the church of which she had been a member for many years; but the deacons thought otherwise, for they brought her case before their monthly meeting of the district, and there were fully authorized to expel her, which they have done. So much for their liberality. You may publish the above fact in any shape you think best, for it is quite true."

## Baptism Facts and Anecdotes.

### THE BAPTISMAL QUESTION AND THE REVIVALS.

WE are not surprised to find that there has been, during the past summer, some agitation in the North of Ireland on the subject of believers baptism and the mode of its administration. A writer, in allusion to this matter, says:—

"Out of the Revival of which the north of Ireland especially has been the scene, there has arisen, and is still arising, a question which many Christians would fain have kept in the background. This question is that between Baptists and Pædobaptists. To some it will appear not at all wonderful that this question has come up. The Revival has tended to direct men's thoughts to their own personal concern in every religious act. Many have come to feel that the rite performed upon them in infancy was in no way an act of their own obedience to the will of Christ. They have become strongly impressed with the conviction that in religious acts of this kind, there can be nothing vicarious. 'I must do for

myself what the Redeemer enjoins; and, in the way He has appointed I must make my own profession of consecration to His service. That profession, like every other religious act, must be my own reasonable service.'

All this seems natural. It lies deeper than the controversy as to sprinkling, pouring, or immersion. It is a question not of modes, but of deeds, and we are in no way surprised that men brought to feel deeply and to act decisively, should feel this question pressing on them. Belfast, Ballymena, Newtonards, Coleraine, Londonderry, and other places, might be cited as examples. The question has not been awakened in these places, or agitated for denominational purposes in any degree.

It has been said in high quarters, by some highly esteemed Baptists,—'Let not this question be mooted among the converts; it is a minor question, likely to awaken discussions by no means conducive to the harmony and spirituality which will best betoken the presence and power of the Holy Spirit.' Others have

besought that means may be devised of putting a stop to discussion on the question. Ministers must be exhorted not to open their lips, and Christian people, members of churches, to refrain from conversation on this subject, lest the work of God in converting sinners should be hindered!

Brethren who would so stifle the subject act weakly and mistakenly enough. But the matter would not be adverted to here had their counsel comprised all on which animadversion is due. It is the old story—'We charge you speak no more in this name'—and might safely be left to itself. But a pamphlet of eighteen pages, entitled, 'The Subjects and Modes of Christian Baptism, and Difficulties for Dippers: by a Bible Baptist;' printed in 1860, without author or printer's name has appeared, which is regarded as having proceeded from a pen writing not far from Ballymena, guided by a Presbyterian minister who has recently been in this country soliciting contributions at the hands of Baptists, as well as at those of Christians of other denominations, for a proposed new chapel. This precious pamphlet, distributed gratuitously, revives the rancour, the coarseness, and withal the feebleness, that have occasionally marked the baptismal controversy of former times in England. It is not known whether the writer be a member of the Evangelical Alliance; but if he is, he has most grievously violated one of the rules of that body, and has been as bitter, as far from the meekness and gentleness of Christ, as if he had never declared himself to have been induced by Christian and brotherly love to renounce these things.

So far as argument is concerned, the writer was at liberty to employ what he pleased, so that he judged that it would serve the cause of truth. What others may think of an argument, setting out with the statement, 'The children of the Church have a right to baptism, because they are members of the Church,' need not here be considered. Our Pædobaptist friends may settle this and similar points with him. Some of his 'difficulties for dippers,' are a little rich. Dipping, he says, would prove fatal to the delicate and the sick. It is distracting to timid subjects and spectators. It is offensive to the purely modest and decorous. It is a *dirty* dip (the italics are the author's) unless it be in a river. 'No cleanly person

duly apprehensive of scorbutic and other cutaneous affections, would, for any consideration, be inserted in the dripping druggist dress just used, or in the water just washed in, by two, or ten, or twenty, to some of whom the bath was a *black scan*.' 'Dipper,' says the author, 'need not waste his wind talking about *'adult or believer's baptism.'* In that all Christian churches are agreed. *The work which Dipper has to do—*and see you hold him to it—is to prove that he has Christ's express command for casting the children of Christians out of the covenant—out of the Church, as *unclean, accursed things.'*

The Dipperism of County Antrim, this writer goes on to say, is especially objectionable, as a compound of Dipperism, Darbyism, and Popery; as rejecting a written creed, especially the Shorter Catechism; as repudiating the Christian Sabbath; as abhorring Church-government; as casting away a Gospel ministry; as occupying the same level as the priest's mass; as professing to secure a church of the regenerated only; as productive of much distraction and discord; as—we will not go on. If half of this can be proved, our brethren in Antrim must have greatly mistaken their vocation. They are open to rebuke, and by all means let them be rebuked. It may, however, be questioned whether this writer, even so far as his own district is concerned, does not malign those whom he ought to regard as Christian brethren. The Baptists of Antrim, so far as we know them, are not open to his charge. The rising congregation at Ballymena, with their very estimable minister, lately a covenanting Presbyterian do not deserve the censures in which he indulges. Baptists of contiguous districts are equally free from his charges, and certainly he knows, or he ought to know, that in thus speaking of 'dippers' generally, he is uttering unmitigated scandal and falsehood.

If the prevalent report of the authorship of this contemptible pamphlet be correct, it only remains to wish that when next the author writes, his pen may be more guided by the amenities and the truthfulness of the Gospel he professes to preach; and that the spiritual influences descending so copiously around him may reach his own heart, teaching him the pure and the peaceable and the lovely, in ministers of one section of Christ's Church, as they write respecting other sections of that Church."

## Sabbath Schools and Education.

### ANOTHER SCHOOL FOR TEACHING RELIGION.

I CALL it another school, though perhaps I ought to call it another mode of illustrating the lessons taught in the family or the school. It is one which a loving parent or a pious teacher may adopt with advantage. But I shall better tell what I wish by stating a little fact.

A pious minister one day promised his children that in the evening he would take them to one of the most interesting sights in the world. They were anxious to know what it was, but he deferred gratifying their curiosity till he had brought them to the scene itself. "Now," said he, "my dear children, can any one that lives in such a wretched habitation as this be happy? Yet this is not all; a poor man lies upon a miserable straw bed within it, dying of disease, at the age of only nineteen, consumed with constant fever, and afflicted with nine painful ulcers." "How wretched a situation!" they all exclaimed. He then led them into the cottage, and addressing the poor dying young man, said, "Abraham M. Wood, I have brought my children here to show them that it is possible to be happy in a state of disease, and poverty,

and want; and now tell them if it is not so." The dying youth, with a sweet smile, replied, "O yes, sir! I would not change my state for that of the richest person on earth who was destitute of what I possess. Blessed be God! I have a good hope through Christ of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries. Sir, this is nothing to bear while the presence of God cheers my soul, and whilst I can have access to Him by constant prayer through faith in Jesus. Indeed, sir, I am truly happy; and I trust to be happy and blessed through eternity; and every hour I thank God, who has brought me from a state of darkness into his marvellous light, and has given me to enjoy the unsearchable riches of His grace."

The writer, only a few weeks ago, witnessed a similar scene of a girl of sixteen—a sabbath scholar, and he wished all the children in the school could have seen and heard what he did. Would it not then be well, as opportunities offer, for parents or teachers to take with them one or two of their children, to learn in such a school a few lessons on the value of religion in life's last hour.

## Religious Tracts.

### APPLICATIONS.

**DEVONSHIRE.**—Could you forward us some of your tracts on baptism? We have just removed a heavy debt on our chapel and school-rooms, but we are a poor people and not able to buy them. There is, however, a spirit of inquiry abroad about baptism, and we wish to inform and direct it. We shall have a baptism next Lord's-day, and as one of the candidates is an Independent, we expect many Pædobaptists will be present. I wish for some so much, that I would rather pay for them myself than not have them, but you know how little a poor baptist parson can afford to do in such a case.

**WESTMORELAND.**—I see by the *Reporter* that you are yet sending parcels of tracts gratuitously to those who need them. We much need some on baptism here, and shall be glad to receive some.

**BERKSHIRE.**—My father, who is fond of giving away tracts, desires me to say that he has only a few left, and would be obliged if you would favour him with a grant. The common people about here are sadly too much given to drinking, and hence their ignorance and neglect of the gospel. A few on the baptismal question would also be acceptable, as it is not understood by many around us as it ought to be.



LONDON.—We have lately formed a Juvenile Tract Committee in our sabbath-school to employ teachers and scholars in distributing tracts in their own neighbourhoods. We hope this plan may do some good. Could you spare us a parcel of such as you think would be suitable for such a purpose?

YORKSHIRE.—We have lately commenced open air preaching on a sabbath evening in our village. I am a poor widower with several children; but I have wished I had some of your tracts to give away after the preaching. I could manage to do a job of that kind, and I shall be very glad if you will let me have some.

MONMOUTHSHIRE.—We are a few poor people. But we fear the Lord and love him too, and wish to serve him. We have opened a sabbath-school in this place, where there was not one, and it is increasing. We have now nearly fifty

boys and girls in it, and we want something for them to read. We have preaching sometimes, but we meet together for prayer, and the Lord looketh on us; for we have lately added nineteen by baptism. If you could help us with some tracts we should be very thankful.

DONATIONS.

Asby .....	250
Llanvihangel .....	250
Boroughbridge .....	250
Lincoln .....	250
Clayton .....	250
Leicester .....	500
London .....	250
Appledore .....	150
Fifield .....	250
Lydney.....	250
Leicester, <i>Carley-st.</i> , 1000 Hand-bills and .....	200

Received for gratuitous distribution, June 8, E. M. R., 12 stamps.

## Intelligence.

### BAPTIST.

#### FOREIGN.

FRANCE.—Our baptist brethren in Aisne and the Oise have still their places of worship closed. At Lufere their church is open to their 130 converts; at Verberie and at Denain they have no official difficulties; 200 meet at the latter place, and thirty at the former; but at Chauny, where there are above 150 baptized members, and about as many adherents, the church has remained closed ever since 1863. The municipality acknowledges that no complaint can be made against any one of them. The Emperor assured the pastor, who appealed to him some years ago, that no hindrance should stand in the way of their public worship. The minister of public worship said that the temple should be re-opened. Other officials of high standing have declared the same; but though the keys are in the pastor's hands, the authorization is still withheld. The 15th of August, however, gave the opportunity for an experiment. As the people have always met without hindrance, at the pastor's house, for worship, even to the number of 140, a few resolved quietly to enter the forbidden temple and pray for the Emperor. The pastor was there, the Bible was opened, and the Lord's commands to his people concerning

constituted authorities read; prayer was offered by several brethren, and hymns sung; all withdrew quietly. There were more than twenty in number, in order to try the experiment fully; and though it was done in the presence of the gendarmes, no notice was or has been taken of it. These baptist churches are bright lights shining steadily amidst the surrounding darkness. Pastors, as well as flocks, have been converted from Romanism, and they are walking worthy of their high vocation. It was at Chauny that, last year, the gendarme Dechy refused, when on military duty in the Roman Catholic church, to kneel before the wafer.

#### DOMESTIC.

CENTENARY AT MELBOURNE, near Derby.—This populous village not being situate on any of our great public highways, has often escaped the notice of English geographers; whilst a hamlet of some half dozen houses, two miles off, situate on one of those highways, appears on the maps. But it was not unknown to the first preachers of the General Baptists in these parts one hundred years ago. Joseph Donisthorpe, the celebrated Normanton blacksmith, was its first visitor. When he arrived at the brow of the hill above the village, and looked down on its then numerous thatch-roofed cottages, he kneeled down and with tears

prayed God to bless his errand. He descended, and gathering a crowd on the green, he there preached to them the gospel. The result was that the place was regularly visited by those laborious preachers, and it became a branch of the Barton church. "On Tuesday, August 14, very interesting services were held at Melbourne to celebrate the hundredth year of the church's existence as a separate community. Providence smiled on the occasion. The weather, which had been unusually wet for several weeks, proved propitious on that day. Many friends were present from Barton, the mother church, Derby, Nottingham, Leicester, Loughborough, and other places adjacent. Rev. W. Underwood, president of our college, introduced the business of the day by a lucid exposition of the peculiar features of the General Baptist churches; and Rev. I. Stubbins, missionary from Orissa, concluded with prayer. In the afternoon, a public meeting was held, R. Fegg, Esq., of Derby, in the chair. After the chairman's address, Rev. T. Gill, pastor of the church, read an historical paper, touching upon the incidents associated with the early days of the Melbourne church, its amicable separation from the Barton society in 1760, its first pastors, Revs. F. Smith and T. Perkins, and its chequered course during the past century. Rev. T. Bott, of Barton, responded, in behalf of the 'mother church,' to the kind invitation to be present at these services from the church at Melbourne; Revs. J. F. Winks and T. Yates, former pastors of the Melbourne church, and Revs. E. Stevenson, of Loughborough, and D. M. Graham, of New York, afterwards addressed the meeting. The afternoon attendance was very large. Our good brother from America, Rev. D. M. Graham, preached in the evening. The day will long be remembered by the Melbourne church, as one of the most interesting in their history."

**LEEDS.**—City or town missions are generally supported by evangelical christians of various denominations; but in this very populous town the baptists have united to sustain a town mission of their own, for reasons mentioned in the following circular:—"This populous town has thousands, perhaps tens of thousands, who rarely enter a place of worship. The churches and chapels are opened, but they enter not! Is it not the duty of christians to carry the gospel to those who will not come to the gospel? The command is: '*Preach the gospel to every creature.*' Six or seven missionaries might be employed constantly and usefully. The cost, without interfering with any existing operations, may easily be raised in Leeds, if the more opulent would imitate the christians in Lancashire. Some of them give £100 annually for teaching from house

to house, others £50, £20, £10, £5, £2, and £1. Why should not Yorkshire christians do likewise? The Directors will, however, cheerfully receive the smallest donations, down to a halfpenny per week. Should you inquire, Why appoint Baptist missionaries? Because the soul-destroying doctrine of baptismal regeneration is extensively preached in the land, and this crying evil ought to be met by the extensive propagation of sound evangelical views of the doctrines and institutions of our Lord Jesus Christ. The thousands of immortals referred to are daily dying; and as the funds now at command are only sufficient to support one missionary, the directors trust the cause to God and His people for much more ample funds and more enlarged labours. They entreat all who may read this appeal to inform the Secretary or a director what will be their contributions. The mission is under the direction of pastors of the baptist churches, and gentlemen connected with sabbath schools." Mr. Jabez Stutterd, late pastor of the General Baptist church at Castleacre, Norfolk, is their first, and, at present, only missionary.

**MONMOUTHSHIRE.**—An interesting religious movement has been going on within the last few months among the English population of the Welsh district of this county. At Newbridge and Machen good congregations have been collected, and a considerable number baptized. At the former place a commodious chapel is in course of erection, the Welsh church at Beulah having taken this task on themselves; and the English friends will thus be comfortably housed very shortly. On Lord's-day, Aug. 19, two persons were baptized in the river at Maescywmwr by Mr. R. Williams, Hengoed, when Mr. Tilly, of Cardiff, preached. In the afternoon Mr. Tilly again preached, and administered the Lord's supper to ten persons. The friends here met in a small wooden shed, which will neither keep out the wet or the cold, and which is fitted up with borrowed benches, all gratuitously lent by friends belonging to Hengoed Welsh church; but the shelter is so inadequate that the meetings must in a few weeks be discontinued, unless a small chapel shall be erected. An effort is now being made to collect funds for this purpose.

**KETTERING.**—Two very interesting services have been held in this town, famous in baptist history, as the scene of the labours of Andrew Fuller, the formation of the Baptist Missionary Society, the celebration of its Jubilee, and as the birth-place of William Knibb. On Tuesday morning, Aug. 14th, Mr. T. G. Rose was set apart to Missionary work in India. After a large tea-meeting at the Corn Exchange, Sir Morton Peto, Bart., M.P., laid the memorial stone of the new

baptist chapel before a large concourse of people; after which a crowded public meeting was held in the Independent chapel. The cost is estimated at £3,500, towards which about £2,500 have been obtained, and £170 promised.

**BRITISH BAPTIST STATISTICS—1860.**—The Secretaries of the Baptist Union state, that of thirty-one associations, not one has suffered a decrease, and all but one have been favoured with an increase. In 1,024 churches there has been an increase of 11,651 members, or an average of eleven members per church. The regular augmentation of several past years therefore continues. This is gratifying and encouraging. Usually, by this time, we have had the details in the yearly publication of the Union; but the old "Manual" is no more, and the new "Hand-book" has not yet appeared in its stead, but we now understand that it will be published in a few weeks.

**COWLING HILL, Yorkshire.**—On Saturday, August 25, a tea meeting was held for the purpose of presenting to the Rev. N. Walton a valuable testimonial, consisting of a handsome silver tea and coffee service, with a full set of spoons, and a purse containing ten sovereigns, by the members of his attached church and other friends, as a token of their esteem for his faithful and disinterested labours among them for thirty-four years. After tea, there was an interesting public meeting held in the chapel, when the testimonial was presented by Henry Dean, Esq., of Colne, and addresses were delivered by ministers and other friends.

**PENKNAP, Westbury, Wilts.**—Jubilee services were held here in August. On Lord's-day, the 26th, Mr. Shem Evans, a former pastor for twenty-one years, preached, and eight believers were baptized. On the 29th Mr. Vince preached, and 250 sat down to tea; after which Mr. Hurlstone presided and furnished a history of the church. On the 30th Mr. V. preached again, and 200 took tea, after which Mr. Curtis, superintendent, gave a history of the sabbath-school. Collections were made for repairs and improvements.

**PARK END, Forest of Dean, Gloucestershire.**—Ground has been bought and paid for, on which to erect a chapel for the use of the newly-formed baptist church, and in which the gospel may be preached to the inhabitants of this populous and increasing neighbourhood.

**MAIDSTONE, King-street.**—The foundation stone of a new and handsome structure for the baptist church under the pastoral care of Mr. Dohney, was laid by the Mayor of Maidstone on Friday, Sep. 14. Mr. D. conducted the religious part of the service, and delivered a suitable address.

**IWERNE MINSTER, near Blandford, Dorsetshire.**—The baptist chapel having been re-built, with a school-room attached, was opened for divine worship on Wednesday, Sep. 5, when sermons were preached by Rev. C. Stovel, of London. In the afternoon about 400 sat down to tea, after which several animated addresses were delivered. The friends and the children of the school are subscribing weekly of their poverty to the remaining debt, to remove which they need help. J. D.

**KINGSTON-ON-THAMES.**—Before leaving this town for Coleraine, in Ireland, Mr. Medhurst baptized nine believers, Aug. 22, one of whom was a Primitive preacher, Mr. H. F. Ellery. Since December, 1856, Mr. M. has baptized 208. The number of the church was only nine (the number now baptized) when Mr. M. commenced his ministry at Kingston.

**ABERDARE.**—Above 1000 children and 550 teachers of the four schools under the pastorate of Mr. T. Price, after forming a procession of a mile in length, with banners and music, took tea together on Aug. 20th, after which a happy meeting was held. It appears that eighty-one were baptized from these schools during the past year.

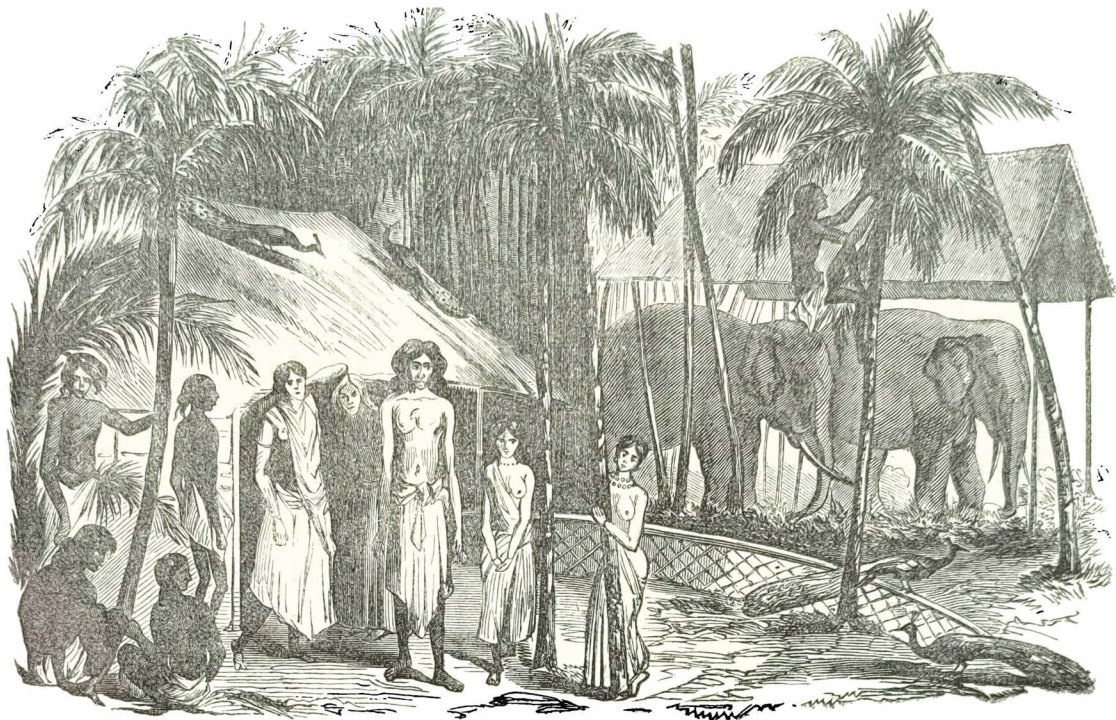
**LONDON, Shouldham-street.**—The chapel having been enlarged and the school-rooms extended to twice their former size, sermons were preached at the re-opening, on Lord's-day, Sep. 9th. On Monday 200 friends sat down to tea, after which the pastor and several ministers delivered encouraging addresses.

**HADDENHAM, Cambs.**—Owing to the increase of the attendants, the baptist chapel has been enlarged to the extent of 230 sittings, with other improvements, at an expense of £320, towards which about £200 have been obtained. The place was reopened Aug. 14.

**SIRHOWY, Tabernacle.**—This baptist place of worship having been entirely re-built, several sermons by various ministers, according to the custom of our Welsh brethren, were preached on Sep. 9th and 10th. The collections which followed were excellent.

**REV. THOMAS GOADBY, B.A.,** pastor of the General Baptist church, Coventry, is now, we expect, on his way to Canada and the United States, for the benefit of his health. The uncle of Mr. G., the Rev. John Goadby, formerly missionary in Orissa, is now pastor of the baptist church in Montreal.

**REMOVALS.**—Mr. A. J. Morton, of Pontypool College, to Llanellian and Llanddulas—Mr. R. Hall, B.A., late of Olney, to Stratford-on-Avon—Mr. W. Gray, of Ashby-de-la-Zouch, to Birchcliffe, Yorkshire—Mr. W. Omant, of Regent's Park College, to Stow-in-the-Wold.—Mr. J. Green, of Upton-on-Severn, to Hebdon Bridge—Mr. W. T. Whitmarsh, of London, to Shefford, Beds.



A VILLAGE IN BENGAL.

## MISSIONARY.

## THE HINDOO ORPHAN.

At the Liverpool Missionary Conference, BEHARI LAL SINGH, a licensed preacher of the Free Church of Scotland, after referring to his own history, and his labours among Jews and Mohammedans at Calcutta, related the following affecting narrative.

"Few of you, dear Christian friends, will rise from the hearing of the following affecting case without feelings of increased respect and veneration for the pure and gentle religion of Jesus, and feelings of hatred for the cruel spirit of Hindooism. Some of you may have seen the little narrative published by Dr. Sutton, of the General Baptist Missionary Society, of a Brahmin girl, whose life was wonderfully preserved, and who was brought up by him and his lady in the nurture and admonition of the Lord. For the information of those of you who have not read the narrative, I beg to mention a few leading incidents connected with the wonderful preservation of this little girl. In 1829, among the pilgrims who travelled to the shrine of Juggernaut, there was a Brahmin family, consisting of husband, wife, and a little babe, about six months old, with one or two servants. On the arrival of the pilgrim party at Balasore, 150 miles distant from the temple, the wife of Punda-Narain, for that was the name of the husband, was seized with cholera. Narain was not to be found at this critical time. Whether he fell a victim on the way to this disease, or not, no one could say. The unfortunate woman found that everybody had forsaken her. Thus, a stranger seized by the ruthless cholera, with a feeble infant at her breast, she wandered to a neighbouring village, where she was informed medical aid could be obtained. Although, however, she reached the door of the doctor, who was a fat, wealthy Brahmin, she could get no assistance from him. How long she remained here is not certainly known. But it was so ordered that, in the good providence of God, Dr. Sutton went one evening to preach in the village, and found the poor woman and child lying under the shade of a large tree. The shadows of the evening were closing apace. Not far from the spot were lying the bodies of many pilgrims who had fallen victims to this frightful malady, and where the jackals, the pariah dogs, and vultures, were tearing the flesh of the dead. Overhead, too, they were canopied with thick darkness, sadness, and gloom, as the great dense clouds were gathering from the west, and were threatening to burst upon them in a tempest of thunder, lightning, and rain. The missionary ascertained the nature of the disease and administered some medicine

which he had with him. He went to the neighbouring village and pleaded long in vain for some food for the poor and starving infant. No one would give her any. At length an egg-cupfull of milk was procured, and never was a more pitiful scene beheld than when the starving child crawled to the missionary, and, looking up to his face, seemed to say, 'O Sir, pity me, I have no friend in this wide world to care for my body and soul!' Dr. Sutton removed the helpless woman to a neighbouring shed, where he attended her for three days, but at the end of that time she expired. When the missionary perceived that the poor woman was fast expiring, he inquired of the Brahmin doctor, who was standing by, what was to be done with the child? to which the monster replied, 'Oh! let it die also, what else?' The mother had some gold and silver ornaments about her, besides some money, and the possession of these was what the doctor sought to obtain. This he effected, and was unwilling to undergo any trouble respecting the child. Seeing how matters were likely to go, the missionary determined to save the little girl, so he took with him an old female servant and intrusted the child to her protection. When the poor infant was brought to his house, some rice-pudding was placed on a plate on the floor before her, while a spoon was sent for; but no sooner did the child perceive that it was food, than she crawled towards the plate, and, helping herself with both hands with the utmost greediness, would not suffer herself to be removed until the whole was eaten up. As the missionary had no children, the little girl was soon adopted as a daughter. She went with her foster-parents to America, where she was put to a boarding-school. She returned with them afterwards to her native land. After affording satisfactory evidence of her conversion, she was admitted into the Christian church by the sacred ordinance of baptism. She was for many years an assistant-teacher in the female schools of Orissa. It has been my privilege to be united in marriage to this Christian native lady. In India, when a man is married, it is not husband and wife that see each other and consult, it is the mothers and fathers or some distant relative, by whom the affair is settled. But such was not the case with us. I went down to Cuttack and shared the hospitality of the excellent Christian missionaries of the General Baptist Missionary Society. I stayed there for a long time, and then when both of us came to the conclusion that we should be a suitable match, then—we got married."

The latter part of this touching tale appears to have afforded considerable amusement to the grave and reverend auditors, from the applause and laughter which followed.

**BAPTIST MISSIONARY SOCIETY.**—Messrs. Rose, Reed, and Ellis, missionaries to India, with their wives, embarked in company with Mr. and Mrs. Mullens, who are returning, on Friday, Sept. 7.

**GENERAL BAPTIST MISSIONARY SOCIETY.**—“The Ladies Society for promoting Female Education in the East” has offered to send out, and maintain at their own expense, Miss Ginguard, formerly an Independent, but now a Baptist, and recently mistress of a Ragged School in Sheffield. The Committee has accepted the offer, and Miss G. will be located with Mr. and Mrs. Taylor, at Piplee, Orissa.

### RELIGIOUS.

**THE SOUTH SEA MISSIONS.**—Rev. George Pritchard, formerly British Consul at Tahiti, in an address at East Parade chapel, Leeds, on the progress of the gospel among the islanders of the South Seas, said: In no part of the heathen world had the gospel triumphed so gloriously as among the islands of the great Pacific. The missionaries commenced their labours on the island of Tahiti, where they found that human sacrifices were frequently offered by the natives to appease the anger of the gods; that more than two-thirds of the children were murdered as soon as they were born; and that aged and infirm parents were buried alive by their own children. After patient perseverance for sixteen years, the labours of the missionaries were rewarded with success, and shortly afterwards the whole of the islanders abandoned their idols, destroyed their temples, and made a formal profession of christianity. The gospel was carried by the natives to the adjoining Society Islands. The French took forcible possession of Tahiti sixteen years ago, introducing Roman Catholicism on a large scale; he was glad to state that the priests had not succeeded in proselytising the natives. They could only muster a congregation (including all their own domestics) of about seventy persons out of a population of 7,000; and the natives who had joined the Roman Catholics he knew were not the pious, but the unprincipled. Tahiti, notwithstanding its difficulties and perils, was in a prosperous state, and Queen Pomare, although large bribes had been offered to her to join the Roman Catholics, still remained firm in the truth.

**THE DISCUSSION AT BRADFORD** between Joseph Barker and Thomas Cooper was proceeding a few days previously to our going to press. We hear that on the first night St. George's Hall was crowded, but on the following evenings the attendance decreased considerably.

**STATUE OF DR. WATTS.**—The statue of Dr. Isaac Watts, at Southampton, his native town, has been commenced. It will be erected in the public park, in July next, on the anniversary of his birth. The statue and basso relievos will be of Sicilian marble, and the pedestal of polished Aberdeen grey granite. The total height will be nearly twenty feet. The basso relievos around the pedestal will represent the poet in his study when a youth; then in his manhood, teaching his Divine Songs to the children, and also the aged divine and philosopher. The sculptor is Mr. Lucas, of Chilworth, near Romsey. Lord Palmerston has several times visited the studio of the sculptor, and has manifested considerable interest in the erection of the statue.

**A MISSIONARY'S WIFE DROWNED.**—A few days ago Mr. Arbrousset, a French Protestant Missionary, was returning from Algoa Bay to Amsterdam, when the vessel struck on the “Seven Stones” near Falmouth. Mrs. A., who clung to the rigging, could not be persuaded or forced to leave her hold and drop into the boat, though the vessel was sinking, and she went down with it. Mr. A. and his six children reached Falmouth exhausted and distressed by their loss.

**THE FEJER ISLANDERS** in the south seas were formerly the most ferocious of the human race. Sixty thousand have embraced christianity, and eleven thousand are members of the Wesleyan church; but there are yet forty thousand who are fighting and then devouring each other. They destroy infants, strangle widows, and burn the aged alive! Verily, the dark places of the earth are yet full of the habitations of cruelty!

**A MINISTER'S WIFE PREACHING FOR HIM!**—The Rev. W. Booth having been laid aside by indisposition for the last week or two, Mrs. Booth officiated for him on Sunday evening last, in Bethesda chapel. The lady grounded her discourse on “Strive to enter in at the strait gate,” &c.; and the large audience which had congregated to hear, sat with evident interest for upwards of an hour.—*Newcastle Chronicle.*

**THE DUKE OF NORTHUMBERLAND**, who is a large owner of property in the borough of Tynemouth, is about to give the munificent sum of £30,000 towards the building and endowment of three new churches there.

### GENERAL.

**FORTY THOUSAND SLAVES** are said to be annually imported into Cuba alone by the Spaniards, notwithstanding all that has been promised by them and done by us to suppress that inhuman traffic.

**SEVERAL ENGLISHMEN** have perished in attempting to climb the Alpine mountains during the present season.

NAH-NE-DAH-WE-QUAY, an Indian lady from Canada, visited this country lately to tell the English of the wrongs of her countrymen. Through the Duke of Newcastle. Mr. Bright secured an interview for her with the Queen, accompanied by a Quaker lady. In writing home, the Indian lady thus describes the interview:—"The Duke went before us, and he made two bows, and then I was left in the presence of the Queen; she came forward to meet me, and held out her hand for me to kiss, but I forgot to kiss it, and only shook hands with her. The Queen asked many questions, and was very kind in her manners, and very friendly to me. Then my Quaker friend spoke to the Duke, and said, 'I suppose the Queen knows for what purpose my friend has come?' The Duke said, 'All your papers have been explained and laid before her Majesty, and I have her Majesty's commands to investigate the Indian affairs when I go to Canada with the Prince of Wales.' Then the Queen bowed to me, and said, 'I am happy to promise you my aid and protection,' and asked me my name. The Queen then looked at her husband, who stood at her left side, and smiled. She received me with so much kindness as to astonish me, when I saw her come smiling, and so good to a poor Indian."

**THE EGG TRADE.**—The following statistics relating to the egg trade are drawn from official sources. In 1815 the number of eggs exported from France was 1,700,000; in 1816 it rose to 8,800,000. Six years later—in 1822—the number was 55,000,000, and 99,500,000 in 1824. In 1830 the number declined to 55,000,000, then gradually increased until 1845, when it was 88,200,000, for which an export duty of £114,000 was paid. Nearly all these eggs go to England. The yearly consumption of eggs in Paris is estimated at 165 millions, and the total consumption for all France at 9,300 millions, so that, reckoning eggs at a sou, this single article represents 465 millions of francs.

**"STREET RAILWAY."**—The "first street railway in Europe" has been opened at Birkenhead. The line is two miles long, extending from Woodside Ferry to the entrance of Birkenhead Park; and if the prospects of the railway are to be judged by the success of the opening, the speculation will be a good and useful one. The principal promoter is Mr. Train, an American. The carriages on the line are drawn by horses.

**THE INCOME TAX.**—It is stated that since Sir R. Peel resorted to this war tax in a time of peace, to relieve the finances which were then in a state of exhaustion, as much as 125 millions have been paid in this form alone.

**NEARLY TWENTY-FIVE THOUSAND PETITIONS** were presented to the House of Commons during the past session.

## REVIEW OF THE PAST MONTH.

*Monday, September 24th.*

**AT HOME.**—Her Majesty travelled all night from Edinburgh to Portsmouth and Osborne House, and, after resting a few days, left Gravesend with the Prince Consort and the Princess Alice for the Continent on a visit to the Princess of Prussia.—The Prince of Wales is pursuing his course through Canada, and is received everywhere with joy by the people. Some foolish Irish bigots at one town, wishing to display party colours, the Prince was properly advised by the Duke of Newcastle not to land or shew himself among them.—Prince Alfred has visited Cape Town, which had never been honoured with royalty before. He made but a short stay.—The more favourable weather during the present month has afforded the long-desired opportunity for the ripening, cutting, and gathering of the harvest. And yet, though He who ruleth the seasons had been teaching men a severe lesson of their dependence upon him, thousands upon thousands, while yet the corn stood in the fields ripe for cutting, or waiting to be taken home, wasted some of the finest days of the season at Doncaster Races! We should not wonder if He who reigneth over all should visit us with yet more serious calamities than unfavourable seasons.

**ABROAD.**—That wonderful man, Garibaldi, may now adopt the well-known saying of Cæsar, "I came, I saw, I conquered." Leaving Reggio, he advanced, attended only by a few chosen followers, to Naples, and everywhere the people thronged around him as their deliverer. Arriving within twenty miles of the city, he was invited to enter it, for the King had fled to Gaeta on the previous night! He went by rails, and all Naples was frantic with joy. There he is now in power, and if he is as wise as he is bold, he will act with prudence, or mischief will follow.—Another great event! The Sardinian army has entered the papal states and defeated the army of mercenaries in the pay of the Pope, though commanded by an Algerine French General, and the poor wretched Irish who went to fight for papal tyranny have been taken prisoners. The Pope is now in the hands of the French army in Rome, who, it is said, would be glad to be shut of him.—From China we have no news; the English are yet waiting for the arrival of the French.—In New Zealand the natives have again repulsed our troops. More soldiers are going out.—Fuad Pasha, the Turkish Commissioner, has executed the Governor of Damascus and hundreds of others implicated in the late massacres.—The Emperor and Empress of the French have returned from their visit to Algeria.

## Marrriages.

Aug. 9, at the baptist chapel, Stogumber, by Mr. Mills, Mr. James Evans, to Miss Sarah Griffith.

Aug. 12, at the baptist chapel, Salendine Nook, near Huddersfield, by Mr. D. Crumpton, Mr. Robert Brook, of Longwood, to Miss Calverly, of Salendine Nook, and Mr. John Hall, to Miss S. Mellor, both of Quarmsby, near Huddersfield.

Aug. 13, at the baptist chapel, Ock-street, Abingdon, by Mr. S. V. Lewis, James Paynton, to Mary Ann King, both of Fyfield.

Aug. 16, at the Independent chapel, Kettering, by Mr. James Mursell, Mr. T. G. Rose, baptist missionary to India, to Joanna, daughter of Mr. William James, all of Kettering.

Aug. 22, at New Park Street baptist chapel, by Mr. C. H. Spurgeon, his brother, James Archer Spurgeon, minister of Portland chapel, Southampton, to Emily Georgina, youngest daughter of General Sir John F. Burgoyne, Bart.

Aug. 23, at the baptist chapel, Arnsby, Leicestershire, by Mr. S. Evans, Mr. Micah Flude, of Bruntingthorpe, to Martha, widow of the late Mr. C. Curtis, of Westbury, Wilts.

Aug. 23, at Guildhall Street chapel, Canterbury, by the father of the bridegroom, Henry John Rook, of Faversham, youngest son of the Rev. H. J. Rook, to Miriam,

second daughter of Mr. George Willson Beall, baptist minister, Faversham.

Aug. 24, by license, at the Paradise baptist chapel, Chelsea, by Mr. E. Harris, Mr. Joseph Darby, of Cradley, to Miss Sophia Clark, of London.

Aug. 28, at the Ceylon baptist chapel, Luton, by Mr. C. H. Cornford, Mr. Joseph Canham, of Cambridge, to Elizabeth, third daughter of Mr. Samuel Kidman.

August 29, at Westgate baptist chapel, Bradford, by Mr. Dowson, Mr. Daniel Wade, Farsley, to Phœbe, eldest daughter of the late John Hill, Esq., Bramley.

Sep. 6, at Regent's Park baptist chapel, London, by Mr. Francis Tucker, B.A., Annandale Town, Esq., of Allansford, Durham, to Margaret Jane, daughter of William Renny, Esq., of Camden Town, London.

Sep. 8, at the baptist chapel, Newtown, Montgomery, by Mr. John Lyon, of Liverpool, Mr. David Reynolds, to Miss Ann Evans, both of Newtown.

Sep. 13, at the baptist chapel, Watford, by Mr. Clement Bailhache, Mr. William Cannon, to Miss Lucinda Bennett, of Watford.

Sept. 18, at Kingsgate baptist chapel, Holborn, by Mr. Wills, Mr. E. W. Bartlett, to Miss C. C. Booker, eldest daughter of Mr. G. Booker, Regent's Park.

## Deaths.

Aug. 24, Isabella Mary, the beloved and youngest daughter of the Rev. John Keed, baptist minister, Cambridge, after a long and severe affliction, borne with patient cheerfulness, aged 17 years. "Her trust was in Jesus, and her end was peace."

Aug. 26, at Poynton, near Macclesfield, Hannah Hilton, aged 71 years. Our deceased friend was baptized upwards of fifty years since, by the late Rev. W. Pickering, of Nottingham. She was a member of the General Baptist churches at Stalybridge, Manchester, Stockport, and for the last twenty years of that at Macclesfield, where her upright walk and christian deportment endeared her to a large circle of friends.

Sept. 10, Mr. James Lovell, of Weston by Weedon, aged 71; and recently his sister, Mrs. Branson; and on May 21, Mr. Thomas

Lovell, of Woodend, a respected deacon of the baptist church at Weston.

RECENTLY.—India has sustained great loss in the death of Sir Henry Ward, the new Governor of Madras, from cholera; and of Mr. James Wilson, the Chancellor of the Indian Exchequer, from exhaustion in the discharge of his arduous and important duties.—We have just heard that Mr. Ingram, of the *Illustrated London News*, and M.P. for Boston, has been drowned in the United States, through the running down of the steamboat in which he was voyaging. This appears to have been an awful catastrophe. Nearly 400 persons were on board the vessel, at two o'clock on a dark rainy morning. Many were dancing and singing when she was struck, and but few were saved. The son of Mr. Ingram perished with his father.



# BAPTIST REPORTER.

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NOVEMBER, 1860.

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## ITALY—PAST, PRESENT, AND FUTURE.

WHAT a theme! more fit for a ponderous folio than a column or two in a periodical.

The eyes of Europe are now fixed on Italy—glorious, degraded, hopeful, Italy.

What was she ages ago, what has she been lately, what will she be ere long?

A land of mountains and valleys, of rivers and streams, of rich plains and lovely sea coasts, of prolific fruits and splendid flowers, she was, and is, and ever will be, the Garden of Europe. As she appeared when, from an Alpine height, Hannibal and his swarthy soldiers, with wonder and rapture beheld her in her natural grandeur and beauty, she is now.

Long ere Rome was seated on her seven hills, Etruria was the nurse of art; and amid all her wondrous changes Italy has been famous for her philosophers, poets, historians, and orators; for her music, statuary, painting, and architecture. The natural and artificial beauties of Italy have long attracted the attention of the world.

Rome at length became the seat of Italian unity and power. She

conquered Europe, Northern Africa, and Western Asia; and proclaimed herself the mistress of the world! We stay not to describe the "decline and fall" of that mighty empire. It fell: and great was the fall thereof. But

*"A second empire, cowed and mired, burst  
A Phoenix from the ashes of the first."*

This second empire, lording its hateful sway over the souls as well as the bodies of men, extended its dominion to lands where Cæsar's eagles never flew, demanding homage of kings, and trampling out every spark of freedom among the people.

Germany was again the Nemesis of Rome. She broke up Rome's first Empire, and it is remarkable that Germany fired the first shot of defiance against the second.

But the end was not yet. Popery was then in the plenitude of its power. It had often been shaken from within or from without; but it yet stood firm, and Jesuitism came to prop it up. On the other hand a printed bible and free discussion revealed its falsehood and exposed its tyranny. Time moved on and light spread. At length the Scourge

of Europe appeared. He, caring not for popes or potentates if they stood in his way, made light of all priestly pretensions. One good thing he did in abolishing those dens of the devil—the Inquisitions. He passed away; and since then, for very shame, neither pope nor prince, has dared openly to re-establish them.

But the Pope, and the princes of Italy under his influence, were not to be disappointed of their favourite sport of persecution, Austria affording them protection, and Naples outdoing even the popedom in diabolical cruelty.

It is not in man to endure such systematic tyranny, and especially a hot-blooded Italian. Many attempts were made by noble-minded and suffering men to break the yoke from off their necks, but failing, that yoke was made tighter. Then came the European Revolutions of 1848, and the Italians made another desperate effort to obtain freedom, the Pope himself professing to approve the movement and lead them on. But he soon turned coward and fled, disguised as a footman behind a carriage, from his palace and his city. The French Republic (shame on it for ever!) drove out Garibaldi and his patriot troops, and brought back the runaway renegade to his throne, which they surrounded with French bayonets to preserve him from the vengeance of his own people. Napoleon has since done him the same kindness, though Pio declined to crown him Emperor of France. How much longer Napoleon will uphold him on his tottering throne is a secret locked up in the breast of one of the most mysterious of mortals. But some think the end will soon come.

Reviewing the events of 1848 and later years, a writer in the "News of the Churches," a few months ago said:—

"Italy is about to assume nobler conditions of political life, and to undergo a thorough social and religious reformation. We can descry the hand of Providence in the events of the last twelve years. It was necessary that Italy should suffer in order to be purified, and called to the knowledge of revealed truth and faith. During this period what progress has been made in religious convictions? If events since 1848 had led to results more directly favourable to the cause of liberty, it is to be doubted whether they would have contributed to national regeneration, and it may even be expected that they would have had the contrary result. It was necessary that the Italian people should pass through a fiery ordeal before they should reach the elevated standpoint of their present aspirations. They now demand political liberty; they are rapidly obtaining it; but can we hope that this will be won without its being united with a religious reformation? Liberty is, in truth, a crop that will not ripen until the papacy ceases to throw its chilling shadows over the earth. Roman Catholic countries cannot exist under sound liberal institutions while they remain Roman Catholic. They will rush for an hour into the extravagance of lawless liberalism and democracy, only to lapse more helplessly into servitude. All history proves the fact. We see that it is only in those countries where popery exercises no power that liberty is triumphant, efficacious, and permanent. In Romish countries we witness another spectacle. In France we have seen a great people in the frenzy of revolutionary excess rushing into infidelity and atheism, and establishing a reign of terror in which were let loose the most ferocious instincts of human nature; and then we have seen the same people, when a fearful lesson had been read them, press-

ing back towards the haven of religion, and sinking again more irremediably than ever in the old slough of Romanism.

Now, with these principles, which are established beyond all doubt by history, we may easily discover the reason why Providence did not confer the boon of liberty upon the Italian people in the great struggle and crisis of the last revolution.

To have obtained liberty then would have been to obtain an abortive freedom, because political would not have been accompanied with spiritual emancipation; because the people, blinded to the light of the gospel, would have remained encompassed by the darkness of popish ignorance and superstition. The liberty of that period owed its origin to a pope, and gratitude bound it to the papacy. Before the election of Pius IX., while the harsh Gregory XVI. still occupied the papal chair, the papacy had become odious to every right-thinking and patriotic citizen in Italy, although, at the same time, it had not lost its authority with large classes of bigoted adherents. Society, indeed, was divided into two camps, one consisting of enemies of the papacy and unbelievers, and the other of the partisans of the church and its superstitious followers. Few indeed were christian believers. The feelings produced by the ferocious treatment of the Popes, and of Gregory more especially, of their own subjects, were such that no one, or at least very few of the patriotic party, had any sympathy for religion, christianity, in their minds, being confounded with popery, the only form in which they had any knowledge of religious truth. Abhorring popery, they abhorred christianity. The truths of the gospel they did not abhor. But they believed that popery had its foundation in the Sacred Scriptures, and did not perceive that it was instead a system

based on the infamous corruption of the gospel, which Rome lays before her votaries. Thence the tendency, so much more marked then than it is now, to consider religion as antagonistic to liberty and civic virtue.

There were, besides, at that time, a few philosophic thinkers, calling themselves christians, who furnished the Italians with a system by means of which they pretended that they could place popery in harmony with liberty. They propounded the doctrine that a Pope only could confer freedom on the peninsula. Many persons had faith in them, and therefore desired to have a liberal Pope. Under these impressions they built up a papistical Utopia, which it would have been as completely impossible to realize, as to build a firm and magnificent fabric on the quivering surface of a stagnant marsh.

However, the time was when these philosophers obtained a species of triumph. Their doctrines, it really seemed, were to obtain realization in a new Pope. They were then hailed as prophets. This took place when Mastai was raised to the pontifical throne, and assumed the title of Pio Nono.

Mastai was a liberal and an Italian. He cherished the best sentiments and aspirations for the welfare of his country. But in his religious creed he was a faithful Roman Catholic. He was a so-called liberal, and yet he was bound up with that illiberal system. This phenomenon was rare among priests; and yet he proved that it might occur in a pope. Most fallacious illusion! Could light and darkness exist together? Could fire and water blend into a new element? Can truth and falsehood be made to harmonize and produce a new principle? No, truly! And yet the deluded millions believed, as well as the Pope himself, that liberty and Romanism were not

elements irremediably and eternally hostile to each other.

Something was certainly done by the new Pope in a liberal direction. But while he attempted to be a good patriot, he was a shockingly bad Pope. Indeed, he shook to its very foundation the whole accursed system of Romanism; and, in fact, his measures were in flagrant violation of the bulls and decrees of Popes and Councils for centuries back. Thus as a Pope, he belied his own calling. At the time, however, both he and the Italians who were occupied with his good intentions, took no heed of this.

Now, if he had proceeded as he began, what would have been the consequences? A pope would have been worshipped; he would have been thought truly the man chosen of God, and the true representative of the Most High on this earth; the pure gospel would have sunk into oblivion, and liberty, separated from religious truth, after plunging into anarchy and licence, would soon have disappeared. It follows, then, that to protect liberty it would have been necessary for a liberal pope to have abandoned high Romanist doctrine, which he could only do by a betrayal of the duties of his office. If he had resolved to remain a liberal, and to carry out those measures necessary to secure the permanent freedom of Italy, his only course would have been to cast aside the trammels of ecclesiastical tradition and creed, and to profess simply the pure doctrines of the gospel; then the whole fabric of Romanism would infallibly and for ever have crumbled to the dust. He soon saw the danger, and started back in alarm. He resolved to be a true pope, and to break the promises he had solemnly made to liberty. He then became a pontiff in all things, like those who had gone before him; and Italy fell back into servitude.

Now, if the Pope had continued in the path of progress (which we believe hardly consistent even with a modified Romanism, liberty being unattainable without the pure gospel), then the Roman Catholic religion, in a modified form, would have been so consolidated that for a long course of centuries there would have been little hope of overturning it in Italy. It might even have struck firmer root in other parts of the globe—a contingency which it is dreadful to contemplate. But it was ordained otherwise. The Pope ceased to be a liberal, and became a true pope; and we must now inquire what was the effect of his defection on the national spirit of the Italians.

Now the veil which had concealed the purposes of Providence began to fall. The Italian people detested the papacy more than ever. He who was believed to be the viceroy of God on earth, the one divine man, the infallible pope, had proved himself a weak and erring mortal, and soon those who were blinded and most prejudiced in their devotion to the Holy See, forsook his cause. The proof of papal fallibility soon became patent to the world at large. In the course of one year, the Pope solemnly pronounced those very opinions impious which he had previously promulgated as just, holy, and divine. 'Can this be the man who is chosen to interpret the ways of God to man?' inquired the Romanist believers. 'Can this be he who is inspired by the Holy Ghost, who cannot err in the principles he promulgates, if it is even admitted that he might err in the sphere of private life?'

Those who hold the Pope to be more than man, found the evidence of their belief in the certainty of the dogmas or doctrines and principles promulgated by him. Now, tried by this test, the Pope was

found wanting. He was, therefore, an impostor, and not the vicegerent of God; nay, he was the enemy of God, because his actual practice was in flagrant opposition to the principles he had proclaimed and recalled within the year. He evidently could not be inspired by the Holy Ghost. In this way, beginning to cherish doubts about the Pope, they began to call in question the whole system of Romanism.

What was then to be done? What was to be believed? In whom should trust be placed?

Now, in Italy, although we admit that at this time the majority of cultivated men had adopted infidel opinions, yet it must also be kept in mind that many remained faithful Romanists, in all the sincerity of belief. It was the latter class who began, with the defection of Pio Nono, to doubt papal infallibility much more than they would have done had he been a tyrant after the fashion of his predecessors from the beginning. They went farther. They said that Mastai was an excellent man, that he was a patriot before he became a pope, and even while he was a pope, until the spirit of popery had fairly got possession of him. It became apparent that as popery struck its root into his heart, his good qualities deserted him. He fell more under the control of his office; he consulted less his own head and heart. The function then of being vicegerent of God on earth, infallible head of the church inspired by the Holy Ghost, implied the perversion and violation of every generous sentiment which can honour man, and endear him to his fellows. The Pope, in order to be a good pope, to be the vicegerent of God on earth, had found it necessary to hate his native country, to trample on the rights of its citizens, to authorize tyranny with all its accompaniments of horror, and to call in foreign armies to oppress his own

people. Was it necessary that he should show his detestation of every liberal institution, and enter into contracts of blood with the despots of the earth?

Thus many Italians, believing at first in the pope, and enthusiastic in his cause, came, by the evidence of what passed under their own eyes, to lose all faith in him personally, to abandon all belief in his authority, and even to hate the whole system. The time came when those who harboured in their inmost hearts these views against the pope, whispered them among their friends, and even uttered them aloud in those places where they could venture safely to do so. Now these persons, although they had lost faith in popery, had not forsaken the gospel; on the contrary, they read their bibles dutifully, became impressed with the simplicity and beauty of religious truth, and acquired those habits and feelings which fit them to become good and earnest christians.

Doubtless there are many also who say that they hate the gospel; but they do so because they are not acquainted with it, and believe it to be what Romanism represents it. But there exist in the minds of such persons an uneasiness and a discontent which would make them ready to receive the truth, were they but acquainted with the gospel in its purity. What a satisfaction would it be could they become believers in its truths! Such, however, they cannot be until they are fully conscious of the impassable gulf that yawns between Christ and Rome. Thus, those who were at first indifferent to religion, became its active foes after the abandonment of the liberal cause by Pio Nono.

Now, if Italy should become free all throughout her territory, as we fully believe she will, there being every symptom of the approach of the great event, what will be the result? Before it was known in

Italy what protestantism truly is, it was considered by zealous Romanists to be an abominable corruption of the gospel; by infidels as something differing essentially from the religion of Christ, which they considered to be truly and fairly represented by the Church of Rome. At first a political reconstruction only was sought after, and it never entered the minds of any one that this would lead to a religious reformation. Italy, if it had remained free after 1848, would not have been prepared for the reception of a religious reformation.

Now, however, we know that this is not the case. The Italians are wonderfully disposed to receive a purer faith. The sacred volume, thanks, above all, to the defection of Pio Nono from the cause of liberty, has been, and is now, read in hamlets and villages, in spite of the persecutions and dangers to which the persons doing so were exposed. In Piedmont, where liberty has existed for some time, the faithful converts to the pure light of the gospel are already numerous. Observe now with what wonderful strides the Tuscans advance in the great work of religious, not less than political reformation. If all Italy were but free and settled, thousands and thousands would at once openly declare the faith that is in them.

After what we have said, can it be doubted that Providence has permitted the past calamities, that the minds of the community might be brought to a state in which they would seriously and anxiously inquire after the truth as it is in the gospel? Can we doubt that, by Divine arrangement, a pope was led into errors and contradictions innumerable, in order that faith might be shaken in his sanctity and infallibility, and in his pretensions to be

vicegerent of God on earth? Wonderful truly are the ways of Providence!

Italy once free, the preachers of the pure gospel may spring up in hundreds, while the converts may be numbered in thousands. Who knows but that the light of truth will pour in like a flood upon the masses; that even the people in a body will renounce popish error?

This is the chief reason why we should desire the liberation of Italy. With liberty there will be morality; with liberty there will be a wide dissemination of the truth; with liberty the seeds of evangelical preaching will take root and flourish: with liberty the Italian people will be led to the pure fountain of truth, and thenceforth will hope for eternal salvation, by renouncing popish error, by forsaking the cold indifference of infidelity, and by yielding ready obedience to those holy precepts with Christ himself has taught us in his gospel."

The views of this writer appear to be correct; and since they were written, events have corroborated his statements, and, to a great extent, confirmed his expectations. At the time we write the crisis is coming, and Italy is fast approximating her deliverance. Before the whole of our this month's columns are completed we may have to report the flight of the King of Naples, and the election of Victor Emmanuel as King of Italy.

But our hope for the establishment of freedom in Italy is in the Bible, and the Bible alone. The whole land ought now to be flooded with the word of God, not only for the spiritual benefit of the people, but for the guidance of its rulers, for, as Milton said, "There are no politics like those which the Bible teaches."

## Spiritual Cabinet.

### SIN AND SALVATION.

*Paragraphs from Dr. Guthrie's Gospel in Ezekiel.*

Look now at Sin; pluck off that painted mask, and turn upon her face the lamp of God's Word. We start; it reveals a death's head. I stay not to quote texts descriptive of sin. It is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting—everything that man hates it is; a load of curses and calamities beneath whose crushing, most intolerable pressure, "the whole creation groaneth." Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man a grave? Who is the painted temptress that steals his virtue? Who is the murderer that destroys his life? Who is the sorceress that first deceives and then damns his soul?—Sin. Who, with icy breath, blights the the fair blossoms of youth? Who breaks the hearts of parents? Who brings grey hairs with sorrow to the grave?—Sin. Who, by a more hideous metamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods—the murderers of their own innocents?—Sin. Who casts the apple of discord on household hearths? Who lights the torch of war, and carries it blazing over happy lands? Who, by divisions in the church, rends Christ's seamless robe?—Sin. Who is the Delilah that sings the Nazarite asleep, and delivers up the strength of God into the hands of the uncircumcised? Who, with winning smiles on her face, and honied flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and,

when suspicion sleeps, pierces our temples with a nail? What Siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arm around our neck, to leap with us into perdition?—Sin. Who petrifies the soft and gentlest heart? Who hurls reason from her throne, and impels sinners, mad as Gadarene swine, down the precipice, into a lake of fire?—Sin. Who, having brought the criminal to the gallows, persuades him to refuse pardon, and with his own insane hand to bar the door against the messenger of mercy? What witch of hell is it, that thus bewitches us?—Sin. Who nailed the Son of God to that bloody tree? and who, as if it were not a dove descending with the olive, but a vulture swooping down to devour the dying, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast; and him, who was once but little lower than an angel, but little better than a devil?—Sin. Oh! Sin. Thou art a hateful and horrible thing; that "abominable thing which God hates." And what wonder? Thou hast insulted his holy Majesty; thou hast bereaved him of beloved children; thou hast crucified the Son of his infinite love; thou hast vexed his gracious Spirit; thou hast defied his power; challenged his wrath; despised his grace; and in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy. Brethren, surely, the wonder of wonders is, that sin is not that abominable thing which *we* also hate.

Man had as little to do with saving as making himself. The creation of Eden and the cross of Calvary are equally the work of God: and He stands forth before the universe as not by one tittle less the Saviour than the Creator of the world. To display his glory in radiant effulgence—to blaze it out on the eyes of delighted and adoring angels—to evoke the hidden attribute of mercy—to give expression to his grace and pity—Jehovah resolved to save, and, in saving man, to turn this world into a theatre for the most affecting tragedy and amazing love.

Salvation is finished. Salvation is offered—freely offered. Shall it be rejected? Take the good, and give Him the glory. "He is the God of Salvation;" and "in his name we will set up our banners." In that ladder whereby our faith climbs her way aloft to heaven, there is not a round that we can call our own. In this ark which, with open door, offers an asylum in the coming storm—a refuge in the rising flood—from stem to stern and keel to deck there is neither nail, nor plank, nor beam, that we can claim as ours. The plan of redemption was the design of infinite wisdom; its execution was left to redeeming love; and it is Mercy—generous Mercy—whose fair form stands in the open door, inviting, entreating, beseeching you all to come in. Listen to the voice of Jesus—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Let his mother teach you how to speak, and learn from angels how to sing. With her—the casket of a divine jewel, holding the babe yet unborn in a virgin womb—with Mary say, "My soul doth magnify the Lord; my spirit hath rejoiced in God my Saviour; for He that is mighty hath done to me great things; and holy is his name." Or, hark to the angels' song! glowing with seraphic fire,

borrow seraphic words; and sing with them, ere they wheel their bright ranks for upward flight, "Glory to God in the highest; on earth peace, good will to men."

How difficult would it be to name a noble figure, a sweet simile, a tender or attractive relationship, in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is a surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Am I to be tried? He is an advocate. Am I condemned? He is pardon. Must I face that black and gathering storm? He is an anchor sure and steadfast. To deck him out, and set him forth, Nature culls her finest flowers, brings her choicest ornaments, lays her richest treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields, and mines, and mountains, Earth brings the rich tribute of her gold, and gems, and myrrh, and frankincense; the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is the "chiefeft among ten thousand, and altogether lovely;" "in him dwelleth all the fulness of the Godhead bodily." I offer—make a free offer of him to you, and doing so dare challenge the world to name a want for which I shall not find the supply in Christ, something that fits your want as accurately as the works of a key the wards of its lock.

"A Way he is to lost ones that have strayed;

A Robe he is to such as naked be;

Is any hungry, to all such he is Bread;

Is any weak, in Him how strong is he!

To him that's dead he's Life; to sick men, Health;

Eyes to the blind, and to the poor man Wealth."

Over against stern declarations, and between the pit and you, a high red cross is standing. Mercy descends from heaven, alights upon its



summit, and preaches hope to despair, pardon to guilt, salvation to the lost. Free as the winds that fan her cheek, free as the sunbeams that shine on her golden tresses, she invites all to come, opens her arms to embrace the world, and in a voice that rings like a silver trumpet, cries, "O, Earth, Earth, Earth, hear the word of the Lord." A beautiful vision! Her eye, so pitiful, swims in tears as she looks on sinners, and, not willing that any should perish, she bids you read on that cross, where they are written, not in letters of gold, but blood, these blessed words, this greatest oath:—"As I live, saith the Lord, I have no pleasure in the death of the wicked." By my shame and sorrow, by my cross and agony, by this thorny crown and bloody tree, as I die, says Jesus, I have no pleasure in the death of the wicked. And, Holy Spirit! Dove of heaven! hovering over us, staying, lingering, refusing to be driven away, thou also sayest, as *I warn, plead, entreat, implore*, I have no pleasure in the death of the wicked.

It is with our hearts as with vessels which can only be emptied of one element by substituting another

in its place. And just as I can empty a vase filled with air or with oil by pouring water into it, because water is the heavier fluid, or as I can empty one of water by pouring quicksilver into it, because the specific gravity of mercury is greatly in excess of that of water, so, the only way to empty my heart of the world, and the love of the world, is by filling it with the love of God. This is the divine science of the Gospel. The Gospel, the scheme of redemption, is divinely accommodated to our nature. It has blessings for our gratitude, unseen objects of the grandest character for our faith, for our ambition a heavenly crown, sin for our hatred, God for our love, for our hopes the brightest prospects, for our fears the greatest terrors. Its light is adapted to our darkness; its mercy to our misery; its pardon to our guilt; its sanctification to our impurity; its comforts to our griefs; and in substituting the love of Christ for the love of sin, in giving us an object to love, it meets our original constitution, and satisfies the strongest cravings of our heart. It engages our affections, and, in taking away the old heart, supplies its place with a new and a better one.

## Poetry.

### NOW.

Now I live;

But of to-night—to-morrow—know I not.  
Oh! well for me, when I can leave my lot  
All unto God;

To him my faithful service give,  
And through his Spirit's strength  
Prepare for my account at length.

See the flower,  
Which full of brightness in the morning shone;  
It doth no longer wave the stalk upon  
When evening comes.

So lasts man's glory but an hour.  
And can'st thou, soul, thus waste  
A life that fleth in such haste?

Stand thou clear  
From earth! Here is thy struggle; yonder, rest.  
Up, up, my soul! press forward! heaven is best.

Now hasten home!

Let earth seem distant, heaven more near.  
How soon this life doth fly!  
How soon comes that which shall not die!

Never delay  
To do the duty which the hour brings,  
Whether it be in great or smaller things;  
For who doth know  
What he shall do the coming day?  
This moment is for thee;  
The next, perhaps, thou wilt not see.

JESUS my all,  
So let thy warning, "Watch!" be not in vain!  
Let my soul hear  
And daily answer to the call.  
Thou sudden death shall be  
But a quick step to life and thee.

## Reviews.

*An Address to the Students of the Baptist College, Bristol, Delivered at the Close of the Session, June 29, 1860, by the Rev. Fred: Trestrail, Secretary of the Baptist Missionary Society. London: H. J. Tresidder. Threepence.*

THIS is one of the most practical addresses to candidates for the ministry we ever met with. We rejoice that our esteemed friend found time from his important engagements to offer such valuable suggestions as these to the young students of his *Alma Mater*. We give one paragraph as a specimen.

"Be it your aim to preach Christ. Christ, in His person, teachings, sufferings, and death. Christ, in what He has done for man, in dying as a substitutionary sacrifice, and what He is doing now—interceding for all that come unto God by Him. Sermons evincing the greatest force of intellect, invested with all the charms which a vivid and a rich imagination can supply, and adorned with the most beautiful illustrations which the highest learning can yield, fall powerless on a sinner's conscience and heart, and can only be admired or wondered at by a believer, if the grand theme of all be not there. The greatest preachers of the past age—those who come nearer our own times—those of the present day who are most distinguished for success and power—are men who might justly take as their true description, *We preach Christ.*"

*Ireland's Future Evangelization, as manifested in the Moral and Spiritual Results of the Religious Awakenings in the North of Ireland in 1858, 1859, and 1860. Being a detailed account of a (second) month's Evangelistic Labour in connection with the Special Effort of the Baptist Irish Society. By Francis Wills. London: Henry J. Tresidder.*

WE welcome another revival pamphlet from the pen of our warm-hearted brother. Strictly-Calvinistic and Anti-Arminian he may call himself if he will, we indorse every word of the description he gives of the doctrines relished by his Ulster hearers.

"Indeed it was the same anywhere and everywhere, whether in school-house or barn, granary or store, chapel or factory, on the hill or on the plain, just as the case might be, crowds of eagerly listening hearers flock to

hear the 'glorious Gospel of Christ,'—provided always that it is the Gospel, such a Gospel as the Apostles preached. A philosophical dissertation on some crude metaphysical subject would not be listened to for many minutes by any of those who have been quickened into life by the Holy Spirit. No, nor yet a Christless Gospel, nor a ministry that does not honour the Holy Ghost.

It is exceedingly gratifying to hear, throughout the north of Ireland, that the clergy of the national establishment, and the whole body of Presbyterian ministers are not only evangelical, but thoroughly sound in the grand doctrines of the Gospel. A full exhibition of God's anointed Christ, in the glory of His person, the perfection of His work, His vicarious death, expiatory atonement, suitability and adaptation to man's miserable and lost condition; the importance and necessity of the work of the Holy Ghost in His regenerating power, supporting grace, and comforting presence, are all clearly taught and beautifully exemplified here; and nothing else from the pulpit will receive much attention from the Protestants of Ulster. These great truths are so well understood that they are, to a certain extent, the guiding principles of the literary periodicals and the daily and weekly papers which are published in these parts."

*Household Management: or, How to make Home Comfortable. By Old Chatty Cheerful, Fellow of the Happy Home Society.*

Good housewifery! good housewifery!  
Is good for great or small,  
To keep a household happily,  
Whatever ills befall:  
And she, that in a pleasant home  
The Queen of Hearts would be,  
Most with a willing spirit come  
And learn good housewifery! *Tasser.*

London: Jurrol & Sons. 2s. per doz.

It is painful to notice the absence of good management in the houses of some of the labouring classes. Tracts like this circulated amongst them might be the means of making many a humble home a happy place. Twopence for the advice it gives, would save pounds to many young housekeepers.

*The Thorn in the Flesh: or, a new explanation of 2 Cor. xii. 7. London: Henry James Tresidder.*

A LEARNED and skillful dissertation on a passage which has long perplexed commentators on the sacred writings.

*The Universality and Unchangeableness of Jehovah's Laws. A Poem, by Rev. J. Jenkinson, baptist minister, Oah-ham. London: Simpkin and Marshall. Threepence.*

THESE verses are not mere rhymes; they contain many excellent thoughts, the result, evidently, of extensive and close observation. We furnish an extract:—

“As travellers by night who lose their way  
Long for the dawn, and hail the opening  
day:

So doth the soul bewilder'd and perplex'd,  
Its reason baffled, and its conscience vex'd,  
Welcome with gladness REVELATION'S light  
To chase its darkness, and direct us right.

Our obligations here are set in view,  
And motives added to discharge them too.  
Here Reason's rules are all distinctly shown,  
With numerous others which her light alone  
Could not discover; rules of heart and  
thought,

Of word and action; all divinely taught.

Whatever station we are call'd to hold;  
Whatever scenes may to our view unfold;  
Whatever wonders fill us with surprise;  
Whatever stage of life before us lies;  
Whatever sorrows may our hearts depress;  
Whatever joys enhance our blessedness;  
Whatever earthly expectations fail;  
Whatever friends forsake, or foes assail;  
The path of duty here is clearly shown  
In light imparted from Jehovah's throne.  
And every precept which is thus enjoined  
Bears the deep impress of His perfect mind.”

## Correspondence.

### THE RIFLE VOLUNTEER MOVEMENT.

AN esteemed correspondent, who, as long as we have known him, and that now numbers many years, has ever been observant of the “signs of the times,” in a brief note, says:—

“This Rifle Volunteer Movement will be perverted into an engine of extravagance, intemperance, sabbath-desecration, and state-churchism, if a timely check be not interposed. Will you lend a helping hand?”

Another writer who calls himself “a sincere friend of the movement,” protests against so much public-house visiting both before and after drill, and affirms that the Total Abstinence must be the steadiest “and the surest marksman.” He also protests against the expence of dress and accoutrements, as excluding the working classes. With his remarks on one feature of the Movement we fully concur. Indeed had it not been for this, we know not that we should have referred to the subject in our columns. This writer says:—

“Many of the friends of this important movement have strongly disapproved of the *Sabbath-desecration* which has been commenced by the Rifle Volunteers marching through the streets on the Lord's day with military music, collecting a crowd of idlers, and disturbing their fellow citizens in their habitations and in their places of worship, by noise and bustle which give a most unseemly

interruption to the quietness and calm of an English Sabbath. If the Riflemen wish to attend church or chapel by all means let them do so, not only in their official capacity, “sounding a trumpet before them,” but every sabbath day, as private citizens, fearing God and keeping his commandments. And if they wish to shew that *as Riflemen they worship God*, by all means let them wear their uniform in the house of prayer, but let us have no noise or parade in our streets on the sacred day of rest. In some places, we believe, the authorities have, very properly interfered, to prohibit such exhibitions.”

And, we may add, very properly too; for if this be not sabbath-breaking we know not what is. We have seen this thing done in a town of 70,000 inhabitants. At ten on sabbath morning these young would-be soldiers have assembled to exhibit themselves in the spacious market place, where they soon gather around them a “crowd of idlers,” of half drunken sabbath loungers, women of questionable appearance at least, dirty unwashed lads, and little boys and girls, some of the latter sabbath scholars, who have played truant to “see the Rifles.”

More than once we have passed by when going to our place of worship. They were just starting, preceded by their band playing martial music, and followed by an increasing crowd to the church doors. We have enough of this

when a troop of regular horse, foot, or artillery happen to be in the town during the sabbath. That is, however, only an occasional invasion of our peace, but this, if not suppressed, would be a standing and intolerable nuisance.

What grieved us too, was the fact that among these "Rifles" we recognized some young men from the families of pious dissenters, who had been trained up to the decent observance of the sacred day. They must not only be expected to appear in the "livery of blood," as Southey called it, and take their standing place in the ranks, but must march off to "Church" to see, as in the cases we have referred to, a puseyite parson perform,

and hear him preach doctrines subversive of the Gospel of Christ.

We have noticed these things with deep regret; for we would fain have hoped that the young men of our dissenting families had been made of sterner stuff than to submit to such humiliating conditions.

We say nothing now of the necessity or propriety of the Movement. But we are tired of War and its alarms. When will the days of Peace begin never to end! Alas! not yet, not yet. We sympathize with David when he said, "I am for peace; but when I speak, they are for war"—and we will never cease with him to pray, "Scatter thou the people that delight in war."

## Christian Activity.

### A VIGOROUS PIETY.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

TRUE religion, however, consists not in a passive, but active piety. We are to *walk* in God's statutes, to keep his judgments, and to *do* them. Our pattern is not the shaven monk who wears a cowl, and tells his beads, and keeps his midnight vigils, and goes through the dull routine of mumbled prayers and irksome fastings within the walls of a monastery, remote from the world among the snows of the mountains or in the gloom of the forest; nor she who, having assumed the black veil and renounced society, seeks safety from its contamination, or solace from its sorrows, within the cold formalities and quiet cloisters of a convent. The pattern of a christian is that divine man, who—while he passed a brief period of probation in the lonely desert, and often spent whole nights on the mountain in solitary communion with his God—walked the corn-fields of Galilee, frequented the fishing villages on the shores of Tiberias, and was occasionally to be met with in Judah's towns, and on Jerusalem's crowded streets. Our exemplar is he, who, wherever he went, "went about doing good," earning for himself this noble opprobrium, "the friend of publicans and sinners."

Observe, also, that activity of christian life is implied in the very terms of

the text. Grant that we may thereby be exposed to hardships and temptations, from which a retiring piety might exempt us. Still, a life of active service shall prove best for others, and in the end also for ourselves. A candle set beneath a bushel is, no doubt, safe from wind and weather; but of what use is it? On whose work does it shine? Whose steps does it guide? Whose path does it illumine? I would rather burn and waste on some lofty headland to guide the bark through night and tempest to its desired haven. No light shineth for itself, and "no man liveth for himself." Besides, the very trials to which piety is exposed on the stormy heights of duty, impart to it a robust and healthy character. The strongest trees grow not beneath the glass of a conservatory, or in sheltered and sunny valleys. The stoniest timber stands on Norwegian rocks, where tempests rage, and long, hard winters reign. And is it not also with the Christian as with the animal life? Exercise is the parent of health, and strength the reward of activity. The muscles are seen most fully developed in the brawny arm that plies the blacksmith's hammer. Health blooms ruddiest on the cheek of him, who not unailed to a sedentary occupation, nor breathing the close atmosphere of heated chambers—but fearless of cold, a stranger to downy pillows and luxurious repose, rises with the day, sees the early worm

rise in the dank meadow, hears the morning lark high over head, and, passing his hours in athletic exercises, increases his strength by spending it. Even so, the most vigorous and healthy-piety is that which is the busiest, which has difficulties to battle with, which has its hands full of good works, which has—I may say—neither time nor room for evil, but aiming at great things, both for God and man, promptly, and summarily dismisses temptation, with Nehemiah's answer—"I have a great work to do, therefore I cannot come down."

With so many living and dying in it without God and hope, with the whole heathen world still unconverted, with thousands, tens and hundreds of thousands at home sunk in the deepest ignorance, and slaves of the vilest sins, with members of our families or friendly circles far from God, and between whom and us—appalling thought!—death would make an eternal separation, this world has much need that we were up and doing, and throwing ourselves with eager zeal and our whole soul into the cause of active Christianity. Our opportunities of good are many and multiform. A Christian man should feel like some strong, brave swimmer, who has hundreds around him sinking, drowning, shrieking for help. The difficulty is to make selection, on whose unhappy head first to lay a saving hand. Amid such scenes

and calls, oh, it is lamentable to think how much of our time has been frivolously, if not worse than frivolously spent. "The time past of our lives may suffice us to have wrought the will of the flesh;" to have enjoyed our own ease, made money, and gathered around us the comforts of life. To nobler ends be its remaining sands devoted! Take Jesus Christ for your copy. Run in God's statutes without wearying, walk in them without fainting; and let the day on which some good has not been done to ourselves and others—some glory won for God, some progress made in the divine life—be a day mourned over, wept for, this black sentence written down against it in the calendar of our life—"I have lost a day." Our christianity is a name, a shadow, a mockery, unless we resemble him who, being incarnate God, was incarnate goodness, and of whom, although he stood alone in that judgment hall—without one brave brother's voice raised to speak for him—there were hundreds and thousands to bear witness, that he "went about doing good," the friend both of sufferers and sinners. Thus are we to fulfil the duties of the Christian life, and thus exhibit a living picture of one to whom this promise is fulfilled—"I will cause you to walk in my statutes, and to keep my judgments and do them."—GUTHRIE.

## Revivals and Awakenings.

### RESULTS OF THE IRISH REVIVALS.

*By Francis Wills.*

THE results of this great movement, as far as I could learn, have been certainly a glorious work. First, in its spiritual character, hundreds have been quickened into life, and have been united in fellowship with the various sections of the christian church; many thousands have experienced the privilege of praying to the Lord, who never prayed before; thousands of copies of the scriptures have been purchased and read by those who never read them before; and out of large districts where hundreds had been stricken, who saw visions, and experienced the tremendous consequences of

sin, and afterwards the abounding of God's love and mercy; I made inquiries of parties well able to answer them, and not more than five or six cases were known where the parties have relapsed into their former sins.

The results as to its moral character are of the most cheering and satisfactory nature. I saw nothing of intoxication, although I visited towns and villages, was out early and late; I am not aware that I met with more than two cases where there was the least sign of intemperance. You may pass through the poorest districts of any of the towns in the north, and you will not hear any blasphemous or unchaste language from the ragged, shoeless children, who swarm

in every direction. I frequently felt ashamed for my country when I contrasted the Irish people with those in England; it is impossible to pass through any of the thoroughfares of our great cities without having the eyes and ears offended with the scenes you witness, and the language you hear. I don't believe there is a more loyal people under the British crown than are to be found in the north of Ireland, where the withering curse of popery does not reign triumphant. Life and property is much safer than in many parts of England. As to such cold-blooded murders as we have in England, you will never hear of such a thing in Ireland; if we would only just take the pains to ascertain correct information, we should soon learn that crimes of every kind are far more numerous in England than in Ireland, in proportion to the population. They are a noble, generous, warm-hearted people, and as quick in learning, and far more clear in their intellectual perception than the majority of the English people, especially in the middling and poorer classes. As a further proof of the moral results of this work, I will just mention the following facts:—The assizes were being held during the time I was there, and I made inquiries from different quarters, whose statements may be relied on, as to the state of crime, and I will just quote the exact words made use of by some of the Judges in their charges to the grand juries:—In the county of Antrim, one of the largest in Ireland, there were only three custody cases, on which occasion Mr. Justice Fitzgerald said—"That presents the whole of the custody cases in a county such as this, so large in geographical extent, and presenting a population second only to the county of Cork, including, as it does, within it the great borough of Belfast. Among those cases, there is not one which would require from me any especial observation; they are of the ordinary character."

In the county of Armagh, Mr. Judge Ball announced to the grand jury that "there were but two prisoners, and those for petty larcenies." At the Roscommon assizes, there were only seven for trial, and the heaviest of these was a case of manslaughter, arising out of a drunken fray; the whole of the cases were disposed of in half a day. In Clare, Mr. Judge Hayes announced that "there

were only four prisoners for trial, and only one serious case among them." In Meath, the Lord Chief Justice said, "The calendar is perfectly free from agrarian crime." In the county of Limerick, Baron Fitzgerald, addressing the grand jury, said, "It is very gratifying to find that in such an extensive county there are only seven cases for trial, and only one of any magnitude." At the city of Limerick assizes, there was no criminal business, and Mr. Judge Hayes received a present of "white gloves" from the high sheriff. At Wexford, Mr. Justice O'Brien had a light task; he had only "a few words to address to the grand jury, there being only two cases."

At King's county Mr. Justice Keogh informed the grand jury that "no crime had been committed since the last assize." In the county of Westmeath the same judge again congratulated the grand jury, and said, "there never was so little agrarian outrage in the county." In the extensive county of Down Mr. Judge Ball found that, "substantially the cases on the calendar were reduced to three." In the county of Wicklow the Lord Chief Baron said, "The calendar is very light; there are only two cases, neither of which will take much time." In Leitrim Mr. Sergeant Hewley told the grand jury "that there were only two cases, the most important of which was a charge of maliciously killing a goat;" the learned sergeant added "I am bound to congratulate you on the very peaceful state of your county."

Now these are but a sample or specimen of the whole. Something must have been the cause of all these glorious results; those who have witnessed the great religious awakening in that country trace the moral results to that cause; but man refuses to give the glory to God, and endeavours to trace it out to some human invention, and, failing in this, ignorantly uses all sorts of stratagems to nullify the work, misrepresent the people, and falsify the truth. I firmly believe that Ireland's redemption draweth nigh, and it will be a great and glorious triumph when her noble sons shall no longer be debased by the demoralising system of Popery, but enlightened by the Spirit of God, shall embrace the Lord Jesus Christ as the *one and only* Mediator, and be reckoned honourable by searching the records of Holy Writ for themselves, and thus

enabled "to give an answer to every man that asketh a reason of the hope that is in them with meekness and fear." If the friends and supporters of the Baptist Irish Society would advance in their contributions, and place an adequate sum for the work at the disposal of the Committee, there is now an opening made by the providence of God, whereby the whole of the province of Ulster may be brought under the influence of those Scriptural ordinances maintained by that body; and the dissemination of the pure principles of the Gospel. For instance, taking Belfast, Ballymena, Coleraine,

and Londonderry, as central stations from which they could extend their operations throughout the whole districts, and there is reason to believe that these stations would soon become almost self-sustaining. May the Lord dispose the hearts of His people to help forward this glorious work, and the Committee be divinely guided in the selection of suitable men for those central stations. Let them be only faithful to the solemn responsibilities committed to them, and they will yet see the result of the outpouring of the Holy Spirit, where the Gospel has been faithfully preached.

## Narratives and Anecdotes.

### THE PESHAWUR MISSION.

**LIEUT.-COLONEL** Herbert Edwardes having been requested, at the Missionary Conference, to give an account of the mission at Peshawur, related the following very interesting facts:—

"At the very north-western outpost of your Indian empire, across the river Indus, there stands Peshawur. It is in fact the picket to British India. Peshawur, geographically speaking, is part of Afghanistan. The people who inhabit it are therefore Afghans. On the east is the river Indus, on the western side the Suliman range of mountains, in which stands the Khyber Pass. From that pass to the Indus is about fifty miles, and on the south side stands the Kohat Pass. The hills of Swât shut in the north. The valley lying between these ranges and the river Indus is most fertile, and produces crops and fruit in luxuriant abundance. For this valley the tribes have all contended for ages past, and the tribes that inhabit those mountain-ranges are the fiercest clans that can be found anywhere on the face of the globe. I do not think that finer specimens of physical human nature can be found. Nurtured on those hills with very little to support them, they have been reared in constant warfare. Each man is armed to the teeth, and he goes forth with his hand against every man, prepared to meet every man's hand against him. Whatever truth or whatever falsehood there may be in Lord Macaulay's description

of the mountain clans of our own north, I must say that if you were to take those pages, and apply them to the inhabitants of the Khyber Pass and the Afghan mountains, you would find it suit exactly. They possess every vice with which human nature is afflicted. But they have their virtues. They have the great virtue of manly courage, and they have the great virtue of hospitality. When the English soldier is brought in contact with them, it is a refreshment, after coming from the slavish plain, to meet a race able to struggle with him for empire. If you were to look over the map of Asia, certainly over the map of British India, and were to select the spot most ungenial for the establishment of a mission you would put your finger on Peshawur; but I am glad to be able to tell you that a mission has been planted there, and flourishes at this time. The founder was a military officer, one of the best, and most consistent and earnest among our Indian christians, Colonel Martin. He first conceived the design of having a mission there, and he and others united in prayer for this object. But they did not see their way clearly for a very long time. There were sundry hindrances in their path which are too painful for mention, and the persons who did hinder them were removed in the providence of God from off the scene. Permission was given ultimately by the authorities in the valley of Peshawur for the establishment of the mission. A great meeting of the civil and military

officers was called to consider the question, and there was not one dissentient voice. I attended that meeting myself, and I did not hear in the room where we were gathered one person who seemed to have any misgiving on the point of introducing a mission into such a place as that. When the subscription list went round there was, however, one name put down on that list,—I won't mention it as it is unnecessary,—and to it was sarcastically appended "one rupee." That is a thing which in India we fling about or give away just as we would a sixpence in England. The subscription of one rupee was intended to throw contempt upon the undertaking, and opposite the subscription was written, "To buy a revolver for the first missionary." Well it is a most extraordinary thing that that officer was one of the very first victims of the Indian mutiny, and it made a great impression on me afterwards when I came to look back on it. Here was a man who considered that in a frontier valley full of such a hostile race a Christian mission was unsafe, and who noted down one rupee to buy a revolver for the first missionary who should dare to enter that valley; he goes away to what he considers a safe cantonment in the very heart of our empire, and yet that man and his family in that safe place were among the first victims of the mutiny. I wonder if, when that sad hour came, any such thought flashed across his mind as that he had looked unharmed upon danger in dangerous places, and found it where he thought he was safe. How much better it would have been to have trusted his life and the lives of others in the hands of God. Well, the programme of the mission was put out, and it was responded to at once throughout India in a remarkable manner. There was something enterprising, something thoroughly missionary about the undertaking, which, like the sound of a clarion, seemed to awake the sympathies of every Christian in India; and the response to the call was immediate and loud. In a short time no less than 3000*l.* were subscribed: and from that day forward the mission has gone on prospering. We were blessed certainly with most admirable missionaries. The first, I think, the father of the missionaries, was Dr. Pfander, a most admirable man, who had spent forty years of his life in missionary

labour. He was well constituted for the purpose. He used to go down into the streets of that city, which contained 60,000 inhabitants, and with the Bible in his hand would take his stand in the street. It was a service of danger to go into the streets of that city and preach the gospel of Christ; and when Dr. Pfander, took up his stand in the street, opened his Bible, and preached Christ before the whole of those people, I consider that he performed an act of great Christian courage and great Christian faith. That man was admirably suited for the duty. His very face reflected all the Christian virtue of love to all men. It was impossible for the most thorough blackguard to take exception to such a man; and if there were any man who dared to interrupt him he would just stroke him down and pacify him; tell him that was not the time for discussion; but that if he wished he would accompany him to his house, or take him to his own, and there talk the matter over. The people at last got accustomed to the good man, and actually got fond of him. What I wish you to observe in this slight sketch of the Peshawur mission is, that it was founded in a very difficult place at a time when everybody looked gloomily upon it, but that God has honoured those who honour Him: for I believe that mission has brought a blessing to us in India in our hour of need. Peshawur, as I told you, stood as an outpost to British India. Twelve miles from it frowned the Khyber Pass, beyond which was the immense country of Afghanistan. It will not matter now if I say the war in which, twenty years ago, we engaged with the Afghans was an unrighteous war. I have expressed the same opinion to Government. We had no quarrel with them, and because we were afraid of Russia, that was no righteous cause for marching up with a poor refugee puppet prince like Shah Shoojah in our hands, and saying, "We will dethrone your king and put up this man in his place." That war ended, as all unrighteous wars should end, with disaster. Angry passions had thus been aroused between us and the Afghans, and though years rolled over, yet the angry passions remained. At length a change came over the policy of our Government, and I was, I am glad to say, instrumental in bringing that change about. In 1854, I recommended that "bygones should be



bygones," and I was authorised by my Government to make efforts to bring about a more desirable state of affairs. I did make efforts, and in a very short time it was rumoured all over Central Asia that a friendly treaty was made, and the quarrel was at an end. Again, on my recommendation, a still closer treaty of friendship was signed in the beginning of 1857. Three months had not passed over when the dreadful Indian mutiny broke out. If we had not been at peace with the Afghans, the old story of the Tartar incursions would probably have been repeated. The tribes of Afghanistan and the countries beyond would have rallied round the standard of their faith. They would have swept like a torrent through Peshawur over the whole Punjab; Delhi would never have been taken, and the whole of the British possessions in India would have been wrested from our hands. But Peshawur, with its mission and the friends of that mission, the civil and military authorities, stood safely across the path of danger. Shall we attribute this result to this officer or to that officer: shall we say it was from the wisdom of this or that proposition? I trust no one in this room will do so. I say those thoughts were put into men's minds for good purposes, and I believe God himself inspired us that we might reap the reward of having honoured God. I trust the safest policy may be pursued hereafter in India of honouring God in the government of that country. I am quite convinced that if we do we shall find Him the best sword and buckler, and that we may say with David, "MY GOD, IN HIM WILL I TRUST."

## Baptisms.

### FOREIGN.

FRANCE, *Morlaix*.—Mr. Jenkins writes:—"Last Sabbath, (July, 22,) it was my privilege to baptize three persons, namely, a husband and wife, and a young man, all Bretons. A few remarks on each may be acceptable to you. The young man received, Yves ar Pal, is a mason. About five years ago he became possessor of a New Testament, which he perused attentively. It is remarkable that since that time he never attended mass but five times. He soon became zealous in favour of the Gospel, wrote excellent letters to the priests of his parish on their conduct in opposing the word of God, to which they did not reply. He has been a faithful attendant at our general Breton meetings at Morlaix, from a distance of thirty-five miles, which makes in coming and returning seventy miles. He is truly a consistent Christian, and has been instrumental in bringing an acquaintance of his to the knowledge of the truth as it is in Jesus. He has invariably done what lay in his power to extend the light of the Gospel. He has now confessed Christ by baptism, and is likely to make an active and useful disciple of the Redeemer. The married brother baptized is our Scripture reader. Just twelve months ago he came here

from Paris to be a Scripture reader and colporteur. Until then he was a member of a Pædo-baptist church at St. Denis. In accordance with what I considered to be my duty, previously to his partaking of the Lord's Supper with us, I had a conversation with him for the purpose of explaining what appeared to me to be baptism according to the teaching of the New Testament. I told him I felt it my duty to explain to him thus fraternally this ordinance of Christ, and advised him to consider it well with regard to his own duty as a christian, and as called to teach others the truths of the gospel, but at the same time observed to him we did not impose conformity to our views on baptism as an essential condition of communion with us in the Lord. His reply was that his views on the subject, such as they were, had not undergone a change. Well, I said, we dont use constraint, and we shall regard and treat you as a brother in Christ. After the lapse of a few months he came to me one day to ask explanation of passages in the New Testament. All the passages referred to baptism. About four months ago, just before I left home to visit England, he came again and told me he was quite convinced of believer's baptism, and desired to be baptized, as he con-

sidered the baptism he had received, while a babe, in the Church of Rome, was no gospel baptism at all. Since this brother was here his wife has been brought to believe in Christ according to the gospel. Formerly she opposed her husband, and joined other relatives in vexing and persecuting him, but now, along with her husband, she has been buried with Christ by baptism, with a view to walk in newness of life by the grace of God."

INDIA, *Dinagopore*.—Mr. M'Kenna says:—To conclude the season's itinerations, we have just visited the *Nek-mard mela*, which, as you are probably aware, is a large fair, held annually on the borders of *Dinagopore* and *Purneah*. At the *mela*, in the presence of the heathen, I had the pleasure to baptize a brahmin of the name of *Prem Charm*. Some few years ago he received from brother *Smylie* a couple of portions of scripture, which the Spirit of the Lord has blessed to his conversion. These he had read to such purpose, that he knew them almost by heart. He tells me that his wife, whom he has secretly instructed, knows these scriptures nearly as well as himself, and is truly his help-meet in the ways of godliness; that the scriptures are read by many in his district (*Purneah*), but secretly, for fear of the loss of all social privileges: that not a few of the people, including at least one *Zemindar*, instruct their wives in private, that they may disarm caste of its chief terror, and when they profess christianity, take their families with them; that there are many who are, to all intents and purposes, christians, who are known by their immediate relatives to be such, and who live and die as such, of whom missionaries never do and never will know. *Prem Charm* took from me the few remaining scriptures I had, to give to his people at home, whom he knew to be in want of them. And, as he is a man full of christian love, and withal an acute pundit, and versed in the *Hindoo* shasters, I doubt not that, by the blessing of God, he will be of use in spreading the gospel he has embraced.

BAHAMAS, *Turk's Islands*.—One of the native pastors reports—"Four dear friends having given evidence of scriptural faith being possessed by them, and of being sincere in heart, have put on the Lord Jesus in baptism at *Kew*. Two of these were young persons whose experience could not but start tears of grati-

tude to God from our eyes, as well as from the eyes of many who heard the relation of God's dealings with their souls. Twelve also were restored to the church. After this, on the Lord's-day, I administered the ordinance of the Lord's Supper, when we welcomed the newly-baptized candidates into the church's fellowship. Deep solemnity rested on every one, and many tears were shed. When leaving, about thirty friends, young and old, accompanied us to the seaside, three miles distant from the settlement, singing on the way, and making the woods vocal with the songs of *Zion*. This beguiled the tedium of the way. On Sunday morning I arrived at *Lorimers*, and baptized three more for the dead, and welcomed them into the church. During this journey down the island, I held missionary meetings at each station; but the poverty of the dear people prevented much being done. However, they did what they could. *Kew*, 12s.; *Lorimers*, 5s.; *Mount Peto*, 2s. I now enclose the statistics for the quarter, according to request. The greatest part of the amount I had to take in produce, a great portion of which spoiled on my hands before a boat could take it away; for which I am sorry, but must be satisfied, although so much minus toward my support."

*Nassau*.—Mr. Davey writes:—"Since I wrote to you last I have had the pleasure of baptizing fifty persons, on the first sabbath in May, in the presence of a very large and attentive congregation. Some of the candidates had been soldiers, who, having performed their term of service, were discharged; and several of them were young persons, who had grown up in our own or other sabbath schools. They were received into the fellowship of the church, at the Lord's table, in the afternoon of the same day, our large chapel being nearly filled by the members of the church.

HAYTI.—Mr. Wobley says:—"On the first sabbath of last May we added six persons to the fellowship of the church. Five of these were baptized on the 3rd of May, and were mainly the fruits of one of our scripture reader's efforts, *Lolo Jean Mitchell*. Daily, then, have we cause to bless God for this new and happy agency. The sixth was a member from the baptist church of *Port au Prince*, he having come to reside here, and wishing to cast in his lot with us. I hope,

too, soon to baptize seven more converts, three men with their wives, together with the mother of a young person lately brought to a knowledge of the truth, and now at the point of death. This last one would have made the eighth had not disease prevented. Yet she will soon be where 'the inhabitants shall not say, I am sick.'"

**JAMAICA.**—Mr. Millard, of St. Ann's Bay, states that he has forty-eight candidates for baptism, and forty-six returning backsliders in the penitent class.

#### DOMESTIC.

**IRELAND, Ballymena.**—Mr. McVicker being at the time unwell, Mr. John Parsons supplied for him. Mr. P. says—"On sabbath-day, Aug. 18, we had a large gathering of earnest and attentive listeners in the store, which you know so well. After the Lord's supper, arrangements were made for the administration of the ordinance of baptism to several candidates, who were desirous of thus putting on the Lord Jesus, and publicly professing their faith in him. Accordingly, to-day, Thursday, 23rd, at five o'clock, we gathered, for this purpose, on the bank of a deep brook, which flows through some secluded fields at the north of the town. The rain was falling in torrents, and continued to do so during the time we were praying for God's blessing upon our service, and our friends who were to be buried with Christ in baptism; and there was every indication of a thoroughly wet night. But God was kinder to us than our fears; he graciously dried up the clouds, and during the administration of the ordinance, and until we were all home, no more rain fell. Having taken my position in the water, I had the privilege of baptizing nine—five females and four males—into the names of the Father, the Son, and the Holy Ghost. It was impossible not to feel assured, from their whole demeanour, that they counted it all joy to keep their Lord's commandment. And when one is acquainted—as a very short residence in the North of Ireland serves to acquaint the most unobservant—with the strong feeling—not to use a harsher word—of the Presbyterians against baptism, and the persecution, and mocking, and jeering, which each who espouses it has to endure, one knows that it is the taking up of a real cross, a going without the camp to bear the Saviour's reproach.

Each of the candidates to-night was brought up in the tenets of this body, and have come to this ordinance by a way neither smooth nor easy. Doctrines instilled into their minds from earliest childhood have first had to be confessed erroneous, and then forsaken; and, now, others adopted which, from earliest childhood likewise, they have been taught to despise and ridicule. This enhances the value of each addition to our churches here, because the act must be taken as the result of stern conscientious conviction, and of glad and loving obedience to the Saviour."

**BATH.**—We copy from the public papers the following paragraph. "The Rev. H. G. Guinness was baptized on Saturday evening last, (Sep. 29,) in Somerset Street Chapel, Bath. After singing and prayer, Mr. Guinness gave an address to a crowded and attentive audience. He said that for five years the subject had occupied his attention, and that he had come at length to the conclusion that only believers in the Lord should be baptized. During his public ministry he had been asked to baptize infants and adults; but he declined the former because he considered it to be unscriptural, and the latter because he had not himself been baptized on a profession of faith. After reading to his audience the various portions of Scripture which refer to the mode, the subject, the design, and obligation of baptism, he strongly urged believers in Christ not to plead ignorance of this important matter, nor to permit indifference, or prejudice, or pride, to keep them from the delightful privilege of being buried with Him in baptism. After prayer he was baptized by Lord Congleton. Mr. Saltau, of Bideford, then addressed the meeting on the subject of earnestness in seeking and securing the blessings of the gospel. Mr. Code brought the interesting service to a close by prayer." We are not informed to what section of the baptist body Mr. G. intends to attach himself, but we have reasons for presuming, from some of the circumstances, that he designs to unite himself with what are called the "Plymouth Brethren."

**BILLESDON, Leicestershire.**—Mr. J. Hawley, of Leicester, baptized four candidates, Sept. 30, in the presence of a large congregation of attentive spectators. The newly-baptized were then received at the Lord's supper. G. P.

**RAMSGATE, Carendish Chapel.**—*A Russian Prince and Princess witnessing a baptism.*—The ordinance of baptism was administered to three believers, Oct. 3, by Mr. B. C. Etheridge, minister of the place. Prince George and Princess Elizabeth Lnoff, of Russia, were both present, seated near the baptistry, and listened most attentively to a discourse by Mr. Etheridge on the words, "And many of the Corinthians hearing, believed, and were baptized." The points of discourse were.—The *truth* to be heard essential to faith. The *faith* to be exercised essential to baptism. The *baptism* to be observed essential to a scriptural profession. The Prince and Princess afterwards expressed their deep interest and delight in the whole service, and thankfully received a tract written by Mr. E. on the subject of baptism. God is greatly blessing his word here. Eight or nine more are now waiting to observe the ordinance.

**LONGHOPE, Gloucestershire, Zion Chapel.**—We have been in a languishing condition, but are, we hope, beginning to revive. On Lord's-day morning, Aug. 26, Mr. Ebenezer Davies, of Gravesend, father of our pastor, delivered a sermon from Acts viii, 36—38, after which he immersed four young followers of the Lord Jesus, who have since been added to the church, an accession such as we have not had for many years. The service was of a very impressive character, and, we hope, that impressions were then made on many which will not be soon effaced. We have great cause for gratitude on account of this addition under present circumstances, and also for the prospect which we have of the speedy addition of others. May this event prove an earnest of a glorious ingathering yet to be realized, and the opening of a new era in our history.

J. W.

**NECTON, Norfolk.**—Our pastor, Mr. Kingdon, baptized two candidates June 26th, upon a profession of their faith in Christ; and on Oct. 7th, two others thus put on Christ by baptism before a crowded assembly. May the Lord still go on to bless and prosper his own work in our midst!

R. W. P.

**BIRMINGHAM, Henage St.**—Six believers were buried with Christ by baptism unto death, and then added to the Church on the first sabbath in October. J. B.

**BUCKINGHAM.**—Mr. H. H. Bourn baptized six disciples of the Saviour on the first Lord's-day in October.

**LEICESTER, Charles Street.**—On Thursday evening, Oct. 4, Mr. Lomas, the pastor, led thirteen candidates down into the water and baptized them. Three of these were fathers of families with their wives. Two were from an Independent church, from which, on a former occasion, two came, like these, to be baptized and return to their own place. And so it is, that many of our brethren in pædobaptist churches cannot rest in the neglect of this voluntary christian duty of professing Christ publicly after personal conversion. We are pleased to hear that in these cases, their minister not only did not oppose, but rather wished them to discharge what they believed to be a duty and a privilege.

**WOLVEY, Warwickshire.**—On sabbath-day, Oct. 14, interesting services were held at this place, when Mr. R. J. Langridge, of Nuneaton, preached on the duty of following Christ *closely, constantly, and exclusively*, after which he baptized eight followers of the Lamb, in the presence many witnesses. Five were from Nuneaton, and three from Little Burton, near Wolvey. In the afternoon three were welcomed into the baptist church at Wolvey. The other five were to be added to the new church at Chilvers Coton, near Nuneaton.

**LOCKERLEY, Hants.**—Mr. J. Parker, who has recently taken the oversight of the church at Lockerley, has been the means of doing much good, both in stirring up believers and in the conversion of sinners. On the morning of the first Lord's-day in September, considerable excitement was raised in the village of Lockerley, when Mr. Parker baptized twelve persons before a crowded audience.

A. H. S.

**LYDNEY, Gloucestershire.**—Three candidates were baptized, Oct. 7th, by Mr. R. H. Roberts, from Bristol College. Two of them were young persons from the sabbath school; the other, an aged man of nearly fourscore years.

**IPSWICH, Stoke Green.**—Our pastor, Mr. Webb, had the pleasure of baptizing three candidates on the first sabbath in September. We hope that several others will soon be led to decide for Christ.

G. K.

**ACCRINGTON, Blackburn Road.**—Five females were baptized by Mr. Williams, the pastor, before a crowded congregation, on Lord's-day, Sept. 30. Several more are expected shortly.

E. B.

LONDON, *Eldon Street, Welsh*.—On the Lord's-day, Aug. 26, one believer was immersed on the profession of his faith in Christ Jesus by Mr. Morgan, of Pontypool. He was formerly a member with the Independents. Also, on Lord's-day, Sep. 23, Mr. Evans, of Llanelly, immersed one believer. We have lately been as sheep without a shepherd, but we hope God will hear our humble petitions, and grant us a pastor after his own heart, who may be the means, in this great and wicked city, of converting many of our countrymen, scattered about the Metropolis, who, I am sorry to say, often neglect religion after leaving their native land. D. R. E.

*Church Street, Blackfriars Road*.—On Thursday evening, Sep. 27, Mr. Barker baptized two young women whose parents are members with us. We have many more inquirers. G. S.

BOTESDALE, *Suffolk*.—Mr. Berry, our pastor, baptized four disciples of the Lord Jesus on the evening of Lord's-day, Aug. 19, one was an aged christian who had been a member with the Wesleyans for many years. And also on the evening of Lord's-day, Sept. 23, after a sermon from "Buried with him by baptism," five more were baptized. One had been a member of the Established Church. We had large congregations to witness the solemn scene. Many more are inquiring after this good old way. G. C.

NORTHAMPTON, *Princess Street*.—It is with pleasure that I report the progress we are still making under the ministry of Mr. Simmons. On the first sabbath in Oct., seven believers were baptized. The chapel was crowded. We feel sure that Christ is with us, for none but he could do what has been done amongst us. Others are ready to obey their Lord, and there is an encouraging spirit of prayer amongst us. May God continue to be gracious to us, and to Him alone we will give glory and praise! T. T.

MAIDSTONE, *Bethel Chapel*.—On sabbath evening, Sep. 30, Mr. Crambrook baptized five believers in the Lord Jesus. One of these friends was the fruit of the revivals at Belfast; another had been a member of an Independent Church for many years, but was at last convinced of the scripturalness of immersion. The whole were added to the church on the sabbath following.

LYMINGTON.—On the last Lord's-day in August, Mr. R. G. Moses baptized six believers in the Lord Jesus.

BRISTOL, *Broadmead*.—Mr. Haycroft, the pastor of this church had to perform the pleasing duty of baptizing thirteen believers in Jesus on Friday evening, October, 6th. On this occasion that promise was again fulfilled, "Instead of the fathers shall come up the children;" for several of the candidates were sons and daughters of members. J. H. E.

*Counterslip*.—On Lord's-day, Sept. 2, Mr. Winter immersed eighteen disciples of the Lord Jesus on a profession of their faith in him. Several of these were from the sabbath schools and bible class. Two young persons dated their conversion from witnessing the previous baptism; and the venerable minister stated that, from reference to his journal, he scarcely ever administered the ordinance without similar results. Can any of our pædobaptist brethren say that the Head of the Church has so owned infant sprinkling as to make it the means of conversion to one bystander? J. E. H.

*Pithay*.—Eleven followers of the Divine Saviour were baptized by Mr. Probert on the Lord's day, Oct. 7th. One was an Independent; the rest were added to the church at Pithay. J. H. E.

CARLTON, *Beds*.—On sabbath morning, Sep. 20th, fourteen candidates were immersed in the river Ouse by our pastor, Mr. Silvertown. Four of these were husbands and wives. In consequence of the heavy rains which had fallen previously, the water was very high. We certainly had "much water there," but no inconvenience on that account.

CONISBONE, *Lancashire*.—Mr. Myers baptized one young candidate on the 16th of September. Our correspondent (J. M.) enclosed a copy of a letter which this young disciple addressed to her parents, informing them of her intention and her reasons for doing so. We have given a copy of the letter in our *Baptist Youth's Magazine* for this month.

LEEDS, *South Parade*.—On Lord's day, Sep. 30, after a sermon by Mr. Edwards, ten young persons, chiefly from the sabbath school, put on Christ by baptism. Eleven more are candidates for the holy ordinance. J. S.

*Great George's Street*.—On Thursday evening, Oct. 4, after a sermon by Dr. Brewer, from "What mean ye by this service?" delivered to an attentive congregation, three disciples were buried with Christ in baptism. J. S.

## Baptism Facts and Anecdotes.

### TRANSLATION OF A HEBREW HYMN,

#### ON THE INCARNATION AND BAPTISM OF CHRIST.

BEHOLD the lowly SON of GOD!  
Descended from his high abode,  
Who long had been in glory there,  
Before he did the depths prepare.

He came and humbly dwelt on earth,  
Our brother born of virgin birth;  
Our soul to ransom, and regain  
From death, and from infernal pain.

So Jesus to his servant came,  
When on the bank of Jordan's stream:  
"Immerse me in this flood," said he,  
"Here give a watery grave to me."

John fearful answered to the word,  
Nor durst take hold on glory's Lord,  
"I need **THY BAPTISM**, Lord, impart  
Its quickeuing blessing to my heart."

But Christ replies, "Yield to my will,  
All righteousness we must fulfil."  
His King the servant now obeys,  
And to the deeps his Lord conveys.

Beneath the waters lowly laid,  
Christ to God's precept honour paid;

And, rising from the liquid tomb,  
Celestial glories round him come.

Down from the opening heavens above,  
Comes the blest Spirit like a dove:  
The Father's voice is heard, "My Son  
Is here approved, my best loved One."

Ye men of wisdom, hither look,  
This course your great Commander took:  
Your Prince in Jordan's waters lay:  
He shewed your lingering feet the way.

He shewed that thus through deepest woe,  
To ransom souls, his feet must go,  
Must bear our sorrows to the grave,  
Then rise with power divine to save.

And, "If ye love me," Jesus said,  
"Obey, and in my footsteps tread."  
Christians, regard your Master's will:  
HE DID ALL RIGHTEOUSNESS FULFIL.

J. HARBOTTLE.

*Cswaldtwistle, Lancashire.*

## Sabbath Schools and Education.

### GOVERNMENT GRANTS FOR EDUCATION.

DURING several of the first months of the present year we furnished some important facts on this subject. The "Voluntary School Association" has recently published "An Address on the State of Education and the Condition of Voluntary Schools," from which we give some further information on the working of the Government System.

"It will scarcely be questioned that the present aspect of the education question, and—what is more important—the state of education in this country, are such as to suggest grave and important inquiries. After an existence of twenty-three years, during which period it must be allowed to have accomplished much good as well as much evil, the Privy Council system seems about to be abandoned; or, if not abandoned, to undergo such modifications as will very materially change the relations which a large number of public schools now sustain to our

'paternal government.' If the speeches of successive Chancellors of the Exchequer and other statesmen may be taken to indicate the nature of the changes which will be proposed, they will, in all probability, be in the direction of economy. The schools will be thrown more upon their own resources, and, whether assisted or not from other public funds, will be compelled to rely, more than they have hitherto done, upon voluntary and parental support, as well as to exercise a little wiser economy than they have been obliged to observe under the artificial stimulus of the Privy Council system.

It is full time that this change took place. The Privy Council system stands condemned by nearly every consideration of public economy and good government. It is unjust, it is extravagant, and it has utterly failed of accomplishing the purposes for which it was established. Some very recent proofs of each of these positions may be adduced. In the last report

of the Committee of Council, it is found that 9,555 daily schools, or departments of such schools under separate teachers, were visited by Government Inspectors during the last year. These are the schools that are in receipt of the Government grant, but they comprise only a minority of the public schools in the kingdom. They are those richer and wealthier institutions which are able to comply with the terms of assistance; the poorer schools, or those most needing assistance, being excluded from all participation in that portion of the national revenue which is applied to the purposes of the public education. "The rich are filled, and the poor are sent empty away." One of the most obvious considerations of justice has thus been overthrown in the application of the education grant. The principle that has regulated it has been the taxation of the poorest for the exclusive benefit of the less poor.

From the circumstance, however, that, although it has now existed for nearly a quarter of a century, the Privy Council system has not yet reached—if it was ever intended to reach—the large majority, and those the most necessitous, of public schools, may be derived an argument in favour of our endeavouring to reach them. There cannot be a question that many of these are in a very depressed condition; nor can it be doubted that the majority of them are very inferior, not merely to the State-assisted schools, but to what a public school should be. They are especially deficient in the quality of their teaching, and in most branches of school furniture. It would be a great work—one deserving of national gratitude—if these schools could be saved, some from extinction and debt, others from wasted energy and moral failure.

But the sectarian application of the National Grant has also been unjust. The schools connected with the Established

Church have received *eighty three* per cent of the total amount expended, while, according to the last census, the worshipping members of that Church constitute only *fifty-two* per cent of the worshipping population of England and Wales. The grant is, therefore, a direct subsidy, amounting now to nearly half a million per annum, to an Establishment with an already sufficiently enormous and misapplied revenue.

Nor has the action of the Committee of Privy Council been characterised less by injustice than by extravagance. It has expended altogether rather more than four millions and a half of the public money. What has it done for this?

1. It has aided to erect a number of schools, but the aid it has given has mainly served only to increase the excess of school accommodation over school attendance.

2. It has educated, or rather over-educated, a large number of teachers, who teach the children of day labourers in a manner suited only to the wants of scholars at a first-class grammar-school.

3. It has taught some hundreds of thousands of children—but how? It was only last year that the Privy Council Committee and her Majesty's Inspectors awoke to the circumstance that the children in the Government schools were being taught something, but were certainly not being taught reading, writing, and arithmetic. Philosophy, Latin, and French, drawing, music, and 'common things,' were talked about to the scholars; but such 'common things' as reading, writing, and arithmetic, had been treated with comparative neglect by the well-educated gentlemen who had been sent from the magnificent Normal schools."

Next month we shall state the course which the Voluntary School Association recommends the friends of free education to adopt.

## Religious Tracts.

### TRACTS IN THE FRENCH ARMY.

A COLPORTEUR, on the return of the French army from Italy, visited the camp at St. Maur.

"When I came to the camp on the first day," says he, "I was a little per-

plexed, for I feared that, in the midst of the excitement which reigned there, a christian speaking of serious subjects would not be well received. I went into the camp at the Vincennes gate, and found there the grenadiers of the Imperial Guard. They first took me for

a merchant; but when I said I was going to give my little books, they would not believe it, and looked at me rather suspiciously. 'Who is it that sends you?' asked a captain. 'Is it the government?' 'No,' said I. 'Is it the priests?' said another. 'No.' 'So much the better,' he added, 'for the priests are not liked here.' I said, 'I am sent by friends of the gospel, who wish to give our soldiers some token of their christian affection.' While we were thus speaking, a sergeant said—'these are Protestant writings; I know them.' As soon as it was known that my tracts were Protestant, the officers allowed me to spread as many of them as I chose; and when I had begun, the soldiers ran to me from every direction. All my tracts were soon exhausted. When I went the next day, I was still a little afraid. I succeeded yesterday, said I because my tracts were a novelty; but when the soldiers have read them, and seen that they are filled with religion, perhaps they will laugh at me. Such were my thoughts, but they were erroneous; for as soon as the soldiers saw me, they came to me with much affection, and called their comrades, so that I had soon thousands of them around me. Seeing that, I said, 'My good fellows, it is impossible for me to give a tract to each soldier in the camp. Therefore, I advise the men of the regiments which will remain in Paris, or in the neighbourhood, not to come to me now, for we will take care of them afterwards when the camp will be shut. At present, I prefer to give my tracts to the regiments who go far away.' They understood my reason, and led me first to the — of the line. I found the officers very polite; I gave tracts to some of them, making at the same time a christian appeal to their hearts, and then I began my distribution; but as I was surrounded by a crowd, I was soon so tired that I could no more move my arms. On seeing this, the officers said they would help me. They ordered the soldiers to place themselves on a line, and then the sergeants and corporals passed before the line giving each soldier a tract. That same plan was repeated on the other days; the sergeants in every battalion were always ready to help me. In distributing the tracts I met with some soldiers who showed very serious dispositions. Many of them had been visited by M. Blaess (our Italian colporteur) in Italy, and

they had kept with much care the tracts he had given them: some showed to me their New Testaments which they had received in the Crimean campaign. A man even showed me an old, worn-out tract, which he had received at Sebastopol, and which had made a deep impression on his heart.' Our colporteur adds in his report, — 'You know, dear sir, I am an old soldier myself. Well, I know what a camp is, and I should never have thought that such serious conversations might take place in it. I should never have believed that our soldiers would show themselves so polite and so mild towards me; but the fact is, they have never said to me a harsh word, they have never laughed at my christian appeals: thus I continued my work till the camp broke up; and on the last day I was accompanied by a band of them, who shook hands warmly with me, saying, 'Tell those christian gentlemen of Paris, that the soldiers thank them deeply for their goodness, and that we will read their good books.'"

"These few examples will show you how God has blessed our work in the army. The fact is, that doors have been opened to us which we did not expect to find. We have been called in a special way to that blessed work.

"Romanism has tried to stop our work, but it has not succeeded; it has not even spread books in the army, so that by the blessing of God our tracts and our Bibles have been the only means of edification.

"The serious spirit manifested in the army is equally observable amongst civilians. Discussions on such grave subjects as the power of the Popedom, between two such combatants as Napoleon III. and Pius IX., cannot but excite the French mind to its centre. The time favours a calmer consideration of Protestantism; and the temper of the more intelligent classes may be gleaned from the language of the *Revue des Deux Mondes*, which in one of its late numbers exclaims, 'Noble religion! which, in our time of universal decay, has preserved so many loyal and valiant souls. Courage! In one way or another, a great future is in reserve for thee!'"

It is very gratifying to hear that the Paris Religious Tract Society put 900,000 evangelical tracts into circulation during that year.



# Intelligence.

## BAPTIST.

### FOREIGN.

GERMANY.—The Baptists of Germany and other continental countries held their Fifth Triennial Conference at Hamburg in September. Here is a report of one sabbath's services.—“On Lord's-day, 9th of September, a great Sabbath was celebrated. The chapel was far too small to receive all the visitors, and a booth was erected along the front, which was filled as much as within, the doors and some windows being thrown open. Brother Ringsdorf, of Vollmarstein (who came out from the Established Church) preached, at nine o'clock, a very warm-hearted and clear sermon on Acts viii.; after which a church-meeting was held, when nine candidates for baptism were examined and received. At five o'clock was the evening service; but half an hour before every place in the chapel was already occupied, and the booth and every adjacent room and corner soon became so much crowded, that, as we say in Germany, no apple could fall to the ground. Professor Rauschenbusch, of Rochester, America, preached a very vivid and powerful sermon on John xv. 5—10, after which thirteen candidates, four females and nine males, were baptized by brother J. G. Oncken, under the deepest emotions of the whole assembly. I had my place close up to the baptistry, and could best observe with what devotedness, fervour, and bliss, the dear disciples of Jesus sunk into the watery grave and rose up again to the newness of life. Shortly afterwards they appeared again dressed, and in the most solemn manner they were welcomed into the church, and hands laid upon them by the two pastors, Oncken and Gulzan; after which the former gave them a very warm and affectionate address. Then the Lord's Supper was arranged and celebrated; and never a more numerous and more happy assembly sat down here for that glorious consummation of our most holy faith and fellowship: when, at the closing hymn, all arose, grasping each his two neighbours' hands, it was an anticipation of the most wonderful and glorious scene, when the whole family of God will surround the throne of the Lamb, and sing his eternal praise. Surely this was a Sabbath never to be forgotten!

BAPTISTS IN AMERICA.—The Baptist Almanack for the year 1861 has made its appearance. It contains, as usual, statistics of value and interest to Baptists. From the

table of “Grand Total of Regular Baptists in North America,” we learn that the number of Associations in the United States is 576; number of churches, 12,371; ordained ministers, 7,837; licentiates, 1,115; baptized in 1859, 72,086; total, 1,020,442. The number of Baptists in Nova Scotia is 13,057; in New Brunswick, 7,703; in Canada, 13, 715; West India Islands (estimated), 36,350; making a grand total in North America of one million and ninety-one thousand one hundred and sixty-seven regular Baptists. Of other denominations that practice immersion, the Almanack sets down the Anti-mission at 60,000; Freewill Baptists, 59,791; Six Principle Baptists, 3,000; Seventh Day Baptists, 6,577; Church of God, or Winebrennarians, 13,800; Disciples, or Campbelites, 350,000; Tunkers, 8,200; Mennonites, 36,280. If these are added to the above, it will make one million six hundred and eighteen thousand eight hundred and fifteen who give in their adhesion to the doctrine of baptism.

### DOMESTIC.

BRISTOL, *Counterslip Chapel*.—On Wednesday-evening, Sep. 26, a deeply interesting and very crowded meeting was held in Counterslip chapel, for the purpose of bidding farewell to the Rev. Thomas Winter, who has recently resigned the pastorate, after a ministry of nearly forty years. Robert Leonard, Esq., who had been the means of bringing Mr. Winter to Bristol, occupied the chair, and introduced the proceedings with appropriate and touching remarks. He concluded by presenting to Mr. Winter, on behalf of the church and congregation, a timepiece and a purse containing £270, also, an address, which was read by Mr. S. B. Wearing. After the reading of the address, Mr. Winter, who was visibly affected, addressed the meeting in the most appropriate and touching manner; and he was followed by Mr. Pearce, the Rev. G. Wood, Mr. Wearing, Mr. Riddle, Mr. W. Clark, of Cheddar; the Rev. E. Probert, and Mr. Gould. Mr. Winter then delivered a closing address. During the ministry of Mr. Winter about thirteen hundred persons have been baptized. Of this number many have been called to labour in different parts of the Lord's vineyard: sixteen are now in the ministry, twelve pastors of churches in our own country, one a missionary in Calcutta, two preachers of the gospel in America, and one or two in Australia. For the last seven years, from sixty to seventy of the friends have emigrated to Australia and other foreign parts, and there

are also a dozen preachers connected with the Baptist Itinerant Society. Mr. Winter leaves amidst the esteem of his brethren, and with the deep affection of the church he has served so long.

**RATHMINES, Near Dublin.**—The friends at Rathmines having resolved to undertake all the responsibilities connected with this important cause, provided the Committee of the Baptist Irish Society would render them a certain amount of pecuniary aid for two years, and stating, at the same time, their desire to invite the Rev. John Eustace Giles, of Sheffield, to minister permanently among them, the Committee at once complied with their proposal. The invitation was presented to Mr. Giles, and accepted by him. He was expected to enter on his labours there on the second Lord's-day in October. It is matter for great thankfulness that this effort to establish a self-supporting cause in this important suburb of Dublin has been so far successful. The committee at home have been well sustained by the local committee in Rathmines. They are also much indebted to many ministerial brethren, both in England and Ireland, who have aided them by their services. A good congregation has been gathered. A new and very admirable chapel is in course of erection in a remarkably eligible situation. The whole responsibility of this has been undertaken by friends resident in the locality. It is earnestly desired that they may meet with the most liberal support of all persons who wish for the success of voluntary evangelical churches in Ireland. The settlement of Mr. Giles in this important position will, it is hoped, be attended by the Divine blessing, so that the committee may shortly be enabled to pursue a similar course with respect to some of the other large towns and cities of Ireland where such efforts are required.

**BELFAST.**—We rejoice to hear that it is decided to erect a handsome baptist chapel at this metropolis of Protestantism in Ireland. C. B. Robinson, Esq., of Leicester, heads the subscription list with £50, and about £500 has now been subscribed. It was time for this to be done. The baptist church at Belfast has added 80 members, 60 of whom were baptized, during the past two years; the sabbath school has doubled, and the congregation much increased.

**THE BIBLE TRANSLATION SOCIETY.**—The friends of the Bible Translation Society will be glad to learn that the committee have recently appropriated £200 in aid of the translation of the scriptures in India, £100 in aid of the version of the New Testament in Oriya by the General Baptist missionaries, and £50 in aid of the translation of the scriptures by Mr. Saker, on the Western coast of Africa.

**BAPTIST COLLEGE, REGENT'S PARK.**—During the last session forty students have been connected with the college. Mr. W. L. Giles had received a unanimous invitation to become pastor at Abbey-street, Dublin; Mr. Omant, at Stow-in-the-Wold. Mr. Roberts has engaged to supply at Aldborough; Mr. Gardner, Harlington; Mr. Wylie, Cupar, Fife; and Mr. Timmins, Olney. Mr. Comfort, who had been engaged to go as a missionary to India, has been compelled, by medical advice, to relinquish that field, and is now preaching in Ireland. Five students passed the first B.A. examination in the University of London; Mr. Rooke (with first honours in English, and honours in Latin, German, and French), Mr. Cowell (with honours in English), Mr. Williams, Mr. Allen, and Mr. Munns. Mr. Rouse and Mr. Rowe, all ministerial students, have also taken the degree of M.A. The session commenced on the 2nd of October, with a full house. The annual meeting was held on October 9th.

**ROCHDALE.**—A very interesting meeting was held in the school-room of West-street chapel, Rochdale, on Wednesday evening, Sep. 19, the object of it being to present an address and testimonial to the Rev. W. F. Burchell, who, after twenty years' zealous and successful labour, has relinquished his ministry in that place. The occasion was the more interesting inasmuch as Mr. Burchell had that day attained the age of sixty-two years, and the amount of the contributions to the testimonial was £62, exactly the number of years of Mr. Burchell's life. Mr. T. Watson occupied the chair, and opened the proceedings with appropriate remarks. He called Mr. James Williamson to present the address. After the presentation of this address, Mr. James Cropper presented the purse. Mr. Burchell very suitably, and in very touching terms, then acknowledged the kindness that had been shown him. Several other addresses were also given, and the meeting was closed with prayer.

**PADHAM, Lancashire.**—Mr. R. Brown was set apart to the pastorate of the baptist church here on Oct. 13, 14. On Saturday, after a sermon by Mr. Frazer, of Blackburn, about 400 sat down to tea. We had then several addresses. On the Lord's-day morning, Mr. Brown gave an outline of his religious belief, and Dr. Ackworth delivered the charge. Sermons were preached in the afternoon and evening for the British School, when £20 were collected.

**WOLSTON, near Coventry.**—Mr. Lowe was recognized as pastor of the baptist church in this village, on Tuesday, Aug. 7. Messrs. Jones of Towcester, Macmaster of Coventry, and Angus of Rugby, took part in the interesting services. J. M.

**ST. PAUL'S-SQUARE, BAPTIST CHAPEL, SOUTHSEA.**—The anniversary tea and public meeting of this place of worship was held on the evening of Thursday, October 11th. The Rev. J. Hunt Cooke, the minister, presided. There has been a large increase in the congregation during the year. Forty-three members have been added to the church. A noble school and lecture-room has been erected and paid for by the people themselves. Both the Sabbath-schools are in a healthy and advancing state; a Christian Instruction Society has been recently established; and near 300 households, in a destitute part of the neighbourhood, are under weekly visitation. The meeting was rendered particularly interesting by the presentation of a very handsome silver tea-service to Mr. G. Tilly, leader of the singing, as a testimonial of gratitude for the gratuitous and admirable manner in which he has for some time past conducted their service of song in the house of the Lord.

**OAKHAM.**—On Thursday, Sep. 27th, the Rev. C. H. Spurgeon preached two excellent sermons in the riding-school in this town. Nearly 3,000 persons were present in the afternoon, and more than 4,000 in the evening, the building, which is 172 feet long by fifty-four feet wide, being filled with attentive hearers. Amount of collections, 61*l.* 17*s.* 6½*d.*, leaving, after the deduction of all expenses, a net balance of 54*l.*, half of which was appropriated to Mr. Spurgeon's New Tabernacle, and the remaining half to the baptist chapel at Langham, a village station of the baptist church at Oakham.

**DAWLEY BANK, Salop.**—The new chapel was opened, Sept. 30, and Oct. 14, with sermons by Messrs. Williams of Glasgow, Dr. Cranage, and Lord Teynham, when about £90 were collected. The place will seat 600 persons, and there are convenient vestries and school-rooms. About £400 is yet owing. Mr. S. Kemp is the pastor of the church.

**BRAND, near Wrexham.**—A new English baptist chapel was opened here on Monday, Oct. 14, with sermons by Messrs. Brown of Wrexham, and Booth of Birkenhead. The want of an English place of worship has long been felt, and it is hoped that this attempt to supply it will, under the divine blessing, meet with encouragement and do much good. J. S.

**OLD BUCKENHAM, Norfolk.**—The place of worship here was opened three years ago. Since then galleries and a vestry have been added, but more room is yet required to receive those who desire to attend.

**MERTHYR TYDVIL, George Town.**—A new English baptist place of worship was opened here, Oct. 7 and 8, when Mr. B. Lewis was recognized as pastor.

**IPSWICH, Stoke Green.**—After a pleasant tea-meeting on Wednesday evening, Sep. 19, Mr. Webb, the respected pastor, was presented by R. Lacey, Esq., the senior deacon, on behalf of the church and congregation, with an elegant purse containing fifty sovereigns as an expression of esteem and affection. After several gentlemen had expressed their high respect for the pastor, Mr. W. replied, and having reviewed his pastoral life, and exhorted the friends to gratitude and renewed devotion, introduced his old friend and fellow student, Mr. Aldis, of Reading, who congratulated the friends on their harmony, and the happy meeting they had enjoyed. G. K.

**LUTON, Union Chapel.**—At the annual tea meeting, Oct. 3, the Rev. J. Makepeace, pastor, presided. From the reports it appeared that 101 had been added to the church, which now numbers more than 500 members. In the schools were about 800 pupils, under the care of about ninety-seven teachers, whilst a staff of twelve village preachers had the oversight of flourishing sub-stations. An elegant and commodious school-house, to be used, also, for Divine worship, had been erected in one of the suburbs.

**TAUNTON.**—More accommodation being required for school purposes, thirteen class rooms, capable of receiving 200 more scholars, have been erected, at an expense, with other improvements, of £700. After the opening services, only £100 debt remained, which it is expected will soon be removed.

**MADELY, Shropshire.**—We had what we considered a high treat on Monday evening, Oct. 15, when about 250 sat down to tea, after which Lord Teynham delivered a very impressive discourse, and all present were much gratified and edified. J. H.

**HULL, George Street.**—This place of worship was re-opened, Sep. 21, after making provision for 100 more sittings, and the introduction of an organ, at an expense of £400; towards which, £200 was subscribed, with £120 more at the services.

**CHIPPSTOW.**—The baptist chapel in this town has been re-opened after considerable improvements, the cost of which is nearly defrayed.

**TREDEGAR.**—The English baptist chapel is so well attended that two galleries have been erected.

**REMOVALS.**—Mr. J. Horne of Rochdale, to Trinity Road, Halifax.—Mr. W. Best of Romsey, to Coleford.—Mr. W. L. Giles of Regents Park College, to Dublin.—Mr. T. Phillips of Haverfordwest College, to Treforest.—Mr. C. Griffiths of Aberavon, to Zion, Merthyr Tydvil.—Mr. J. T. Gale of Rawden College, to Over Darwen.—Mr. G. W. Olding of Yarmouth, to Theford.—Mr. B. Thomas of Bristol College, to Newcastle Emllyn.



FESTIVAL AT KOTTIGAHAWAT.

## MISSIONARY.

MISSIONARY VISIT TO THE CHINESE  
INSURGENTS.

THE REV. JOSEPH EDKINS, an English missionary in China, accompanied by four of his colleagues, has recently paid a visit to the Chinese insurgents in the neighbourhood of Shanghai. Their object was to obtain more accurate information respecting their religious doctrines and practices, and the results of their inquiry are embodied in a very curious narrative, the salient points of which we proceed to lay before our readers. Having with difficulty secured the services of a set of boatmen, more refractory, and therefore more courageous, than the rest, they started on their journey up the Shanghai river towards the districts which have recently been conquered by the rebels. When about fifty miles from Shanghai they got their first glimpse of these strange fellows. They were going in procession, some on horseback, some on foot, towards Bingbong, the villagers and boatmen eyeing them from a safe distance with visible signs of terror. Our Englishmen at once went towards them. The chiefs of the cavalcade, who brought up the rear, were eager for conversation, and treated their visitors with great politeness. When Ho-sin-i, the principal personage, was questioned about the religion of the insurgents, he frankly replied that he had only lately joined their ranks, having formerly been an Imperialist general, and that since his conversion he had been so busy fighting as to have made but little progress in theology. The gentlemen must excuse him, but at present he could only repeat the leading formulas of his creed. Very discreet Ho-sin-i! The warrior is not to be entangled in subtleties. He knows just enough of religion to fight for it, like a Frank chief of the age of Clovis, who merely knew that he was orthodox, that the Goths were Arians, and that his business was to kill as many of them as he could. Mr. Edkins learned from him that the spiritual head of the insurrection was still living, one of the chiefs present having seen him twice at the beginning of the year, when he appeared in public, as he does twice a month, to worship the "Heavenly Father." It was also ascertained that a relative of this military hierarch, who was baptized by a German Protestant missionary in 1853, and who has since written an entire commentary on the New Testament, under the direction of Dr. Medhurst, is now the second in command of the rebel forces.

The next day after this interview, Mr. Edkins and his friends followed the cavalcade to the city of Bingbong. It was not a pleasant journey. The city had been taken after a desperate resistance. Parts of it

were still burning. Seventy or eighty dead bodies were counted floating down the Grand Canal. The place was surrounded with fortifications. The houses were all loop-holed. In short, the imperfect Christianity of the Chinese rebels is as lamentably deficient in brotherly love as the perfect Christianity of Europe. It is Ancona and Naples over again, with a little more vermilion. "Friend Ho" was found in handsome quarters, like Garibaldi in the palace of Francis II. The ruined streets were crowded with soldiers, flanking in yellow and red. These fellows wore rich jewels in their caps, and did not care to pick up the shopkeepers' copper which lay scattered along the pavement. Evidently the Chinese lazzaroni had fled or committed suicide. In the midst of such scenes Mr. Edkins had sufficient hopefulness and zeal to engage the leaders—we almost scruple to write the words—"the object of the death of Christ." There is something grotesque, almost to profanity, in the juxtaposition. Other subjects might have been quite as pertinent in the midst of such a Golgotha. But our business is to recount rather than criticize. Next day, at sunrise, the missionaries left for Wukiang and Souchow. Foraging parties were setting out to rob the villagers of their fowls, goats, and pigs, for the support of the troops. As our travellers proceeded along the Grand Canal, they were struck with its utter solitude. No heavily-laden barges covered it, as in former days, with supplies for the capital. Its banks were grass-grown. The villagers, however, were busily at work in the fields. At Pah-chih a temple was entered. Its forty idols had been mutilated or destroyed by the rebel iconoclasts, all but one, and that the "laughing Buddha"—a tribute to jollity which, on the whole, speaks well for the depredaters. They are evidently men of pious discernment. They leave the goddess of ridottos and operas untouched. There is no telling what they may not become, with adequate instruction.

Our friends at length reached the city of Wukiang. It stands on the margin of a lake, and is entered by a bridge of fifteen arches. The commanding officer lived in the heart of the city, a brilliant display of yellow banners marking his residence. He was found to be cold and dignified, but polite. In his opinion, the Chinese (rebels) and the foreigners should be good friends, since they worshipped "the same Heavenly Father and Heavenly Brother (Jesus)." At night the missionaries resumed their journey, and arrived at Souchow. Here a terrible scene presented itself. The moat was half choked up with fallen ruins and unburied dead. The dead were everywhere, but chiefly at the bottom of every pool of water deep enough to drown. There they lay, the inhabitants of this once gay and

flourishing city. Some of them had been killed, but the greater part had committed suicide. In the midst of this theatre of corpses a high rebel personage, called "the Faithful King," kept his court. A double file of officers, in red and yellow silk caps, was drawn out in a long line before his throne, to which they formed an imposing avenue. The old Kwang-si, a porter tall and stout, like one of Sir Walter Scott's seneschals, opened the gate. Mr. Edkins and his friends intimated that they would rather not kneel before the presence, and so were let off with a bow. When about to enter, their introduction was delayed by the arrival of the "Flourishing King"—a fat man, we presume—on a complimentary visit between the "Flourishing" and "Faithful" potentates; our travellers improving the time by putting sundry theological inquiries to the court gentlemen in attendance. They ascertained that baptism is practised, the rite being administered not by immersion or affusion, but by a species of abrasion, a rubbing of water upon or into the chest of the novice who is taught to repeat a few sentences in praise of the Trinity. At length they were introduced, slowly advancing towards the throne to the music of gongs. The "Faithful King" was clothed uniquely for a Christian prince, in a rich satin yellow robe, embroidered with dragons, marvellously like an apocalyptic anti-Christ. After due compliments were exchanged, theology began. "Whence come ye, and what is your object?" is the first question. "Faithful King, may you live a thousand years!" exclaims Mr. Edkins, a safe wish, but rather strong, considering who uttered it. Mr. Edkins proceeds to claim his Faithful Highness as a Christian brother. The latter intimates his belief in "Jesus, the Saviour of the World," declares that Hien-fung's empire is approaching its downfall; and expresses his regret that, as they had not yet had time to build a church, Mr. Edkins and he could not worship together. This was very brotherly. After denouncing idolatry, the Faithful King sets forth the main article of his creed in the following words:—"God has sent his Son Jesus to save the world from these their sins, and the younger brother of Jesus is our chief." Instead of disputing the latter point, Mr. Edkins proceeded with his inquiries, and found, to his delight, that they agreed upon the Sabbath question—at least, so far as regards the religious observance of the first day of the week. Mr. Edkins now made his bow, first requesting the Faithful King to accept of a present of Bibles, of which our readers will probably think there is ample need. *Manchester Examiner.*

[There is something of a sneering character in this article at the missionary.]

## RELIGIOUS.

**THE POPE'S BRIGADE.**—A French Bishop says of them:—"They fought for truth, for justice, for the Church, for Jesus Christ—they are in heaven. Well, if their own blood had not entirely washed out all their imperfections, the blood of Jesus Christ, which is about to flow for them in the hands of the priests, will quickly complete the purification of their souls, and open for them the gates of eternal glory."

**THE DISCUSSION AT BRADFORD** between Cooper and Barker, was conducted, on the part of the infidel, in the usual style of such declaimers, saying the most outrageous things to shock christians and disconcert their advocate. But Cooper rose to the full height of the controversy by exposing the trickery of Barker. Some wish Cooper to retire from such conflicts; but he declares that he will never flinch them.

**FIRST DAY OF THE WEEK OFFERINGS.**—It is a pleasing fact that the scriptural mode of giving (1 Cor. xvi. 2) is coming again into operation. It is now proposed to have boxes in which families may place, after sabbath morning worship, their gifts for the gospel. And to break up the "one guinea" subscription system, it is proposed to "lay in store" one shilling weekly.

**RENEWED PRAYER IN 1861.**—At a Missionary Conference lately held in Calcutta, it was agreed to call upon christians all over the world to devote the first seven days of the coming new year to special prayer for the yet wider diffusion of the gospel over the whole earth.

**CONGREGATIONAL UNION.**—At the Autumnal meeting a conversation took place on the question of admitting Episcopalians to sit down at the supper with Independent Churches.

## GENERAL.

**"INVASION OF ENGLAND BY THE DUTCH."**—A paragraph with this heading has been going the round of the papers, and however ludicrous it may seem, it is founded on fact. It appears that 70 Dutch fishing boats, with ten men and boys in each, visited the village of Kilmsea, near Spurn Point, Yorkshire, one sabbath morning. The landing of 700 foreigners on a sabbath morning in a quiet village caused no little disquietude, and some disturbance, for owing to their numbers they could not be controuled, and became riotous. At length they departed, to the great relief of the villagers. We were once indebted to Dutchmen for a visit to our shores, but such visits as this are by no means desirable, and must be interrupted.

**THE KING OF SARDINIA**, in a recent proclamation, said, "Kings and Govern-

ments should build their thrones on the esteem and love of the people." A sentence that ought to be inscribed on every palace wall. He concludes with this significant sentence in allusion to the annexation of Naples, "I know that in Italy I close the era of Revolutions."

SIR MORTON PETO, Bart., M.P., gave a grand entertainment to the civil and military authorities at Algiers a few weeks ago. It appears that Sir Morton has undertaken the formation of a railway in that French colony.

RETURN OF THE PRINCE OF WALES.—By letters received from the Duke of Newcastle, the Prince was expected to arrive at England before or on the first of November.

THE EARL OF DERBY has for some time suffered severely from gout. At one time there were serious fears that he would not recover; but the noble earl is now better.

THE BELGIAN GOVERNMENT has refused to recognize as citizens those of their countrymen who went to fight for the pope.

#### REVIEW OF THE PAST MONTH.

*Friday, October 26th.*

AT HOME.—Her Majesty the Queen, the Prince Consort, and the Princess Alice, have returned in health and safety from their visit to the Continent. The Prince Consort is quite recovered from the slight injury he met with, through leaping from his carriage, when the horses ran away with it in Germany. The Prince of Wales has been rapidly passing through the chief scenes and cities of the United States. At Richmond, in Virginia, he and his attendants were much annoyed by a mob. But as he escaped without injury, we are not sorry that his Royal Highness had a taste of the spirit of the slave states.—This is the time of the year

when M.P.'s indulge their constituents with speeches, which have been as much in season and as plenteous as blackberries. Lords Brougham and Palmerston have delivered addresses in the provinces on social questions with wonderful vigour, considering their advanced years.

ABROAD.—The Eastern Mails inform us of the landing of the English and French forces in China, not far distant from the Peiho forts, which they were about to attack. We dread to think of the sufferings that will be endured by this invasion. The native rebels too, are again in movement, defeating everywhere the forces of the Emperor. Verily the Celestial Empire seems to be tottering to its fall.—Troops are fast arriving in New Zealand, but the natives yet hold their forts, and are doing much mischief, and exciting great alarm.—In the United States, Lincoln, the anti-slavery candidate, is likely to be elected President.—The sovereigns of Russia, Austria, and Prussia, who shared up Poland, have had an interview at Warsaw, its ancient capital. For what purpose we may soon hear.—But Italy now is the centre of attraction. Since our last monthly report Garibaldi has won his greatest victory, in the defeat of the King of Naples, near Capua. The King of Sardinia and his army have entered the Neapolitan territories. Capua has been evacuated by the Neapolitans, who have retired upon Gaeta. Every day we expect to hear of the flight of the ex-King.—With regard to the poor old Pope—he will stay at Rome, and he will not! he knows not what to do. The breach between him and the Emperor of the French gets wider, for he has recalled his nuncio ambassador from Paris. Every day now is pregnant with mighty events for Italy.

## Marrriages.

Sep. 10, at the baptist chapel, Barton, near Market Bosworth, by Mr. Bott, Mr. Samuel Bailey, of Newbold Verdon, to Miss Jane Warner, of Markfield.

Sep. 13, at the General Baptist chapel, Boston, the Rev. F. Stevenson, baptist minister, of Nottingham, to Priscilla, only daughter of Mr. H. King, of Boston.

September 17, at Trinity baptist chapel, Borough, by the Rev. W. H. Bonner, Mr. Joseph Cooper, of Newington Causeway, to Mrs. Sarah Turner, Blackfriars.

Sept. 18, at Denmark Place baptist chapel, Camberwell, by the Rev. Charles Stanford, Mr. Samuel George Horwood, of London-

derry Road, to Emma Catherine, eldest daughter of Mr. Henry Davis, Camberwell.

Sept. 19, at Camden Road baptist chapel, London, by the Rev. F. Tucker, B.A., the Rev. Samuel Harris Booth, baptist minister, of Birkenhead, to Mrs. M. G. Skinner, of Tollington Park, London.

Sept. 20, at St. Paul's Square baptist chapel, Southsea, by the Rev. J. Hunt Cooke, Mr. Henry Read, of Paddington, to Isabella Mary, daughter of Mr. James Wheeler, of West Street, Southsea. A handsome family Bible was presented by the congregation to the bride, as an expression of thanks for her past services as organist.

Sept. 20, at the Congregational Chapel, Middlesborough, by license, by the Rev. W. Leung, of Stockton, Mr. William Samuel Pearce, of Tavistock, to Jane, the only daughter of Mr. William Hague Ainsworth, of Middlesborough, and great-granddaughter of the late Rev. William Hague, the founder, and upwards of half a century the pastor of the baptist church at Scarborough.

September 24, at Trinity baptist chapel, Borough, by the Rev. W. H. Bonner, Mr. Anthony Cooper, to Miss Ann Healey.

Sept. 25, at the baptist chapel, Lake Road, Landport, Portsmouth, by the Rev. Joseph Davis, of the baptist chapel, Portsea, and W. Young, B.A., Independent, the Rev. Henry Kitching, pastor of the above place of worship, to Miss Eliza Hancock.

Sept. 27, at the General Baptist chapel, Priory Yard, Norwich, by Mr. Thomas Scott, late minister of the place, and father of the bride, Mr. James Orissa Peggs, son of the late Rev. James Peggs, missionary in Orissa, to Miss Sarah Scott.

Sept. 29, at the baptist chapel, Yarmouth, by the Rev. J. Green, Mr. Robert Whall, to Miss M. A. Wells; and Mr. Edward Hayward, to Miss Selina Balls.

In September, at the baptist chapel, Regent Street, Lambeth, by the Rev. Mr. Lancaster, Mr. James S. Haldane Calder, Ludlow, to Sarah Makins, eldest daughter of Mr. William Skeen. Same time and place, James, second son of Mr. Skeen, to Miss Estber Levett.

Oct. 4, at the baptist chapel, Grimsby, by the Rev. D. M. W. Thompson and the Rev. J. Macpherson, both of Hull, Mr. Joseph

Standerling, of Rochdale, to Mary Elizabeth Bulman, eldest daughter of Mrs. Hogg, widow of the late Rev. R. Hogg, baptist minister of this town.

Oct. 5, by licence, at Hope English baptist chapel, Bridgend, by the Rev. Thomas Cole, Mr. John James Williams, of Holloway, London, grandson of the late Rev. John James, baptist minister, of Bridgend, to Eliza Mary, fourth daughter of Mr. Samuel Marks, of Bridgend. After the ceremony an elegant family Bible was presented to the bride from the teachers of the sabbath school, as a token of respect and acknowledgment for her valuable services as teacher.

Oct. 9, at the baptist chapel, Honiton, by the Rev. W. Evans Foote, Mr. Jotham Searle, of Honiton, to Miss Emma Wood, of Dalwood.

Oct. 11, at the baptist chapel, Archdeacon Lane, Leicester, by Rev. Hugh Hunter of Nottingham, and Rev. T. Stevenson, Mr. Thomas Ashby, to Ellen Anne, second daughter of Mr. J. F. Winks.

Oct. 13, at the baptist chapel, Mount Stewart Square, Cardiff, by the Rev. Josephus Bailey and the Rev. Henry Chester, of Stourbridge, Robert Hooper, Esq., to Sarah, daughter of J. Rogers, Esq., of Bute Docks, Cardiff. This being the first marriage in the new chapel, the happy couple were presented with a splendid copy of the Holy Bible.

Oct. 13, at the baptist chapel, Oakham, by the Rev. J. Jenkinson, Mr. John Webster, of Exton, to Mary Ann Lowe.

Oct. 14, at the baptist chapel, Brixham, Devon, by the Rev. M. Saunders, Mr. Henry King, to Miss Merenick.

## Deaths.

Sept. 8, at Husbands Bosworth, Leicestershire, Mrs. Elizabeth Barfoot. Favoured from infancy with pious parental instruction, in the year 1822 she was united to the church at Harvey Lane, Leicester, under the pastorate of Robert Hall. She afterwards removed to Hinckley, and then to this place, where she interested herself much in promoting the Saviour's cause, and the "alms-deeds which she did." Her mother is yet alive, at a very advanced age.

Sept. 18, at Cropredy, near Banbury, Mr. William Smith, aged 66. Mr. S. was for many years a cheerful, happy, and honourable christian, and a decided baptist. Friendly to all around him, and to all religious objects, he especially encouraged the young to devote themselves to Christ. He suffered much at last, but faith and hope in prayer sustained him. It was a privilege to

visit him, to witness his cheerfulness and resignation. He died as he lived, depending on the mercy of God in Christ.

Sept. 18, at Campden, Gloucestershire, Mrs. Charlotte Spiller, relict of the late Rev. Charles Spiller, baptist minister of that place, aged 61 years. Her end was peace.

Sept. 22, at his residence, Heath Cottage, Kentish Town, London, John Vine Hall, Esq., the author of the "Sinner's Friend," in his 87th year.

Sept. 29, of spasmodic asthma, Sarah, the beloved wife of the Rev. P. Cater, baptist minister, Peckham.

Oct. 4, Mr. William Bassett, of Countesthorpe, Leicestershire, aged 72. He had been a consistent and useful member, deacon, and preacher in the baptist church at Arnsby, for nearly fifty years. His loss will be much felt. His end was perfect peace in Jesus.



THE  
BAPTIST REPORTER.

DECEMBER, 1860.

A PLEA FOR BELIEVERS' BAPTISM.

BY THE REV. H. GRATTAN GUINNESS, OF NEW COLLEGE, ST. JOHN'S WOOD.\*

FROM the address of Mr. Guinness we have selected the following paragraphs; having reference chiefly to the process by which he was led to the conclusions he now avows, together with some reflections on their importance.

"I do not intend, dear friends, to enter into any elaborate argument in defence of what is called believer's baptism. I desire, however, just to say a few words upon the subject, in order that you may see my Scriptural reasons for acting as I am about to act this night.

I believe, dear friends, that the doctrine of believer's baptism—an unspeakably important doctrine—has been much perverted, and is still much perverted in the present day; and I believe that there are not many christian persons on the whole—taking the bulk of professing christians—who have taken the trouble to bring their opinions to the Word of God, and to search God's Word upon the subject; some from sloth, some from conformity to the world, dread having to take up the cross, and some from ignorance.

Some five years ago it pleased God to throw in my way a person—

an exceedingly intelligent and enlightened person—a christian man, who led me to think upon this subject, and brought me to search the Scripture upon it; and I remember right well as I read the Scriptures with that person in the original language—I was studying with him at the time—how he threw light upon the question that dispelled at once the views which I had formerly held. I remember going, filled with astonishment at the truth which he was enabled to bring forth from Scripture upon it, to some friends of mine whom I respected, some who were ministers of the gospel, and speaking to them upon this matter, and listening to their arguments on the other side of the question, and being led to read different works upon it, not contenting myself, as perhaps I had far better have done, with the simple Word of God.

I remember, since then, having on one occasion asked an intelligent young man, a devoted christian, what had led him to be baptized by immersion. And I well remember his answering me thus:—'A few verses from the New Testament.' And I think, now, having latterly

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read the New Testament a little more upon the point, that I might originally have done better had I kept to the Word of God alone, instead of disturbing my mind, first with arguments on the one side, and then with those on the other.

There are three things connected with baptism that have become points of dispute—the *subjects of baptism*, or the persons to be baptized; the *mode of baptism*, or the way in which such persons should be baptized; and the *design of baptism*.

The *SUBJECTS* of baptism have been disputed—who they are who should be rightly baptized. Now some say, only adults; others say, infants as well; and some say with respect to adults, only those who are true believers in the Lord Jesus Christ. Others say, more than those who are true believers in the Lord Jesus Christ have a right to be baptized; for instance, those who profess to give themselves into the hands of teachers of christianity to be instructed in the christian religion have a right, equally with those who are true believers, to be baptized. Others again say, the children of believers, the children of those who are true christians, have a right to be baptized. Others again say, all children may be baptized who are brought by parents for the purpose. Thus, there are four different views upon the subject; some say, only believers are to be baptized; others say, any who are willing to be instructed in the christian religion may be baptized—adults; others say, the infant children of believers may be baptized; and others say, any children may be baptized, if their parents will bring them that they may be baptized in the name of the Father, Son, and Holy Spirit.

Well then, about the *MODE* of baptism, there are some who say sprinkling, mere sprinkling of water is scripturally sufficient; there are others who say the pouring of water

is scriptural; and there are others who say total immersion is the scriptural observance of the ordinance.

Then with respect to the *DESIGN* of baptism—what it is for. There are some who say that it is a saving ordinance; that whosoever is baptized is saved, and saved by baptism, and that he who is not baptized cannot be saved. This is a view held by the Church of Rome, and this is a view held by some out of the Church of Rome. Some who are nominally Protestants hold what is called 'baptismal regeneration.' There are others, again, who say that baptism is a seal of grace. They say that God bestows grace upon the subject of baptism, or the person to be baptized, and that baptism then comes in as a seal of that grace—that, if it is an adult that is baptized, baptism is a seal of the grace that is bestowed upon that adult person, and that, if it is an infant, baptism is likewise a seal of the grace bestowed upon that infant. There are others, again, who hold this view with respect to the design of baptism: they hold that it is a mere sign of introduction into the visible or professing church. The Socinians and some others hold this view. There are others again who say with respect to it, that it is a symbol of purification: this is the view of those who are called Congregationalists generally; and there are yet others who hold this view upon the subject, that it is a sign of introduction to the true Church of Christ for one thing, that it is a symbol of purification for another thing; and that not merely of these two, that it is a sign of death and burial with the Lord Jesus Christ, and of resurrection with the Lord Jesus Christ into newness of life, and should be received by none but those who had become, by the power of the Holy Ghost, believers in the Lord Jesus unto the salvation of their souls.

Now, I have thus stated these views very briefly, in order that I might prepare your minds, dear friends, for a few scripture passages upon the subject. From those passages to which I am about to ask you to listen, you will see clearly what God sets forth upon the matter."

Mr. G. then proceeds to examine the evidence arising from the baptisms of John, and especially the baptism of the Son of God, and observes—"With respect to this baptism of John, you read he baptized *in* Jordan, not he baptized *with* Jordan, not he took water *from* Jordan, and baptized *with* the water those who came to him; but you read, he baptized *in* Jordan. There can be no doubt—in fact it is admitted on all sides—that the baptism of John was immersion, and that the Lord Jesus was immersed."

Allusion is then made to the baptism of suffering with which our Lord was baptized—the phraseology of the great commission—the descent of the Holy Ghost on the disciples at the day of Pentecost, which "filled all the house where they were sitting." "They were *immersed* in the Spirit of God."

Mr. G. then proceeds to investigate the acts and writings of the apostles with special reference to baptism, and concludes that "infants being baptized is altogether impossible in this order, because baptism must be preceded by repentance and by faith in the Lord Jesus Christ."

On the design of baptism, Mr. G. remarks:—"With respect to the *design* of baptism now let me say a few brief words. There are two passages, one in Colossians and the other in Romans, which set forth very clearly the design, and in setting forth the design set forth also the subjects of baptism and the mode of baptism. In the one in the sixth chapter of Romans, the apostle says, 'Know ye not that so

many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' And then in the Colossians, the second chapter, at the twelfth verse, these words occur, 'Buried with him in baptism; wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' Now, dear friends, in these passages baptism is set forth as a sign more or less calculated to describe the believer's burial with the Lord Jesus Christ, and the believer's resurrection with the Lord Jesus Christ subsequent to burial. The truth of the believer's death and burial with the Lord Jesus Christ is one which, I believe, is little understood in the christian church at large—in the professing church. The truths of the believer's death with Christ, and of the believer's burial with Christ, I say, are little understood; and the truth of the believer's resurrection with Christ and his entrance into a new and risen life is, if possible, less understood. I pray those of you who are christians to take the Word of God, and to search it upon this subject, and you will see it is clearly set forth in God's Word that those who are believers are dead, are buried, and are risen again, and you will see it is as clearly set forth in the Word of God that the baptism of the believer, on his becoming a believer, and confessing publicly the name of Jesus, is more or less a sign of all these things—his death, his burial, and his resurrection with the Lord Jesus Christ. Now, dear friends, you all of you believe in Christ's death; you believe there would be no preaching of the gospel without the preaching of Christ's death; you all of you believe in

Christ's burial; you all of you believe in Christ's resurrection; but do you believe in your own death; do you believe, those of you who are christians, that you are dead, and do you believe in your burial, that you are buried, and in your resurrection that you are risen *now*? I believe many of you have never thought much of these truths, and I believe some of you have never thought of them at all. Yet it is most clearly stated in Scripture with respect to believers, 'For ye are dead, and your life is hid with Christ in God;' and elsewhere, 'I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live I live by faith in the Son of God, who loved me and gave himself for me;' and elsewhere, 'Ye are dead in sin;' and elsewhere, 'Being dead to that,' speaking of the law, 'wherein ye are held;' or, as the passage had perhaps far better be translated, 'Being dead to that wherein ye were held.' Now the apostle speaks in this sixth chapter of Romans plainly. Let me read to you the entire passage. He says, 'He that is dead is freed from sin.' 'Now,' he says, 'if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more—death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.' 'Likewise'—here is the passage I desire you to observe in connection with this—'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' Now, what a corpse is to you and me, living creatures, we are, if we are believers, unto sin, and also unto the law; we are dead to sin, and we are dead to the law. But how can these things be? God has stated it. It is stated in Scrip-

ture: 'For ye are *dead*;' and again, 'Reckon ye yourselves to be *dead* indeed unto sin;' and again, 'Being *dead* to that wherein *ye* were held.' Now, dear friends, the believer must look upon himself as God would have him look upon himself—as a crucified, dead, and buried person; the believer must look upon himself as crucified with Christ on Calvary; the believer must look upon the cross, and say, 'Christ's hanging there is my hanging there; Christ's suffering there is my suffering there; Christ's condemnation there is my condemnation there; and Christ's death there is my death there.' The believer must look upon that cross, and say, 'I see hanging there Christ, and myself in Christ; I am crucified with Christ!' The believer must see that Christ has been crucified in his stead, that it is, therefore, as if the believer himself had been crucified, and that God treats him as though he had judged him already, and his judgment were passed and over for ever; that God treats him as though he had actually suffered judicially under the law which he had broken, and as if, the punishment having been fully executed, the wrath had passed away, the Lord being angry no more, having been wroth with Jesus Christ in our stead, having been pleased to bruise him and put him to grief for our sakes.

The believer is not merely substitutionally dead in the Lord Jesus Christ, but the believer is literally, in another sense, dead with him. The believer has a new principle of grace put in him; he is raised up, through Jesus Christ, into a new life, and, as regards his old nature, is consigned to destruction, and he may look upon himself as dead already. It is true the old nature still lingers and lives in the believer, lusting against the Spirit of God, and the Spirit warring against it; nevertheless, God has said, 'Sin

shall not have dominion over you; ye are not under the law, but under grace.' In this sense, therefore, the believer is dead to sin, and the believer is alive unto God through Jesus Christ his Lord. Oh, dear friends, that truth of a resurrection life! It is one of the most world-overturning truths, so to speak, that can come before the eyes of men—the glorious truth of resurrection with the Lord Jesus Christ! Ah! the world does not understand it. The world ought to look upon true christians as crucified and dead beings to it; as the apostle says, 'I am crucified to the world;' and believers ought to look upon the world as a crucified thing to them; as the apostle says, 'By the cross of Christ the world is crucified to me, and I unto the world;' the world counting the believer to be a crucified, accursed thing; and the believer, on the other hand, counting the world's iniquities to be accursed, and the world itself to be a crucified thing to him; he being dead to it, it being dead to him. Now, that is total separation. The believer is to walk in the world as a pilgrim. He is *in* it while God spares him, but not *of* it. He is separated from it; he is a follower of the Lord Jesus Christ. Ah! my beloved brethren, if all christians recognised their resurrection with the Lord Jesus Christ, and their living as resurrection beings, as partakers of the resurrection of the risen Christ, spiritually I mean—I put it as plain as I can, in a few simple words—if all believers only realized that the Lord Jesus Christ, having been delivered for their offences, and raised again for their justification, and that all the spiritual life which they have in them is resurrection life, and, as resurrection life, eternal life; that believing in Christ they have got the Son and have got life; and if they only realized that, thus being united to Christ, they are altogether

different from the rest of the world, the world being still in sin, and they being thus risen with Christ, then straightway would they walk differently in the world, part with the world, and take the world's abuse and shame as far as it chooseth to heap such upon them, for the sake of the Lord Jesus; they would then count themselves to be but pilgrims and strangers here, risen from this world, risen from their sins, risen from death, risen through Christ, walking in newness of life; and then straightway would there be a more earnest struggle to overcome sin; not to suffer it to reign in their mortal bodies, feeling that they are not under the law, but under grace.

I might enlarge upon this much more, dear friends, but now, in conclusion—for I will not keep you with this part of the service more than a moment or two longer—let me say that baptism is one of the most solemn, sweet, and appropriate figures of this death, burial, and resurrection with Christ, that can possibly be conceived. 'As many of you,' says the apostle, 'as were baptized into Christ, were baptized into his death, that, like as Christ was raised from the dead by the glory of the Father, even so ye also should walk in newness of life.' Let me say, before concluding these brief remarks, I have not attempted to state the errors, many of them, of those who deny believers' baptism, and to set forth arguments in opposition to those errors to dispel them. I might have done so; I might have shown you how vague are the arguments of some for the baptism of infants—some persons stating that because a household was baptized, therefore infants were baptized, forgetting that it is stated that *households all believed*, and were baptized, and, as they *believed*, they must have been adults; forgetting that it is never stated in Scripture

that infants were baptized; forgetting that there could not have been infants in those households in which it is said, 'He believed in the Lord with all his house, and was baptized, he and his straightway.' Then others say, that as infants were brought to Christ they may be baptized, as Christ blessed them, forgetting that if it was right for infants to be baptized, surely they would have been brought to Christ for that very purpose, on that occasion, rather than to receive a blessing apart from that. The very fact that the Lord Jesus Christ did not baptize or command those children to be baptized, but simply blessed them, is an argument against the very point which the passage was brought forward to establish. I might speak further upon this subject. I have looked into it carefully; and for five years my mind has been, more or less, exercised on the whole matter, and I have taken up every argument brought forward by those who believe in what is called 'infant baptism.' I have seen, I do believe, clearly, conscientiously, the untenableness of them all, and have seen clearly from Scripture the divinity, so to speak, of believers' baptism—I mean its divine origin. God has ordained, God has appointed, God has approved it, and the Lord Jesus Christ himself submitted to it in his own case, saying, 'Thus it becometh us to fulfil all righteousness.'

Now, if you ask me, any of you, 'Why are you, after having been for some years a believer and a preacher of the gospel, about to be this night baptized? Why were you not baptized long ago, years ago, when you first became a christian?' My answer is 'When I first became a christian, I understood not believers' baptism, and I answer with respect to my being baptized now, that I am not this night baptized in profession of having just, for the

first time, believed in Christ, or anything of that sort, as I humbly trust that by the grace of God I became a believer years ago. If you ask me, therefore, why this night I am baptized, I answer, Christ has said, 'Thus it becometh us to fulfil all righteousness;' and, never having been baptized, as I consider, aright, I desire this night to conform to the commandment of the Lord Jesus in this matter. And then again, on account of the peculiarity of my position, being called to teach the whole counsel of God, as far as I have learned it from Scripture, I could not conscientiously preach and teach believers' baptism without having been myself baptized; and again, I have been continually, during the last five years, applied to to baptize infants, and I have invariably refused. I have been continually applied to to baptize others, but I have not been able to accede to the request, because I have not been myself baptized. On these accounts, therefore, I am this night about to be baptized, and take what I believe to be the true position which the Lord Jesus Christ would have me occupy.

And now, dear friends, once more let me add, I look upon that baptistry as a grave. I have solemn feelings, God is my witness, this night concerning it. I call to mind the death of the Lord Jesus Christ. I believe I have been baptized into his death spiritually, and I believe that this outward form is one of the most solemn and sweetly appropriate and affecting that could be conceived to set forth this death with Christ and burial with Christ, preparative to resurrection with Christ and entrance upon newness of life. Baptism sets forth that death and burial with Christ, it is preparative to resurrection life with Jesus, and being, as I humbly trust, risen with him, I now, obeying his commandments, go through that form which

sets forth that death, and burial, and resurrection. I know that many of you here have come with strange feelings and thoughts. Your eyes, perhaps, many of you, are only directed to the outward ceremony, the mere fact of immersion. You will behold in it an exceedingly humiliating spectacle. Pride, I may say, in some measure, has kept me back from it—partly the desire to get Scripture upon my side and act with full conviction of conscience that I was right; but at the same time pride may partly have kept me back, and I believe it has kept many back, and it is a humiliating thing most assuredly to suffer oneself publicly before others to be im-

mersed; laid, as it were, in a grave, helpless, and then, as it were, raised again from that grave. But I know from that Word that my Lord appointed it; and I know from that Word that my Lord himself observed it in his own case, having been thus baptized; and I know from that Word that my Lord approves it; and I see from that Word the spiritual meaning of it, and therefore I obey my Lord in this matter.

May the Lord add an abundant blessing upon the truths which have been now set forth; and may the Lord be with you all, and be with me this night in this ordinance, and in all things. Amen."

## Poetry.

### THANKFULNESS.

My God, I thank thee, who hast made  
The earth so bright,  
So full of splendour and of joy,  
Beauty and light;  
So many glorious things are here  
Noble and right.

I thank thee, too, that thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us round,  
That in the darkest spot of earth  
Some love is found.

I thank thee more that all our joy  
Is touched with pain;  
That shadows fall on brightest hours;  
That thorns remain:  
So that earth's bliss may be our guide,  
And not our chain.

For thou who knowest, Lord, how soon  
Our weak heart clings,  
Hast given us joys, tender and true:  
Yet all with wings:  
So that we see gleaming on high  
Diviner things.

I thank thee, Lord, that thou hast kept  
The best in store;  
We have enough, yet not too much  
To long for more:  
A yearning for a deeper peace  
Not known before.

I thank thee, Lord, that here our souls,  
Though amply blest,  
Can never find, although they seek  
A perfect rest;  
Nor ever shall, until they lean  
On Jesus' breast.

### REST! SWEETLY REST!

Rest, weary soul!  
The penalty is borne, the ransom paid,  
For all thy sins full satisfaction made;  
Strive not thyself to do what Christ has done;  
Take the free gift, and make the joy thine own.  
No more by pangs of guilt and fear distress—  
Rest, sweetly rest.

Rest, weary heart!  
From all thy silent griefs and secret pain,  
Thy profitless regrets and longings vain;  
Wisdom and love have ordered all the past,  
All shall be blessedness and light at last;  
Cast off the cares that have so long oppress—  
Rest, sweetly rest.

Rest, weary head!  
Lie down to slumber in the peaceful tomb,  
Light from above has broken through its gloom,  
Here, in the place where once thy Saviour lay,  
Where he shall wake thee on a future day,  
Like a tired child upon its mother's breast—  
Rest, sweetly rest!

Rest, spirit free!  
In the green pasture of the heavenly shore,  
Where sin and sorrow can approach no more;  
With all the flock by the good Shepherd fed,  
Beside the streams of life eternal led,  
For ever with thy God and Saviour blest—  
Rest, sweetly rest!

## Correspondence.

### THE BAPTISTS IN NORTH BRITAIN.

WE have often wondered that the Scotch, who are so famous as bible readers and opponents of everything Popish or Episcopalian, should so tenaciously hold fast by infant sprinkling. We presume it is because Presbyterianism, like those systems, is a national scheme, receiving state aid; and to support its *nationalism* it must embrace the whole community, young or old; and hence the admission of babies generally, who, when they grow up, are received into full communion whether converted to God or not. This is the great blunder of all national church systems. The letter we give below from a baptist minister in Essex will be read with pleasure, indicating, as it does, that light is breaking in upon the minds of many in the midland counties of Scotland.

*"Aberchirder, Banffshire.*—The labours of our dear brother, Mr. James Macfarlane, we are happy to learn, have been greatly blessed during his brief settlement over the church here. As instances of this, there have been the following baptisms by him:—January 1, two; 22nd, one; March 18, six; April 15, three; June 4, four; 24th, five; Aug. 26, two; Sep. 15, one; Oct. 8, two; amounting in all to twenty-six. On a recent tour through the north of Scotland, we were not a little gratified to find that during the great awakening, of late experienced in that part, an inquiry such as has not been known in former years has risen on the subject of baptism. Parties in many localities have been, to our knowledge, awakened to a sense of their danger and by that lead to read the New Testament for themselves, and, as the result of conviction, have had to travel many miles to seek an administrator of this ordinance. As an instance, we would merely mention the village of Aberchirder, which has the only Baptist cause within a radius of full twenty miles, and the only one, we believe, in Banffshire. Several of the candidates above recorded were the disciples of free and unshackled inquiry, who came all the way from Huntly, Rothiemay, Portsoy, Banff, and other

places—a distance of a dozen miles or thereabouts—to apply for baptism. But 'offences must come.' Our Scotch Presbyterian friends seem to have taken an unpardonable offence at the spread of our principles. The frequent baptisms have driven them to arms, and caused them to form in battle array. The quiet villagers of Aberchirder were one sabbath morning startled with the somewhat novel announcement from the *Free Church* pulpit, that the sabbath following their venerable pastor was going to set the folks right on the baptismal question. This was followed by an open denouncement of the baptists from the *United Presbyterian* pulpit. And again, to make their opposition more sure, the *State Kirk* minister took up the blunted cudgel of his brethren, and, after the fashion of the Irishman's shillalah, wielded it right and left against the immersionists for three successive sabbaths. A striking instance this of Herod and Pilate becoming friends in their attempt to slay the truth. And lest the baptists should have a little life remaining, the *Free Church* minister has further spoken to his flock in the form of a treatise, of some 100 pages long. This treatise happened to fall into our hands, and a more miserable defence of Infant Baptism have we scarcely or never met with. The author, who by the bye sticks A.M. to his name, devotes full half of the treatise to prove that baptism is not essential to salvation—a theory he states the baptists hold! Alas! for his acquaintance with baptist views. This learned A.M. then profusely indulges in low invectives, and finishes up by denominating the baptists 'ignorant people,' and their teacher—meaning our brother Macfarlane—'a talkative novice.' Right glad are we to learn that a suitable reply to this miserable attempt is now in the press from the pen of our esteemed brother. Converts to our views are numerous in populous towns also, such as, Inverness, Banff, Peterhead, &c., but without a baptist teacher of any description to bring them together. Would it not repay the Highland Mission of Scotland to devote their attention to such inviting fields as these?



The result of our investigation goes to show that infant baptism in North Britain has had a severe blow dealt to it by the revival in that country, and that the immersion of adults has acquired a stronger hold than ever upon the minds of the people generally.

J. M."

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## Christian Activity and Revivals.

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It is the custom of some to make an addition to the December number of a periodical, for which an extra charge is made, in order to bring in the Title, Preface, and Contents, with any other matter that may be in arrear. But, as we are not aware that this plan would be approved by our readers, we are under the necessity of abridging our usual matter this month, and of postponing some important communications. This is why we are compelled to omit at this time some valuable papers that would have come under the above headings, as well as our usual selections for the "Spiritual Cabinet" and "Reviews of Books;" and this must be our apology to W. A. for the non-appearance of his interesting remarks on "The Two Meetings in Ireland," which will be given in January.

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## Narratives and Anecdotes.

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### DUNGEONS OF THE INQUISITION AT ROME.

THE following description is taken from "Continental Europe," by J. W. King. The time referred to is the era of the last Roman Revolution, when the Pope was a fugitive at Gaeta:—"In the month of March the Government ordered accommodations for stables for the National Artillery, and appropriated a part of the Inquisition, under the closed gallery of the second court. There the Father Inquisitor, a Dominican, resided, whom, strange to say, no one offended or molested. He offered no more resistance to the will of the Government than a protest; and he was allowed to protest. In order to obtain the required space to stable the horses, the walls were opened, when the workmen discovered an aperture. The ardent curiosity, which up to that time surrounded everything relating to the Holy Office, and the hatred against the government of the priests, suspended their regular labours. They removed the rubbish, and descended into a small subterranean passage, a place, damp, without light or passage out, with no floor but a blackish oleaginous earth resembling that of a cemetery. Here and there were scattered pieces of garments of ancient pattern, the clothes of unfortunate persons who had been thrown down from

a trap above, seventy feet, and there found that peace which had been promised them in another form when leaving the Father Inquisitor. A penny of Pius VII. was picked up, which probably denotes the epoch when that atode of misery and despair was walled up. The rich soil was only begun to be removed, when human bones were uncovered in some places, and some very long locks of hair, which had doubtless ornamented the heads of females. The hands trembled, as well as the hearts, of those who persevered in uncovering and collecting those sacred relics. What temples had been shaded by these tresses? What had been the feminine crime? Who had sent spies to seize these poor victims and cast them into the horrible dungeons, now startling and harrowing the feelings with their revolting expositions? Poor martyrs of ignorance and fanaticism, torn, perhaps, from the arms of a dear mother, to walk the dreadful and unnatural cloister, and swell the ranks of that vast band who have passed from time into eternity without the light of one single friendly eye to beam across the dark way, or one well-known tongue to ask, Whence goest thou, and when wilt thou return? Gone, all gone, without one tear of pity, one sigh, or even a

handful of nature's blessed dust to cover their cold beautiful limbs. But to return. Many of the spectators carried away pieces of the macerated earth and hair, as amulets against the tyranny of the Pope. It is certain that the trap-door swallowed victims of whom it was important to the Holy Office to destroy all traces, because the Foro, or judgment-hall, is over it, in the second story of the first edifice, and exactly under the vestibule of the chamber of the 'Second Father Companion,' which adjoined the hall of the tribunal. The modern prisons are contiguous to the last court, which has been converted into a garden. Each of those prisons is a very small cell, to contain only a single person, being in two storeys and all alike. They are accessible by an exceedingly narrow corridor, like the cells of a convent. The walls of this passage are everywhere covered with pictures, and inscriptions commenting upon them, which intimate the nature of the place. At every step, and near every door, the solemn figure of Christ confronts you in the most threatening and condemning manner; and on every side are Scripture passages and mottoes, all sentencing the poor victim to eternal flames. The most terrible of the inscriptions were erased, when the Pope fled, by some interested hands. The holy community had no notice whatever to quit, consequently the direst disorder and filth was everywhere seen. Here and there were worn-out cushions, coverlets, chairs and tables, and old clothes of prisoners who had died in the cells many years previous. In a certain very small cell were articles which indicated horrible secrets—a piece of a woman's handkerchief, of large size, and an old bonnet of a girl about ten years old. Poor little child! In another cell were found four sandals, several nuns' cords, a small spindle, caskets containing needles, crucifixes, unfinished stockings, with the knitting-needles still well-pointed, and an infant's couch. The walls of these cells were covered with inscriptions, some of which expressed despairing grief, but most of them resignation, even in that abode well fitted to bend the most iron will. Under the two courts subterranean apartments abounded, communicating with each other. A few only were solitary; and to these but one way of access—a trap-door. To the ceilings were still fastened iron rings, which

formerly served for torture, and afterwards to suspend provisions. In one cell on the ground floor, in the second building, a square piece of marble was observed, which looked like the cover of a hole. It was raised, and beneath was a vault, which proved to be a place of silent death. Not a ray of light ever could have entered, except when that funeral slab was raised for a moment to plunge the victim into the abyss below, to die of hunger in the cold and darkness, and amidst a stillness unbroken unless by his own cries and prayers. A portion of those subterranean apartments were closed in the present century, or near the close of the last, as was plainly discovered by a careful examination of the walls which had shut them in, and which had been artificially colored with a greyish hue to make them look old. This artifice was accidentally discovered. The rubbish having been removed in one place, indications of a stone staircase were observed. It was cleared thirty steps down. At the bottom was a small chamber, filled with a mixture of earth and lime, and which proved to be but the first of many others like it. At last! at last! the prisons of Pius V. were discovered. Along the walls were recesses, hollowed out like dovecotes. Here the condemned were buried alive, being immersed up to the neck in slack lime. In some instances it was evident they had died slowly and of hunger. This was inferred from the position of the bodies, which people in great numbers that horrible abode; and marks were seen in the earth of movements made in the convulsive agonies of the last moments to free themselves from the fatal mortar closing about their limbs. The bodies were in lines opposite to each other; the skulls not at first discovered were afterwards found heaped up in a corner, evidently the work of some poor wretch or myrmidon, who found them scattered about the floor as they had fallen from their trunks. One word as to the trials, and we will leave this stagnant atmosphere, rank with the blood of centuries of wholesale and secret murder. The hall of the dreaded tribunal, over which presided the Dominican Commissary of the Holy Inquisition, was the interior of the first fabric. This was very simple, adorned only with a colossal figure of Pius V. at the end. Above the seat of the Father Inquisitor was a crucifix, with the image

of the Church trampling upon Heresy beneath it; and hard by was the terrible Dominican Guzman. On the sides opened two doors. That on the right led into the room of the first Father Companion, and that on the left to the second Father Companion. These two magistrates of ancient times assisted the High Procurator of the Inquisition in discovering offences, and in converting the condemned offenders, to which latter office they devoted themselves in the following manner. When a trial was ended, and it was important to the Holy Office to dispose of the condemned person without a public execution, he came in, conducted by the first Father Companion, who exhorted him to repent, to consign everything to the hands of Divine com-

passion, which punished him on earth to purify, and would glorify him in heaven; he pressed him with insidious interrogations, in order to discover more of his offences, and to find traces of other offenders; and finally, blessing him if he confessed he was contrite, he pretended to send him to the second Father Companion. The guard who awaited him, well knowing the arrangements, conducted him towards the apartment on the other side, opened the door, and stopped short without passing it. As soon as the poor prisoner touched the spot near the threshold, the floor gave way, and he fell through the trap-door into his tomb! And these are the words still written over that door:—'*Chamber of the second Father Companion.*'"

## Baptisms.

### FOREIGN.

INDIA, *Lahore*.—The letter of which we give a copy below, dated Lahore, June 20, 1860, was sent to the Editor of the *Oriental Baptist*:—

"DEAR SIR,—Since our former letter was written, we have been under the necessity of inviting Mr. Gregson from Agra, under the following circumstances. On 16th May, after Mr. Broadway left Lahore, two christian soldiers of the 79th Highlanders applied for christian baptism. They had witnessed the administration of the Lord's ordinance by Mr. Broadway. Our first thought was to convene a meeting for the purpose of setting aside one of the brethren here, with the general consent of the others, to administer the ordinances, but after a consultation held by one of us with an esteemed and greatly beloved servant of Christ of another denomination, we were decidedly of opinion that such a step was extremely inexpedient. Under these circumstances we deemed it our duty to invite Mr. Gregson from Agra to come to our assistance, (1st) to baptize the new candidates, and (2dly) to confer with us on the best means to be adopted for removing the existing difficulty in administering baptism. The invitation was signed by ten members of our denomination, all of whom came up from Agra after the fall of Delhi, in 1857-58. On 7th

June, our dear brother corporal T— (who was baptized by Mr. Broadway in May,) wrote as follows:—'I am happy to inform you that there is another young man, who has just come out with a draught, whose parents are baptists, and he is very desirous of being baptized also. I have told him that you would be all most happy to hear of it. So (D. V.) that will be three.' An invitation was immediately sent to the young man (through corporal T—) to pay an early visit to the brethren at Anarkulli. On 9th June, we had a fourth candidate in Mrs. H—, formerly for several years a communicant with the Civil Lines Baptist church at Agra. On Thursday night, the 14th June, Mr. Gregson arrived in one of Mr. Greenway's carriages. The next morning, a fifth candidate, a lad of seventeen, (son of two of the ten who invited Mr. Gregson,) desired believers' baptism. He had witnessed the immersions reported in our former letter, and, according to the judgment of his parents, he appears to have since found peace in believing. Last evening Mr. Gregson met and presided over a more numerous company of worshippers than were attracted by the former baptisms, and it was his privilege to administer the Lord's ordinance to the five persons mentioned above. Mr. Gregson proposes returning early next week. He preached twice on last

sabbath, and is likely to have little rest during his sojourn here. He has found favour in the sight of all here, and his visit, we believe, will serve to cement more closely the heavenly bond of brotherly love, which can only be broken by selfishness, the root of all sin.

Your's faithfully,

W. E. GORDON,  
C. C. SEYMOUR."

*Delhi.*—The *Calcutta Christian Intelligencer* for June, contains the following remarks on the success granted to the Baptist Mission in Delhi.

"We have received a letter from a christian friend in the North-West Provinces, questioning the reality of these baptisms as actual additions to the native christian church from the Hindu or Musalmán population. Our correspondent says, he has been informed by sundry persons of credit, that many of these baptized persons were baptized before in other missions; but having left those missions from one cause or other (as is common with native christians) came to Delhi, and were there baptized again (i. e. immersed) by Mr. Smith, as is usual with the baptists, who count as nothing any baptism that does not include the complete immersion of the body. We mention this statement of our correspondent—(who is no idle gossip)—with a view to ascertain how the facts of the case really are. He mentions one intelligent native christian whom he had met with, and who told him of a daughter of his at Delhi, whom the missionaries there had been trying to induce to consent to be re-baptized. We think with our correspondent that it should be stated 'whether the persons baptized are simply proselytes from some other denomination of christians, or whether they are *bonâ-fide* converts from heathenism.' It is to elicit this information we here refer to the matter."

In reference to these observations, Mr. Smith has written:—

*To the Editor of the Christian Intelligencer.*  
*Landour, 19th June, 1860.*

DEAR SIR,—A friend has forwarded me the remarks in your last number intimating that the baptisms at Delhi are not of converts from heathenism, but proselytes from other churches. I regret that evil insinuations should have been thus widely circulated, as I think them calculated not only to injure us, but missions

generally. I can assure you the Delhi Baptist Mission is not a proselytizing one. We preach daily to the heathen, and endeavour to improve our native converts; but we never expend our energies in trying to get people from other missions.

Your correspondent is right in stating that we believe baptism to be nothing less than the immersion of the whole body in water, and hence when men from other missions, whom we believe to be actuated only by a desire to obey the truth, apply to us, we immerse them; but in no case do we seek or persuade such. It is a rule on which I most strictly act never to introduce the subject of baptism to native christians, hence I have no hesitation in giving a positive denial to the statement of the 'intelligent native christian' regarding his daughter. I have known scores of instances of unsuccessful applicants for immersion, going direct to missionaries of other denominations, and in order to excite their sympathies, charging us with trying to make them baptists. Worthless men use no plea more frequently, or with greater success. During last year ninety-four were baptized at Delhi; of these five had been previously connected with other missions: as small a proportion of proselytes, I venture to say, as any mission in India can show. Perhaps it would have been better to have stated this in the Annual Report, but it never occurred to me, and hence it was omitted.

It is, however, probable your correspondent refers to five men who have this year joined our church from the Mulliyana Mission. The facts of the case are as follows. Many of their family connections belong to our churches in the neighbourhood of Delhi, and through them, I believe, their attention was first called to the subject of baptism. On their first visit to me I not only discouraged them, but said much to induce them to continue their present connexion. I told them we should not employ any of them, nor spend a pice in connexion with them; that all they would receive from us was instruction; and in order to undeceive them, should worldly policy be at the bottom of their movements, I refused them even common hospitality. Their visits were repeated time after time, involving a journey on foot of eighty miles, and that too without receiving even refreshment from us. Such perseverance, with both labour and cost, where it

appeared to us no worldly motive could exist, led us to entertain their application, and, after examination, they were immersed at Delhi. It has been stated that they are not good men. We have made all the inquiry in our power, both in their own village, among their neighbours and elsewhere, and we can find no ground for the charge. Should proof be ever forthcoming of their unworthiness, we shall of course at once discard them.

No one can more deeply regret than myself the sad necessity that compels us to immerse those who have been previously sprinkled by missionary brethren whom we love and honour. It is a subject that has caused me many anxious thoughts, and I should be only too thankful if I could get rid of the difficulty without doing violence to my own conscience. I heartily rejoice in the progress of every evangelical mission, and I pray that the time may soon come, when God's people shall be one in a more perfect sense than infirmities of both heart and understanding now permit them to be.

Believe me, dear Sir,

Your's faithfully,

JAMES SMITH.

This communication ought, we think, to be satisfactory. We are glad Mr. Smith has written with so much gentleness in reply to the injurious observations of the *Christian Intelligencer* and his christian friend. Both these gentlemen have attempted to screen themselves from rebuke by putting forth their charges as *what they have heard*, and with a professed desire for fuller information. Many a slander has been put in circulation in the same way before—and has done its work long after full and satisfactory refutation of it has been given. Had christian candour and courtesy been taken into their counsels, it might have been suggested to them to inquire first and publish afterwards.

*Oriental Baptist, July.*

JAMAICA, *Salter's Hill*.—On Friday, Sep. 28, in a stream at John's Hall, eight males and eleven females were baptized by Mr. Dendy, pastor of the church at Salter's Hill. This missionary church is now of thirty-five years' standing. The following particulars of the baptized may be interesting; the ages of fourteen ranged from eighteen to twenty-four years, the remaining five from thirty to forty. Fourteen of the number have had, or now have, parents who are members

of the church; fifteen have more or less had the advantage of day school instruction; sixteen can read the Bible with tolerable fluency; eight are Sunday school teachers. After the baptism, an interesting service was held in the school-room, when an address was given suited to the occasion. On Lord's-day, Oct. 7, the newly baptized were publicly received into full communion with the church, in the presence of a large number of spectators.

#### DOMESTIC.

CROXTON, near *Eccleshall, Staffordshire*.—On Lord's-day, Oct. 28, a new chapel for the use of baptists was opened in this village by Mr. L. J. Abington, of Hanley. In the evening, three believers were baptized in the presence of a crowded assembly, few of which had ever witnessed such a scene before. On the Wednesday following, a lecture was given by Mr. Abington, after which seven friends were formed into a church, and the Lord's Supper administered to them. This new cause is the result of the persevering efforts of two baptist brethren, one from Wycombe and the other from Hanley, who have recently settled in the place. A deep impression was made, and it is hoped that additions will shortly be made to the little band thus united to bear their testimony to the truth and authority of the Word of God.

RUGBY.—On the last Lord's-day in October, our pastor, Mr. Angus, had the pleasure of baptizing four disciples into the names of the Sacred Three, in the presence of a large and devoutly attentive congregation. It was felt to be a solemn and deeply interesting service. The Spirit of the Lord is moving amongst us, and the fruit of His work we hope soon to gather.

BINGLEY, *Yorkshire*.—An aged candidate was baptized on Nov. 4, after a sermon by Mr. Harrison, from "Follow thou me." Our friend went through this self-denying rite with courage and composure, and now goes on her way rejoicing, happy in having been permitted to follow her Lord's example.

H. G.

NEWPORT, *Isle of Wight*.—Mr. A. C. Gray baptized three believers on the first sabbath in Oct. Two other candidates who were to have been baptized at the same time, were prevented by illness.

NEWBURY, *Berks.*—Some time has elapsed since you reported any baptisms at Newbury. It was not because none have taken place, but because no friend here sent you the intelligence. During the last twelve months our pastor has had the satisfaction of immersing forty friends in our new chapel. The last baptism was on Oct. 28, when eleven believers followed their Saviour in this sacred rite. Some of these cases were of a very interesting character. Among the candidates were a husband and wife, and wife's mother, an old lady in her 78th year; these three, who reside near one of our village stations, were brought to Christ by reading Mr. Spurgeon's sermons. They were staunch church people till very recently. Another was a young woman who had been residing in the family of a neighbouring clergyman, where she was confirmed; but after this ceremony, divine things took so powerful a hold upon her mind, that she had no peace till she came to Christ. Soon her attention was attracted to the subject of christian baptism; she saw her duty clearly, but knew not to whom she could apply on the subject. At length she opened her mind to her master. He told her she had been baptized, and tried to quiet her mind by such arguments as clergymen are apt to employ on this question. But they were of no avail, and she was obliged to leave his service. All this time she was exceedingly unhappy. On coming, however, to Newbury market one Thursday, she fell in with one of our country members, and told him all her feelings. He brought her at once to our minister, Mr. Drew, who, having made every inquiry about her and finding all she said to be correct, baptized her with the rest on the last occasion. Her father also, an old man, 76 years of age, was baptized at the same time. Thus is the light spreading, and will spread. T. S.

NORTHAMPTON, *Princes Street.*—We had another interesting baptismal service on Lord's-day, Nov. 11, when seven followers of the Lamb were buried with him by baptism into death, and then raised up with him to walk in newness of life. These, with eight friends from other churches by letter, were received into our fellowship at the Lord's table. It was altogether a delightful day, and we felt that the Master was with us of a truth. We have others waiting to follow

their Lord in the same good old way, and more inquiring what they must do to be saved. We rejoice in the Lord, who is worthy of all praise for his goodness to us and to them. T. T.

LEICESTER, *Carley Street.*—On Wednesday evening, Oct. 3, after a discourse by our new minister, Mr. James, from "These are they which follow the Lamb whithersoever he goeth," four believers were baptized on a profession of their faith in the Lord Jesus. On the following sabbath these, with several from other churches, were received into our fellowship. And on Wednesday evening, Oct. 31st, Mr. James, after a discourse on the subject, baptized six more; four of whom were then, or had been, connected with the sabbath school. These were also added to the church. We are thankful for these additions, and hope others will soon follow. T. S.

CARDIFF, *Bethany.*—Mr. Tilly immersed three males and four females on the first sabbath in November. One of these was a Wesleyan; but as there was no English baptist cause in the parts where he resided, he came to Cardiff, a distance of more than thirty miles, in order to obey his Lord's command. The other six were added to the church the same day. J. J.

IPSWICH, *Turret Green.*—On Thursday evening, Sep. 7, our pastor, Mr. Morris, had the pleasure of baptizing six candidates, who were received into the church the following sabbath. Among these were two who professed to have received good impressions in our sabbath school, and two were husband and wife. May they all remain steadfast, and may their example be followed by many more! G. R. G.

LEEDS, *South Parade.*—On the last sabbath in October, after a sermon by Mr. Edwards, ten disciples were baptized on a profession of faith in the Son of God. They were mostly young persons connected with the sabbath schools. Thirteen more are candidates for baptism.

BYRON STREET, *General Baptist.*—On Lord's-day evening, Nov. 11, after a sermon by Mr. Horsfield from the words, "Mighty to save," three males and four females were baptized. The chapel was crowded.—Things are wearing a more pleasing aspect at *Call Lane Chapel*. The congregations are much on the increase. There are six candidates for baptism. J. S.

CARLTON, *Beds.*—After a sermon from "He that believeth and is baptized shall be saved," Mr. Silvertown baptized a believer in Jesus, on Lord's-day evening, Nov. 11. This dear sister was about to return to America, having been to England for some months to visit her friends; but she felt it a sacred duty, ere she quitted her native shores, to fulfil her Lord's command and be baptized in his name. She hopes, God willing, soon to return to dwell with the people of her choice.

BLUNHAM, *Beds., Old Meeting.*—We had a baptism of three in May; and in July of one, whose experience furnished another pleasing instance of the grace of God. In September one more, an aged female friend; and in October, a husband and wife thus put on Christ. On each of these occasions the presence and blessing of God was enjoyed.

BRAINTREE.—We are thankful in being able to report that God is graciously blessing the labours of our pastor. We baptized four candidates in June,

and on the first sabbath evening in September eight more disciples of the Saviour put on the profession of his name in baptism. These, with one restored, were added. May they all be found at last among the sanctified and saved in Christ Jesus our Lord. A. A.

MALTON, *Yorkshire.*—We had, what was to us, a peculiarly interesting baptismal service, on Lord's-day evening, Oct. 28, when our pastor, Mr. Shakespeare, baptized a father, mother, and daughter, who were thus admitted together into the Saviour's fold. The chapel was crowded and much interest excited, both as regarded the candidates and the ordinance.

SWANWICK, *Derbyshire.*—Three believers in the Lord Jesus were buried with him in baptism, Oct. 19, by our friend and former pastor, Mr. Pottenger, lately of Newcastle, and now of Rawden College. One of the candidates was approaching fourscore. The service was of a very solemn and impressive character. Thanks for the Tracts you sent us.

[Several Reports of Baptisms remain for our next.]

## Baptism Facts and Anecdotes.

WHY DO THE BAPTISTS IMMERSE THE SUBJECTS OF BAPTISM INSTEAD OF SPRINKLING THEM?

BECAUSE they believe that mode to be the only real performance of the ordinance.

In support of their views respecting the *mode*, they maintain that the Greek word, of which baptism is but the English form, properly and exclusively signifies *immersion*; and that, consequently, the command to baptize can only be fulfilled in this manner. Hence the idea entertained by many that the application of water in any way, by sprinkling, pouring, or plunging, is equally legitimate, they entirely repudiate. In the critical discussion of the subject some of their body also zealously argue that immersion is not at all a *mode* of baptism, but is baptism itself, on the same ground that to represent immersion as a mode of immersion would be a palpable absurdity; and this would seem obvious enough, if it be admitted that the Greek term can

only be represented by the word immersion. In proof of this the baptists allege:—

1. That the term is used in the sense of immersion throughout the whole extent of Greek literature, as the dipping of a pitcher in water, dipping an arrow in poisonous matter, dipping a pen in ink; that persons the most profoundly skilled in the original language of Scripture, and in the history of the Christian Church, have admitted this to be the primary signification and the primitive practice, and that the use of the term in the modern Greek corroborates this translation.

2. That the circumstances attending the administration of the ordinance of baptism at the introduction of Christianity, as recorded in the New Testament, are equally significant and conclusive. They remark that persons were "baptized in Jordan" (Matt. iii. 6; Mark i. 9); "in the river Jordan" (Mark i. 5); that baptize cannot, therefore, mean *to pour*, because *to pour* applies to the *element*, not

to the person; and in that case the water would be said to be poured upon the person, not the person poured in or into the water; nor can it mean to sprinkle, for it is evidently needless to place a person *in a river* to sprinkle a little water upon him, nor is it ever done by those who maintain that sprinkling is baptism. The baptists also remark that Jesus, after having been baptized, "went up straightway out of the water" (Matt. iii. 16); that "they went down both into the water, both Philip and the eunuch;" that the latter was baptized while there, and that they both came "up out of the water" (Acts viii. 38, 39); circumstances which plainly show that to baptize is to

dip under water. They also refer to the expression, "buried with Christ by baptism," as implying that in baptism persons were "buried" in the water; and that when the gift of the Spirit on the day of Pentecost (Acts i. 5) is called a baptism, and our Lord says of his last agony, "I have a baptism to be baptized with" (Luke xii. 20), there is an evident allusion to the *fulness* of that gift and the depth of those sufferings, both of which find an emblem in immersion, but none in the use of a little water, as in pouring or sprinkling.—(Dr. Cox, Article in "Cyclopædia of Religious Denominations.")

*Denominational Reason Why.*

## Sabbath Schools and Education.

JAMAICA, SALTER'S HILL, ST. JAMES.

At this Baptist Missionary station, on Oct. 5, a public meeting was held of the old day scholars. The Rev. John Clarke, of Savannah-la-Mar, presided. An address had been prepared, and was presented to Mr. Dendy, the minister of the station, who had established the school twenty-four years since, and who had also five other day schools connected with the station. The address having been read by one of the old scholars, a reply was given by Mr. Dendy, expressive of the interest he had felt in the young of Jamaica, which had induced him to incur the responsibility of opening and sustaining so many schools; that it had been his aim to make them as efficient as he could, and that he had had the pleasure of securing ministers and others, not only of their own denomination, but from among Presbyterians, Moravians, and Wesleyans, to examine the schools, and that recently the deputation from the Parent Society had seen and examined some of the classes. He further stated that since these schools were opened, at Salter's Hill 1,026 had been admitted, and in the other schools 1,971, making a total of 2,997 scholars.

Resolutions were moved and seconded, with appropriate speeches, and carried, expressive of gratitude for the advantages enjoyed, and of regret that in some

instances they had not been duly improved; their obligations to support day schools and similar institutions in Jamaica, that their country might advance in intelligence, and that an example might be set, "that freedom, connected with education and christianity, can elevate any class of people, although their ancestry may have had to endure bitter bondage, and in that state have had no opportunity of mental elevation." Thanks were also presented to the minister for the deep interest he had taken in the work of general education, and the constant attention he had paid to the promotion of the best interests, for time and eternity, of the people of the district. This was, perhaps, the first time that such a meeting had been held in Jamaica. An education based on christian principles is one of the wants of Jamaica, and friends in England, perhaps, could not do a greater service than aid the day schools connected with the denomination, that are, in the midst of many difficulties, sustained on the voluntary principle.

[We have also received the "Annual Report of the Day Schools connected with the Jamaica Baptist Union," extracts from which, of a very gratifying character, we shall give early next year, together with some further remarks on "State Aid, *versus* Voluntary Education" in England and Wales.]



## Religious Tracts.

### HAMBURG.

THE distribution of tracts by the voluntary agency of the congregations connected with the Hamburg Tract Society continues to be very extensive. They have lately circulated in Bavaria, 5,000; in Bremen, 10,300; in Denmark, 86,800; in Hamburg, 74,445; in Hanover, 33,400; in Hesse, 56,200; in some minor Duchies, 7,100; in Norway, 8,000; in Austria, 2,000; in Oldenburg, 30,950; in Prussia, 291,321; in Switzerland, 11,000; and in America, 17,500.

"The field," Mr. Oncken writes, "is constantly widening. I received a letter from a christian brother at Bucharest,\* in which he says, 'In great weakness, but impelled by the need of our fellow-countrymen, we have just formed a Tract Union. Three tracts, "A Call to Repent-

\* City of Joy, a seaport of European Turkey.

ance," "The Best Friend," and "The Brazen Serpent," are already printed in editions of 1,000 each. We have here 20,000 German residents, with very insufficient evangelical instruction. Something must be done to offer salvation in Christ to them, and we hope by our tracts to make a beginning."

The Hamburg Society has lately sent out seventeen missionary colporteurs who had previously passed through a course of instruction, and who are paid agents. These were supplied with 90,000 tracts, and it was expected that before the close of the year they would require at least 70,000 more.

The agents generally speak of success and encouragement as attending their efforts, the best proof of which is in the progressive enlargement of the congregations, all the members of which became, in their turn, diligent tract distributors.

## Intelligence.

### BAPTIST.

#### FOREIGN.

QUEENSLAND.—From the *Ipswich (Australia) Herald*, of Aug. 31, just received, we copy the following paragraphs.

*Baptist Tea Meeting*.—A Tea Meeting was held in the new baptist chapel, in West Street, on the occasion of the opening of that place of worship. A melancholy interest was associated with the meeting, from the fact of the respected pastor of the congregation, the Rev. Thomas Deacon, being on his death-bed at the time, in the adjoining cottage. The chapel was crowded, and many were unable to obtain seats. After the good things provided were done justice to, the Rev. Mr. Wilson took the chair. The other speakers were the Rev. Mr. Voller, of Sydney; Messrs. Curnow, and Weiss, and Messrs. Roberts, H. M. Reeve; W. Southerden, of Maryborough; and Kingsford, of Brisbane. From a statement made by Mr. Roberts, it appeared that the cost of the building was £190—the ground being the gift of Mr. Deacon—and the fittings, &c., it was estimated would amount to about £40. To defray this debt, £169 10s. had already

been raised by voluntary contributions, and £15 had been promised. There was reason to hope that at the conclusion of the opening services, the chapel would be almost, if not entirely out of debt.

*The Rev. Thomas Deacon*.—We have to record this week the loss of a venerable and valuable member of the community, the Rev. Thomas Deacon, a notice of whose death will be found in another column. Mr. Deacon was born in the year 1788 in the county of Essex. He removed whilst a youth to Leicester, where he received those impressions of the value of religious truth, which gathered strength with his progressing life. He early began to preach in the neighbouring villages and hamlets. In 1844 he was invited as assistant preacher by the church presided over by the Rev. Mr. Pike, at Bourne. His only surviving son being a sufferer from pulmonary disease, for the benefit of his health quitted his native country, and came to Queensland in 1849. This formed a bond of connection with these shores, and finally induced him to forsake the land of his birth, and follow his son to this town. He arrived in this colony in 1850, and immediately commenced here that course of Christian activity that had previously marked

his career. In 1852 he opened a cottage for public worship, and under his auspices a church was formed, consisting of members of the Independent and Baptist persuasion, and which formed the starting point of the present Congregational Church. He remained the pastor until the arrival of the Rev. Mr. Griffith. In the year 1853 he followed to the grave his son, a talented young man, loved in his life, and lamented at his death by all who knew him. It was always a strong desire of Mr. Deacon's to see established in Ipswich a place of worship, maintaining and enforcing those specific views he held as a Baptist—and this wish was happily realised. With a few friends of this communion he met at the commencement of this year and formed a Baptist Church, of which he was chosen pastor. It being determined to erect a place of worship, he generously gave a piece of ground for the building, and had the pleasure of being present on the first Sabbath on which Divine Service was held. On Wednesday morning he breathed his last. His remains were followed to the grave, notwithstanding the inclemency of the weather, by a large concourse of his fellow townsmen, anxious to pay this last tribute to one they much respected. Mr. Deacon was twice married, and leaves a widow and grandson to mourn his loss. Our deceased townsmen was so well known that to sketch his character would be superfluous; suffice it to say, we have lost a christian, a friend, and a citizen, who has left the world the better for his having lived in it.

#### DOMESTIC.

**BIRMINGHAM, Heneage Street.**—A handsome fine-toned organ having been erected, a tea meeting of about 350 friends was held on Monday evening, Oct. 29th; the trays gratuitously furnished by the ladies, producing twenty pounds, which, with subscriptions, left only ten pounds unpaid. This sum, with four pounds over being at once obtained. The choir sung the "Hallelujah Chorus." Mr. Hanson, the pastor, was then presented with twenty volumes of valuable books, and a handsome timepiece. A few weeks ago, the ladies presented Mrs. Hanson with a beautiful inlaid portable writing desk, well furnished with materials. This was an auspicious meeting, indicating the harmony which exists between pastor and people. May it be increased and perpetuated!

J. B.

**REGENT'S PARK COLLEGE.**—Five students have taken their degree of B.A., in the London University; viz: T. N. Roberts, E. C. Pike, W. Jardine, E. Hughes, and H. Fox.—We observe that a "Carey" scholarship has just been founded at this college, by Mrs. Blair, of the Bridge of Allan, Scotland.

**THE BOARD OF LONDON BAPTIST MINISTERS** adopted, with but one dissentient, the report of its committee, reprobating the position of Dr. Baron Stow, of Boston, in relation to slavery, and recommending that, with regard to other ministers from the United States, none of them shall be received into fellowship unless they expressly disavow all complicity with the sin of slaveholding. It further appeared that the board had unanimously resolved to address its coreligionists in America on their duty in this important matter. These facts having been considered, it was resolved by the London Emancipation Committee, to "express its hearty admiration and gratitude to the London Board of baptist ministers for the praiseworthy fidelity to the cause of freedom and christian purity which they have displayed in their recent action upon the great question of American slavery; and that this committee would further express its earnest hope that so good an example, and one so pre-eminently calculated to exercise a beneficial influence upon the temporising of pro-slavery churches of America, will be speedily imitated by every other religious denomination in the British empire."

**ROCHDALE, Additional Testimonial.**—On Monday, Oct. 29, a deputation from the inhabitants of Rochdale waited upon the Rev. W. F. Burchell, who has held the pastorate of the baptist church for a score of years, for the purpose of presenting a farewell address, to which were appended the signatures of John Bright, Esq., M.P.; the Mayor, (Thomas Ashworth, Esq.,) six other magistrates, nearly all the dissenting ministers of the town, Richard Scott, Esq., the Town-clerk, Aldermen Healy, Livesey, and Stewart, and those of numbers of all classes of the inhabitants. The address was accompanied by £175 10s. in newly-issued gold, and the presentation was made by O. Ormerod, Esq., being privately conducted, at the request of the reverend gentleman, who was deeply moved by this general token of respect. In the evening, the mayoress, accompanied by several ladies, waited upon Mrs. Burchell, and presented her with a timepiece, suitably inscribed, a case of silver dessert knives and forks, and a silver shawl pin. Mr. Burchell left on Wednesday morning for Blackpool, his new sphere of labour.

*Manchester Examiner.*

**SCOTLAND.**—The fifth anniversary of the Association was held at Glasgow, Oct. 25. Six students had received instruction for the ministry, from Dr. Paterson; one of whom was settled at Paisley, one had gone as a missionary to India, and another was going to Islay. Seven other applications had been made, and six were approved. The recent revivals occupied much of the attention of the brethren.

**DERBY, Sacheverel Street.**—We have already informed our readers that the friends at this place have resolved to erect a new and handsome structure on a very eligible site. Mr. W. Jones, the pastor of the church, informs us that the foundation stone will shortly be laid by Sir Morton Peto, Bart., M.P. The erection will be worthy of the denomination, and will be completed in about fifteen months. The design has met with warm approval and support from all classes in Derby, and Mr. J. expresses his confident belief that it will meet with kind support from those competent friends of the body, who are ever ready to sanction and aid an undertaking of such importance. In furtherance of the object, a BAZAAR is in preparation, which it is designed to hold in the spring of next year, as stated in the advertisement on our cover; to which we would direct the special and immediate attention of our lady friends, and dealers in, or manufacturers of, such articles as are usually exhibited on such occasions.

**CRANFIELD, Beds.**—The 200th Anniversary of the formation of the baptist church was held, Oct. 17. Various services were held for prayer and preaching. After the tea meeting, Mr. T. Owen, pastor for nineteen years, read a history of the church, from which we learn that it was founded by the Rev. W. Wheeler, rector of the parish, in 1660, who gave up one of the best livings in the county for conscience sake. Several ministers delivered animated and instructive addresses. The day will long be remembered with profit and pleasure.

**EASTCOMBE, Stroud.**—The chapel here having been rebuilt, was opened for Divine worship, Oct. 2 and 14. On the former day a tea meeting of 450 was held after a sermon in the afternoon by Dr. Winslow; Mr. W. G. Lewis, of Cheltenham, preaching in the evening. On the morning of the 14th the pastor preached, and Mr. Penny of Clifton, in the afternoon and evening. Collections, subscriptions, and tea profits, realized £300. The new chapel is a neat substantial edifice, in the Grecian style.

**RYDE, Isle of Wight.**—Since Mr. J. B. Little came amongst us, not yet a year since, we have enjoyed more prosperity. It was eight years ago last summer since we had a baptism. But, in July, Mr. L. baptized six friends, and on the 14th of October, seven more thus put on Christ. We have hope now that our prayers and the prayers of many on our behalf will be answered. R. S.

**EYE, Suffolk.**—At the Jubilee of the erection of the chapel, the formation of the church, and the ordination of the first pastor, a tea meeting was held, Oct. 4, when a history of the church was read, and Mr. W. Lloyd, the pastor, was presented with a handsome donation of books.

**LONDON, Camden Road.**—Mr. C. H. Spurgeon preached two sermons at the fifth anniversary, Oct. 23. Crowds attended, and many could not enter. Three years ago, when Mr. Tucker commenced his ministry, the church numbered 55, now it numbers nearly 300, and vigorous efforts are now being made to clear off the debt, which in April last, was £2,800. Next year they hope to obliterate it.

**Borough Road.**—We are free from debt, but we required about £50 for incidentals, and so our pastor preached on our twenty-first anniversary in October, and we obtained not far from what we required. The cause of the Redeemer prospers amongst us.

H. C.

**SMARDEN, Kent.**—We have at length succeeded in clearing off a debt of £100 on our chapel, after sermons, Oct. 28, by John Noble, Esq., formerly of Boston, now of Brighton, and by Mr. Rofe, our former pastor. We had a large tea meeting next day, and some stirring addresses. It was a happy season.

Rev. W. Brock, at a meeting of the Regent's Park College, observed, "it was true that he had been honoured with a doctor's diploma, but as it was not his intention to accept the title, he trusted his friends would not honour him with it."

**STAFFORD.**—It affords us much pleasure in being able to state that the friends in this county town, have now completed the erection of a place of worship, which was opened on Lord's-day, Oct. 21, with sermons by the pastor, Mr. C. T. Keen.

**COATE, Oxon.**—The friends here cleared off the remainder of a debt of £400, incurred in improvements, after sermons and a tea meeting, Oct. 24. The first place of worship was erected in 1657, and this about 100 years ago.

**KINGSTON-ON-THAMES.**—A friend at this place says:—"When Mr. Medhurst came to Kingston the members of the church were 62, and not nine, as reported in your October number, (page 323,) and the number added to the church was 185."

**BRIGHTON, Bond Street.**—The friends here are now erecting a new place of worship to seat 800, on the old site. After the last sermon on Sep. 2, the pastor baptized three friends before a crowded audience.

**REMOVALS.**—Mr. G. Phillips, of Mochdre, to Evenjobb and Gladestry.—Mr. E. Pledge, late of Eythorn, to Upton-on-Severn.—Mr. F. Johnstone, of Glasgow, to his former charge at Fdinburgh.—Mr. F. Timmis, of Regent's Park College, to Olney.

**RECOGNITIONS.**—Mr. S. J. Wheeler, at Sharubrook, Sep. 27.—Mr. T. Williams, of Pontypool College, at Longtown, Oct. 15.—Mr. T. Rees, of Haverfordwest College, at Maesbrook, Salop, Oct. 25.



SOOAGAON, CHAPEL BUCKERGUNGE, BARISAUL.

## MISSIONARY.

## INDIA.—VISIT TO DELHI.

THE missionary brethren, Thomas Evans of Muttra, and John Bernard of Agra, remark of their visit to Delhi:—

“We were not a little cheered to see the change for good which had taken place in Delhi since the storm of 1857. Storms do purify and cool the foul hot air of India, and doubtless the late outburst of fury which swept over this country, has tended greatly to clear its moral atmosphere. Heathenism and Muhammadanism had fair play to exhibit their real character, and the monsters let loose, astonished the world with their horrible deeds. No man, in his proper senses, however little he may care for the spread of Christianity, can ever again say that Hinduism and the creed of the false prophet, are *harmless* institutions, which should be respected. Late events have proved what they are, and further opportunity only is needed to give fuller and stronger evidence.

The evidence already given was so frightful in its nature, that even many of those who worshipped the beast and the prophet, were led to consider and to ask, “Can this be from God? Can such be the fruits of true religion?”

That the city of Delhi, the scene of so much cruelty and bloodshed, should have been chosen by God for the special outpouring of his Holy Spirit, might appear strange to some. The truth is, it is *thus* that our God works. And to make Delhi, bloody Delhi, the object of his special love and mercy, is in perfect unison with the character of him who told his disciples to give the *first* offers of pardon to the *people of Jerusalem*, and who on that city *first* poured out his Holy Spirit most abundantly. His ways are not our ways, (and well for us they are not,) nor his thoughts our thoughts. He would magnify his grace by bestowing it most freely on the most unworthy and rebellious. Blessed be his holy name!

Our stay in Delhi was truly interesting to us. We felt a deep interest in the place. Almost every glance we took, brought to memory some striking events.

The palace, the bank, the magazine, the gates, the bastions, the *side* on which stood the house of the late Wilayat Ali. The houses of Aldwell, and Thompson, all these (and many more such objects) presented to our mind events of the deepest interest.

But this interest for the most part was of a painful nature, as it was associated with sad and cruel deeds, which made the heart sick to think of. It was therefore very pleasing to have the mind drawn to things of another nature. On two successive sub-

bath-days had we the pleasure to accompany a crowd of native christians to the banks of the Jumna to see new converts following the Saviour through the watery grave. One of these was a man well versed in the Gospel. He had been taught the truth many years ago by the laborious Thompson, and though he knew it well, he had resisted his convictions till now he was brought to obey the truth. He was a Kubir punti gurn and as such, his conversion, and profession of Christ, were the more interesting. May he prove a faithful and useful disciple.

I also had the pleasure to witness an interesting service to set apart a native pastor over the newly formed church in the old fort. This church consisted of some fifty members, all recent converts, and therefore much in need of constant instruction. Bugwan, the pastor, is an old experienced christian and well adapted for this important office. How cheering to think that this old fort which not long ago was crowded with rebellious sepoys, is now blessed with a christian church, and many more there are inquiring for the truth. Nearly all the converts are from the Chumâr caste, and thus the poor have the Gospel preached to them. But though poor, they are active and quite independent of any help from the mission. This is a very interesting trait of the movement, as it shews the sincerity of the converts. May this old fort soon become a stronghold of christian principles and influences, and may the young church planted there be watered from heaven, and stand forth conspicuously as a city set on a hill, which cannot be hid.

Another interesting service, in which I had the pleasure to take a part, was the public recognition of Messrs. Broadway and Parsons as missionaries of the Cross. The former having had the advantage of Indian birth and education, is a perfect master of the native languages, which is of vast importance to a missionary, and which adds materially to his influence and usefulness among the natives. The latter is also well fitted to enter upon his work in this and every other respect, though he has had to strive hard with a strange language in a strange land. In fact both the brethren have, for several years, been actively engaged in preaching to the heathen, before they were united with the baptists, though they had not before been publicly recognized as missionaries. From my heart I wish them God speed, and may an abundant blessing rest upon them, and their labours in the kingdom of Christ.

Mr. Smith had laboured hard before the above brethren joined him, and the Lord abundantly rewarded his faithfulness. Inquirers flocked around him from all directions, and he has had the honour to lead

many of them to Christ, and the pleasure to see them established into churches, and growing in grace and knowledge. May they hold out even unto the end, and may many, many more follow on in the good way which leads to life eternal.—*Oriental Baptist.*

#### RELIGIOUS.

**ARMENIA**—In the town of Zile, there has occurred a great awakening at the preaching of the gospel by a blacksmith. The whole town is in a commotion; the merchants discuss religious subjects with each other across the streets while they sit in their shops; twelve families have publicly confessed their adherence to the Bible teaching; a single Trnko-Armenian New Testament passes from hand to hand; a Greco-Turkish Testament, which was borrowed by an adversary, has found its way to the Greek Church, and has been publicly read every sabbath; Turks of distinction, among whom is the Mufti of the place, openly favour the truth, and commend it to the people. The communications of the missionary, Dodd, from Kessal, in South Armenia, report that public worship is there attended in the morning by above 1,000 hearers, among whom are many of the old Armenians; in the afternoon by about 900, and in the evening by over 700. Similar are the reports from another missionary, White, in Marasch, where a desire widely prevails to communicate the gospel to others, to help the missionary, and support the mission. 2,500 piastres were subscribed for this purpose alone.

ROME knows no law but her own interest. Nothing can bind her, and no fetters can long hold her. France forbids the collection of Peter's Pence; but Gallican bishops aid the exhausted exchequer of his Holiness another way. On marriages, christening, and burials, an additional fee is charged, and the extra franc is remitted to Rome. Rumour is rife about the departure of the pope. Spain, Malta, Brussels, Bavaria, and Wurtemberg, are the places of refuge. Every day, in Paris, brings some fresh report. The place varies, but the intention of escape from Rome, it is said, is unchanged.

**ST. GEORGE'S IN THE EAST.**—The disgraceful disturbances at this place have come to an end, by the removal of all those badges of popery by which the offence came. The surpliced choristers have also been dismissed, and the services are now conducted in peace and order.

**SPECIAL SERVICES** for the winter season have been resumed in London and other places with renewed vigour. Several more halls, theatres, and other public places have been engaged, and many eminent ministers have consented to conduct the proceedings.

**WEEK OF PRAYER IN 1861.**—The Presbyterian church in the United States has resolved to recommend to the people the observance of the second week in January, 1861, commencing on Monday of that week, as a season of special prayer for the outpouring of the Holy Spirit on all flesh, and for the revival of religion; and we also understand that other denominations have resolved to adopt the same course, in compliance with the request preferred by the missionaries in Calcutta; so that the movement will be general in America as well as in our own country.

**AN UNPRECEDENTED CHURCH COLLECTION.**—The salary of the organist of the district church of Wilsden has been paid by the incumbent for a few years past. This was an agreement between him and the churchwardens. The time of payment drawing near, the incumbent gave directions to his curate to raise the money for him by an appeal to those attending the church, and was assured that by the estimation in which he was held they would freely contribute to the amount. A collection was made on Sunday, Nov. 4, and it amounted to the sum of *twopence!*—*Leeds Mercury.*

**THE FRENCH BISHOPS.**—He of Orleans leads the van. His onslaught is fierce. His Grace of Tours gravely assures his dear children that the assault on the temporal power of the Pope is "a second fall of the human race." He of Poitiers finds in it the conflict of Michael and Lucifer. His Holiness is the former, and Victor Emmanuel the dark fiend. The Cardinal Archbishop of Besancon appeals to the filial principle, and tells his flock that it is as cruel and unjust as "for children to strip their father of his property." Just so: only few Italians believe it!

**ONE SERMON ON THE SABBATH,** Henry Ward Beecher says, is better than two, for any man either to preach, or hear. Preaching three, to the same people, he holds to be an abomination. Hence it is that the press has more power than the pulpit, and carries more weight. But he goes too far when he says—"No preacher, who is fit to preach a sermon at all, is fit to preach more than one a day; and no man is fit to hear more, or if he does, he is not fit for much else. Sermons are like boys pop-guns, however many wads you put in, it's the last wad that drives the other out!"

**"PREACHING PRELATES."**—Old Latimer used to talk about "Un-preaching Prelates" in his day; but bishops now-a-days preach in strange places, just as the old reformer was wont to do. The Bishop of Madras has been preaching to the miners, in a pit, six hundred feet deep, near Wednesbury; and the Bishop of London, to 1,000 workmen, at the great railway station, at Derby.

## GENERAL.

**LORD BROUGHAM'S PEERAGE.**—The patent continuing Lord Brougham's peerage to his lordship's brother, Mr. William Brougham, has at length passed the great seal. The words of the patent are as follows:—"That, in consideration of the eminent public services of our right trusty and well-beloved councillor, Henry, Baron Brougham, and Vaux, more especially in the diffusion of knowledge, the spread of education, and the abolition of the slave-trade and slavery, we, of our especial grace, certain knowledge, and mere motion, have advanced and created him to the dignity, &c., and the heirs male of his body, and, in default of such issue, to our trusty and well-beloved William Brougham, Esq., brother of the said Henry, and the heirs male of his body," &c.

**AN AERIAL RAILWAY OVER LONDON.**—Mr. Barlow, C.E., has put forward a suggestion in a pamphlet for relieving the traffic in the streets of London by constructing aerial railways over the houses, as well as tunnels underneath. The author contends that the plan, adopting the suspension girder principle, with spans of 1,000 feet, can be carried out with less interference with house property than by either of the other schemes, and that such a viaduct of ample strength will not exceed in cost £150,000 per mile.

**LONGEVITY OF LORD BROUGHAM'S FAMILY.**—In the family of Lord Brougham several instances of remarkable longevity occur. The most singular is that of one of his collateral ancestors, who, born in 1683 and dying in 1789, when Lord Brougham was eleven years old, connected in two individuals the reigns of Charles the Second and Victoria. Lord Brougham's grandmother lived to the age of ninety-three, and his mother to eighty-nine.

**MONUMENT TO WILLIAM TYNDALE.**—If we were asked to name England's greatest benefactor, we should at once answer, William Tyndale, who gave to her the first printed copies of the Word of God, at the expence of his own life. Sir Maurice Berkeley has given a site for a monument on Nibly Knoll, Gloucestershire; Tyndale having been born at North Nibly, in 1484. This noble Englishman was burned by the papists at a village near Antwerp, in 1536.

**UNPUBLISHED WORK OF JOHN BUNYAN.**—An interesting memorial of the great John Bunyan is about to be published by Mr. Hotten, of Piccadilly. It is a reprint of a hitherto unknown poem, written by the poet for the support of his wife and family, while he was confined in Bedford jail. Mr. Offor will edit it and supply an introduction, giving many new facts about Bunyan's prison life.—*Athenæum*.

**CAPRERA**, the little island of ten acres, to which Garibaldi has retired, is situate just off the north-east of the island of Sardinia. Consisting chiefly of high rocks, it produces and supports little more than vines and wild goats. But Caprera will be remembered when its neighbour Elba is forgotten.

## REVIEW OF THE PAST MONTH,

*Saturday, November 24th.*

**AT HOME.**—During the early part of this month the country had their sympathies considerably excited on behalf of Her Majesty and the Prince Consort, in consequence of the non-arrival of the Prince of Wales from the United States. But after a protracted voyage the Prince arrived in safety, to the joy of the whole nation; Prince Alfred having arrived, from his long voyage to South Africa, a few days before his royal brother.—Two Empresses have just visited our shores—the Empress of France on her way to the Duke of Hamilton's, in Scotland, for the benefit of her health; and the Empress of Austria on her way to Madeira for the same purpose, the Queen's favourite steamer conveying the Empress to that island.

**ABROAD.**—The news from *China* is imperfect, but remarkable. The English and French forces after occupying the forts at Taku, advanced on Pekin, defeating the Chinese in two battles. But when within eight miles of the great city, a party of English, while out looking for camping ground, were captured and taken to Pekin. Among these were Mr. Parkes, the interpreter; Mr. Loch, the Secretary of Lord Elgin; Mr. Bowby, the *Times* correspondent; and two captains of the army. The Chinese wish to treat for peace, but Lord Elgin demands first the surrender of the prisoners.—In the *United States*, as was expected, Mr. Lincoln, the anti-slavery candidate, has been elected President. The slavery party are exasperated, and threaten what they will do. They had better be quiet.—In *Italy*, the chief event has been the retirement of Garibaldi, after placing the kingdom in the hands of the King of Sardinia, and so having set the country free, like an old Roman, he bows and retires! But the Ex-king of Naples yet holds the port and fort of Gaeta. And the Emperor of the French yet guards the pope with one hand, and holds down the popish party in France with the other. He has also just issued a decree for the modification of his own government, favourable to constitutional liberty.

## Marringes.

Aug. 26, at the General Baptist Mission Chapel, Cuttack, East Indies, by Mr. Buckley, Mr. R. O. Bunkall, to Miss Elizabeth Baker, daughter of a baptist minister in Kent; and Sept. 21, Mr. Frederick Adams, to Miss Amelia Ann King; and at the same time, Mr. Henry Beck, formerly of Loughborough, Leicestershire, to Miss Adela Clarinda King.

Oct. 11, at the baptist chapel, Rugby by Mr. Angus, Mr. G. Nott, of West Bromwich, to Sarah Ann, youngest daughter of Mr. S. Laughton, of Rugby.

October 22, at the baptist chapel, Camberwell, by Mr. J. George, Mr. John Hall Roberts, younger son of Mr. Roberts, Leicester, to Janet McDonald, eldest daughter of the late Mr. John Johnston, Stamford.

Oct. 23, at Bloomsbury baptist chapel, by Mr. Brock, Samuel, youngest son of the late John Chaplin, Esq., of Lexden, Essex, to Fanny, second daughter of Mr. Thomas Wilcox, of Argyll Street, London.

Oct. 23, by licence, at the baptist chapel, Tarporley, by Mr. Lockwood, Mr. William Farmer, Sheepy Magna, to Frances, fourth daughter of Mr. S. Oakden, of Congerstone, Leicestershire.

October 27, at Regent's Park baptist chapel, Mr. Thomas Blomfield Fairhead, of Lewisham, to Nancy, eldest daughter of Mr. J. Barnard, of Oxford Street, London.

October 30, at Bloomsbury baptist chapel, by Mr. Brock, Ebenezer John Wallis, of Notting-hill, third son of Mr. Edward Wallis, of Isington, to Margaret Rippon, only child of Mr. Samuel Mart, of Bedford-square.

November 2, by license, at the baptist chapel, Newtown, by Mr. D. Evans, of Dudley, the Rev. G. Philips, of Evenjobb and Gladestry, to Miss Jones, of Havod House, near Newtown.

November 3, at the baptist chapel, George Street, Hull, by Mr. W. J. Stuart, of Stauningley, father of the bridegroom, Mr. James Stuart, to Sarah Ann, eldest daughter of Captain Thomas Grayburn, of Hull.

November 5, at the baptist chapel, Fenny Stratford, by Mr. C. H. Hosken, Mr. John Kemp, to Miss Betsey Bradley. A neighbouring clergyman refused to marry this couple, because the lady had not been baptized—a new phase of Puseyism.

Nov. 5, at the baptist chapel, Coningsby, by Mr. W. Sharman, brother of the bride, Mr. E. Wilson, of Boston, to Betsey, youngest daughter of Mr. T. Sharman, of Spalding.

Nov. 5, at the baptist chapel, Oakham, by Mr. Jenkinson, Mr. D. Harris, to Miss Ann Ogden.

Nov. 6, at the baptist chapel, Peterboro, by Mr. Barrass, Mr. A. R. Gollings, of Woodstone, to Miss M. J. Kirby, of Fletton.

## Deaths.

Early on Wednesday morning, the 29th, August, the Rev. Thomas Deacon, pastor of the baptist church of this town, aged 72 years. His unaffected piety, his sterling integrity, his labours for humanity and religion, have won for him respect and esteem from all classes of the community.—*Ipswich Australian Herald*.

Oct. 19, Richard Gutteridge, Esq., in his 81st year; for many years an influential member and deacon of the baptist church, West Street, Dunstable.

October 31st, after a few days illness, the Rev. J. Whittemore, pastor of the baptist church, Eynsford, Kent. His remains were interred in the Abney Park Cemetery on the 5th of November, in the presence of a large company of mourners, including minister's of several denominations. The Rev. W. A. Blake, of Shouldham Street, conducted the service, and on the following

Lord's-day his death was improved by Mr. Blake, at the chapel where he had laboured, to a crowded audience, from Psalm xlvii. 10, words chosen by his sorrowing widow.

October 31, the Rev. S. Whitewood, in the 67th year of his age, for thirty years pastor of Pellon-lane baptist church, Halifax.

Nov. 3, aged 34, Sarah Ann, wife of Mr. W. T. Oldham, eldest daughter of Mr. Robert Clarke, deacon of the baptist church, Ely Place, Wisbeach.

RECENT DEATHS.—Two Dukes—the Duke of Richmond and the Duke of Norfolk.—Two distinguished British Admirals—the Earl of Dundonald, better known, forty years ago, as Lord Cochrane, at a very advanced age; and Sir Charles Napier, M.P., commander of the Baltic Fleet in the late Russian War.—The Dowager Empress of Russia, relict of the Czar Nicholas, and mother of the present Emperor.